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THE EDITOR EMERITUS

We are happy in the privilege we have of presenting the paper read by the Editor Emeritus of *The Scroll* at the Fiftieth Anniversary Meeting of the Campbell Institute. In "How Liberated Are the Disciples of Christ" Dr. Ames has returned to a favorite theme in which he seeks to set the rather aimless feet of "The Brotherhood" upon the sure, shining highway that leads man toward the realization of his highest self.

We have long wished, also, for a brief, comprehensive statement of the theology of Dr. Ames and eagerly sought out Professor William S. Noble when we learned that he had been given the task of writing just such a statement for a course in the Oberlin Graduate School of Theology. Even though the paper is long for the pages of a small magazine, we have refused to reduce it for we feel that no other subject could have equal interest for the membership of the Campbell Institute. It will be concluded in the next issue.

For a resurgence of America's and the world's spiritual health, we sincerely hope that other Graduate Schools of Theology will emulate Oberlin's example.

HOW LIBERATED ARE THE DISCIPLES OF CHRIST?

By EDWARD SCRIBNER AMES

The question, How liberated are the Disciples of Christ, is a complicated one. Practically all Disciples regard themselves as liberated from any formal creed, in the sense of a body of doctrine to which a candidate for church membership is required to subscribe. It is of considerable importance to realize that this is no recent achievement, but has been a universal characteristic of Disciples from their beginning in 1809. The confession of faith in Jesus Christ as the Son of God which is usually asked of a candidate is generally regarded as a declaration of faith in Christ as a supreme manifestation of God in human form, and a profession of loyal and determined resolution to follow in his way of life. It is more an emotional and practical commitment of life and service than an intellectual belief. That this so-called "confession" is more a matter of the heart and will than of the intellect, is shown by the fact that the Disciples have never committed themselves to either the

trinitarian or the unitarian theology. They have witnessed to an *attitude* toward Christ, rather than to an interpretation of his nature. Dean Sperry in his latest book, *Religion in America*, refers to a frequent affirmation of Father Tyrrell, the Roman Catholic modernist, "that Christianity is a quality of life rather than a fixed system of doctrine." It is a "quality of life" that the Disciples have sought to emphasize. In the *Christian-Evangelist* of October 9, 1946, an editorial stressed the fact that the Disciples are "Allergic to Creeds." The Editor says, "Belief in doctrines about Christ is not the same as faith in Christ and loyalty to him . . . Disciples deny the right of any to lay across their lives a credal pattern devised by men, either fundamentalist or liberal."

Throughout their history the Disciples of Christ have sought to make this liberation from creeds, as tests of fellowship, an effective working principle in their churches. They have allowed the widest variations of individual speculation and belief in doctrines and opinions and have proved to a very gratifying degree that Christian fellowship may be maintained in spite of sharp individual differences of particular beliefs concerning the most important matters. In so far as this is true they are liberated from creeds and dogmas. How far it is true among the rank and file of church members across the country it is difficult to show. Too often church officials, especially "ruling elders" who feel themselves to be guardians of the purity of the faith, will question candidates for the pastorate on matters like the divinity of Christ, or the inspiration of the scriptures, in terms which indicate that these officials have not clearly grasped the true Disciple position of the rejection of creeds. Frequently it is apparent in these interviews with prospective pastors that other members of the officinary sit silent while this unwar-

ranted questioning goes on. Very often these silent ones are uneasy with a feeling that the questions are out of place in Disciple procedure, but they are not sufficiently clear and understanding in their own minds to protest against it or to cite precedents and examples to support their vague sense of opposition to the doctrinal questioning. Sometimes the candidate himself does not realize that he might win the support of more than a majority if he would meet the inquiries by asserting that he believes in the Disciple practice of making loyalty to Christ the central fact, with full liberty of opinion for both ministers and people on particular points of doctrine.

How far the real leaders among the Disciples are liberated from creeds and theological doctrines can be ascertained with more assurance because these leaders have expressed themselves in written and other public statements that have become common knowledge. In the writings of Alexander Campbell, Isaac Errett, L. A. Pinkerton, and J. H. Garrison, are clear answers to the question as to how far they were liberated from the traditional creeds and from the customary doctrinal standards. The names of many other liberated leaders who have made record of their emancipation are Herbert L. Willett, Peter Ainslie, Burris Jenkins, and J. M. Philputt. Dr. Philputt, in an article on Christian Union published in the Campbell Institute anniversary volume, *Progress*, thirty years ago said, "Certainly in the face of the great issues at stake the Disciples will not jeopardize unity by insisting upon their own dogmatic interpretation in matters where there is room for conscientious difference. A certificate of membership in any one church must be valid and acceptable in any other."

In principle, then, and to a remarkable degree in fact and practice, the Disciples are completely liberated in matters of doctrine and speculative opinion. No theo-

logical doctrines are imposed upon any one. The right of private opinion and the private interpretation of scripture is conceded to all. The one thing asked of all members is the attitude of loyalty to Christ and that is something of the heart and cannot be accomplished by regimentation.

A second respect in which the Disciples are almost wholly liberated is in their rejection of ecclesiastical authority. The Disciples are agreed on the independence of the local congregation. Conservatives and liberals alike insist on the autonomy of the local church. There is scarcely another idea more widely shared or more consciously held than this. The Disciples are the most congregational of all the congregational denominations. Neither the Baptists nor the Congregational-Christians are so atomistic. It is the principle of democracy and independency carried to the farthest possible extreme. There are no presbyteries, synods, councils, conferences, conventions or societies invested with power to legislate or to rule over any local church. This is one reason why cooperative work in missions, education, evangelism, and benevolence, has been so slow and difficult to develop among the Disciples. Wherever cooperative associations of churches and individuals have arisen from a conviction of their greater efficiency in accomplishing greater and better results they have been nurtured into what strength they have, only by persuasion and by the personal influence of consecrated, sacrificial, and eloquent souls like A. McLean, the promotional hero of foreign missions among the Disciples. All the societies and agencies organized have been handicapped not only by the absence of specific texts of scripture authorizing the creation of such societies, but they have been hindered still more by the fear that these missionary and other societies might exercise ecclesiastical authority over church and individuals. To this day several weekly jour-

nals continually warn their readers against the unbiblical agencies which raise and administer funds through ruling bodies and their secretaries. It is constantly charged that these societies are more and more taking on ecclesiastical functions, such as locating ministers in churches or displacing ministers unfavorable to the organizations, their methods, and personnel. The consequence is that the Disciples have no efficient means of getting ministers and pastorless churches together, and more serious still is the fact that there is no standardization for the training and ordination of ministers. The haphazard procedures which operate in congregations seeking pastors is inefficient and pathetic. It is the cause of a devastating sense of insecurity in the lives of many capable and devoted ministers and their families. The amazing thing is that so many sons of ministers continue to turn to the ministry as their life work when they know from bitter experience what their fathers and mothers have endured in compulsory changes of pastorates or in long and costly waiting for a call to serve some church.

But there is another side to this independency and atomism of the local churches. This other side is the opportunity it affords for experiments and for new ideas which tend to be inhibited and suppressed in highly regimented groups. Where freedom of thought is encouraged, earnest and thoughtful men may venture upon needed reforms and fruitful innovations on behalf of vital religion. The Disciples of Christ do not have heresy trials though they have heretics enough from the standpoint of conventional orthodoxy. Churches may dismiss their pastors but they may also allow full freedom, and when they allow freedom they may accept new ideas and methods pointing toward release and enrichment of the religious life. In the history of Christianity, the struggle for freedom of thought and progress has been

blackened by tragic inquisitions, martyrdoms, and persecutions. Devout mystics claiming the right to seek access to God and to inner springs of spiritual light and leading, have been excommunicated and exiled and their witness denied. From a worldly point of view organization and solidarity of religious forces means strength to press religion upon society and the state. When millions of Protestants are brought into one organization upon even a minimum of doctrinal beliefs, they tend to generate and exercise "power" on behalf of their minimized doctrine. Already the powerful Federal Council of Churches of Christ in America has legislated against receiving the Universalists into membership on the doctrinal ground that the Universalists are not orthodox on the question of the deity of Christ. In an editorial in the *Christian Century* at that time it was pointed out that the Federal Council had no more justification for rejecting the Universalists than they would have had for excluding the Disciples of Christ. The only reason why the Disciples were received and the Universalists rejected seems to have been that the position of the Disciples as non-trinitarians was not understood in the Council. The Disciples are happy to cooperate in the practical good works of the Council and in the larger fellowship which it offers but they do so without any theological commitments. The Disciples would be bound in all consistency to vote for the admission of the Universalists into the Council in keeping with their own rejection of all creedal statements. Christian Union as a fellowship of individuals, rather than as an organized union of denominations, does not lend itself to the attainment and operation of ecclesiastical power politics. It is difficult to see how a doctrinally organized Protestantism can fail to think of itself as standing in opposition to Roman Catholicism, and then seeking by political methods to oppose one dictatorial system to the other. But such an opposition

is in the final analysis a report to force, to dictatorship, and to the loss of democratic and Christian values. It brings to mind the ancient warning of the prophet Zechariah, "Not by might or by power, but my spirit, saith the Lord."

Here comes to mind also that searching declaration of the great philosophical individualist, William James, who said with poignant feeling, "I am against bigness and greatness in all their forms, and with the invisible molecular moral forces that work from individual to individual, stealing in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, and yet rending the hardest monuments of man's pride, if you give them time. The bigger the unit you deal with, the hollower, the more brutal, the more mendacious is the life displayed. So I am against all big organizations as such, national ones first and foremost; against all big successes and big results, and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way, underdogs always, till history comes, after they are long dead, and puts them on the top." James adds, "Only in the free personal relation is full ideality to be found." And again he says, "The world is only beginning to see that the wealth of a nation consists more than in anything else in the number of superior men that it harbors."

It is obvious that this emphasis on individuals is not easily appreciated in times of social regimentation as when war holds the attention of the world. But the fact remains that in other great human interests what James says continues to prove true. The wonderful achievements of science have been the work of individuals. Discoveries and inventions have been made by the Darwins, Faradays, Edisons, and Einsteins. The Nobel prize winners are not institutions but particular persons. These persons have often been sustained by institutions but

they have been made free to pursue their own hypotheses and to carry on prolonged, independent research under the stimuli of those hypotheses.

In discussing the question, How liberated are the Disciples of Christ, I have dwelt upon their freedom from creeds and ecclesiasticisms. It is important to speak more specifically of what is meant by liberation or freedom. When I was teaching philosophy to college students, one of the most interesting problems in courses in ethics was that of freedom, not so much freedom of the will although that had its place, but rather freedom to think, to act, to live. The first thing the instructor undertook was to make clear the difference between *formal* and *real* freedom which was soon shown to be illustrated by *permission* to do something and the *ability* to do it. I would say, Mr. Jones, if we had a piano in this class room and the whole class and I gave you permission, in fact invited you, to play it, could you then do so? Usually the student would say he could not play the instrument even when given the opportunity. He might have this formal freedom but no real freedom because the real, or substantial freedom, would have required long training both in instruction and in practice. This illustration led to many others. A city boy I know went into a garage in our little resort village one summer day and rented an automobile to take himself for a ride. He had never driven a car but he was now free to do so, at least so far as permission of the garage keeper was concerned. Bravely he climbed into the driver's seat and "stepped on the gas." The car moved out through the big double doors, headed for the opposite side of the street, but another car was coming down the street and the boy did not know how to guide or stop the car. The result was a collision and a large bill for repairs which the boy's family had to pay. What you might call his liberty without 'law' had proved hazardous and expensive. The

freedom of our highways for driver's who do not have within themselves the freedom of sobriety, disciplined eye and hand, and serious concern for safety, makes for shocking pain and tragedy among innocent people every day. In social, political, and religious matters the absence of disciplined freedom leads to still greater tragedies.

How liberated are the Disciples of Christ? In the negative, or formal sense they are as liberated as people can be. They have the freedom of a society where church and state are separate, and where any religious group may teach whatever it will so long as it avoids violence and indecency. But how liberated are the Disciples with reference to what makes for building in individuals Christian character and spirit? How well do they exemplify the fruits of the spirit? Can they add virtue to faith, and knowledge to virtue, and temperance to knowledge, and patience to temperance, and godliness to patience, and brotherly kindness to godliness, and charity to brotherly kindness? There are some well recognized indices to the degree of liberation of social groups. Ability to propagate their views is one. In this respect the Disciples rate high. They have had a remarkable numerical growth in the past hundred years. They are credited in the United States Census with one and a half million members, and these have been gathered into their churches by the quieter methods of education, family influence, didactic evangelism, and social suasion as well as by popular evangelism. No denomination has exceeded this record. In the foreground of their preaching and appeal has been the idea of union, and of biblical exposition, put forth in simple terms and with common sense reasonableness.

Another index to the substantial freedom of a religious group is the education of its ministers. Disciple ministers in the first two thirds of their history were remarkably well versed in the New Testament text. They

read it intelligently and with reference to the purpose of the author of each book. But in the last forty years these ministers have not kept up with the rapid and searching scholarship in this field. The fact that only twenty, or at most twenty-five, percent of Disciples ministers have had seminary as well as college training is not a guarantee of liberation either in the pulpit or the pew. Neither does this lack of seminary training on the part of three fourths of the ministers suggest familiarity with current developments in other important fields such as history, philosophy, and social sciences, or even with prevailing schools of theological thought.

Another sign of the liberation of a denomination is its liberality in the financial support of colleges, missions, social welfare, interdenominational agencies, and general cultural movements. It is generally admitted by their leaders that the Disciples have not done their share in these things according to their numbers and wealth. It is a cause for encouragement, however, that the brotherhood conscience is uneasy on these matters and is constantly being stirred by pastors, and by consecrated laymen and by critics within and without the fellowship. Progress in this matter is evident but the facts are not indicative of a pervasive sacrificial spirit in support of benevolent enterprises.

It would be interesting to know what activity the Disciples have shown in the fields of literature, science, politics, and business enterprise. So far as I know there has been no systematic inquiry into these matters, though some of us on the Commission for the Re-study of the Disciples have often suggested during the ten years of the work of the Commission that such questions would be worthy of study. There are also problems which might be studied at the risk of hurting our pride and self-complacency, such as the problem as to why some men of promise have left the Disciples for the

ministry in other fellowships, or for other professions. Perhaps we can never quite see ourselves until we know how such men see us.

The Campbell Institute has endeavored for fifty years to contribute to the fuller liberation of its members and to that of the Disciples of Christ. The Institute has held tenaciously to the purposes stated in its original constitution. Those purposes were to promote fellowship, scholarship and the religious life. It has adhered tenaciously to these purposes, and has never engaged in church politics or sought preferment for its members, although the temptation has at times been very great. We may now say with good conscience on this fiftieth anniversary that the aspiration and influence of the Institute have been on the side of real, substantial freedom and liberation. During this half century at least a thousand men have been members and they have been active in all aspects of religious work — pastors, teachers, missionaries at home and abroad, executives of societies great and small, presidents of colleges, editors of religious journals, and laymen of leadership. Among the members have been historians who have made it clear that the Disciple movement arose from the spirit of the Renaissance through the influence of Francis Bacon and John Locke, working hand in hand with certain ideas from the Lutheran Reformation particularly with its emphasis upon the importance of the Bible and the right of private interpretation. The central place of the Bible was a Reformation principle derived from Martin Luther, and the idea that the Bible should be read as one reads any other book was a Renaissance principle following the spirit of Locke's *Reasonableness of Christianity*. The idea of Christian Union also owed much to Locke's *Letters on Toleration*. The recovery of the sense of the importance of this historic background has given

the Disciples of Christ a new self-respect and a new sense of direction within one of the most powerful and fruitful traditions of modern philosophy. It is a tradition that reacts strongly against medieval scholasticism and against emotional mysticism. It is in this tradition that are to be found the beginnings of the spirit and method of scientific inquiry that are so profoundly transforming the outlook of educated men toward nature, society, and religion. It is to be hoped that the members of the Campbell Institute will in the future more fully enter into and develop the resources and implications of this, their rich heritage.

SALVATION

In the Theology of EDWARD SCRIBNER AMES

By WILLIAM S. NOBLE *

Dr. Edward Scribner Ames approaches religion as an empiricist of the tradition of John Stuart Mill. Abjuring abstract metaphysical speculation as unreal, he maintains that we arrive at knowledge of the nature of things only through the social process—the actual experience of living. He pointed out in his book, *Religion*, that in Mill's thought "philosophical empiricism reached its limit of negation concerning the traditional theological conception of God as a being whose existence could be logically and consistently proved; but in Mill there was also the beginning of an entirely different concept of religion. He began to see religion as a social process arising from human desires directed toward ideal ends. That was a constructive and fruitful view which continues to make its way in the world with vital and fresh appeal." (p. 26.)

* Assistant Professor of Religion and Philosophy in Hiram College.

There are further sources for the particular approach of Dr. Ames to religion. He identifies religious values with moral and aesthetic values, seeing no genuine differences between them. Mathew Arnold, in his *Literature and Dogma* (chapter 1), maintained that religion is ethics, "heightened, enkindled, lit up by feeling." Dr. Ames takes essentially the same attitude toward religion as did Mathew Arnold, and I am sure he would further agree with Arnold when he says that the speculative part of religion is *aberglabe*, the extra belief, the poetry of religious thought. Thus, "the passage from morality to religion is made when emotion is applied to morality. And the true meaning of religion is thus not simply morality, but morality touched by emotion." Mathew Arnold, like Dr. Ames, was influenced by *positivism*, derived from the French philosophical school founded by Auguste Comte. Comte's major work was called *Philosophie positive* (1830-42). Barrett describes the school in this way: "Comte maintained that since man is limited to his own finite experience, it is futile for him to speculate on metaphysical issues which have to do with the ultimate nature of anything. He may stay with greater profit within the realm of that which he knows and experiences, and there, knowing nothing of ultimate nature, attempt to discover the ways in which human life and knowledge may be improved by his efforts . . . We can know only one Great Being (*Grand Etre*), which is Society, or Humanity. This alone is worthy of our worship." (*Philosophy*, p. 348.)

Comte pointed out that all human efforts at explanation proceeded through three stages: (1) a theological stage, when man attempted to account for events by attributing them to supernatural causes; (2) a metaphysical stage, wherein he appealed to *forces* in nature; and

(3) a positive stage, the highest, wherein man abandons ultimate causation and devotes himself to discovering the functional relations between things. The aim of this method of approach is to gain power to manipulate the functions of society for the general welfare. Human welfare is the only known good, and anything that serves this good is the object of religious interest. Theological modes of explanation may be retained to some extent, but fundamentally ethics and religion become indistinguishable.

After Comte, Lucien Levy-Bruhl (1857-1939) and Emile Durkheim (1858-1917) perpetuated significant aspects of this approach in their sociological writings. These writers have greatly influenced Dr. Ames, who describes religion as "the consciousness of the highest social values." (*Psychology of Religious Experience*, p. 168.)

The pragmatism of William James also plays its part in the influences that worked on the thought of Dr. Ames. The idea that the concepts of right and wrong are found not in revelation nor as absolutes was propounded in his famous essay, *The Will to Believe*. But these beliefs—in God, freedom, and immortality, with all that they imply in moral behaviour—have good consequences in actual life. They meet human needs, and make life worth living, therefore they are good. It is with a similar attitude that Dr. Ames comes to the problem of religion. His theology then is sociological and functional and empirical. It finds its validity in communal life of actual human beings and their highest needs and desires. All this is implied in the quotation concerning the contribution of John Stuart Mill with which this paper begins.

Theologically, then, he may be classed as a humanist, but his own concern has been to go beyond humanism, as

Wieman and Meland point out in their *American Philosophies in Religion*. He is more properly to be called a humanistic theist. Hence, in this paper, the word "God" will be used "to denote certain portions of the world's life taken in its *ideal aspects*, or related to activities within that world that brings those ideal aspects into actuality." (Weiman and Meland, p. 275.)

With this brief and inadequate survey of the influences that have worked upon Dr. Ames in mind, it is time to turn to the analysis of his thought as it pertains to the attainment of salvation.

EVIL

Perhaps the whole of Dr. Ames' thought about what constitutes the evils of the world may be put into a sentence. Evil is separateness; it is unsocial individualism; it consists of actions which make for the disintegration of society. Anything, therefore, which obstructs the growth of the social order may be called evil. But it should be borne in mind that "evil" is not a metaphysical entity, nor an abstract force. It has no independent subsistence in its own right. And because it is not metaphysical, it is better to refer to evil in plural terms. There are "evils", not "evil".

These evils, therefore, are experiences of a certain quality: experiences that thwart, pervert, or degrade the best that man is capable of in his life which, in the nature of things, must be lived in common with other men. It follows, then, that Dr. Ames thinks of individual man as a member of a group, from which he cannot at any time entirely separate himself. Indeed, to his way of thinking, there is no such thing as complete separateness. Even man's thought depends on society, for in his thinking he uses language, and language is a product of social intercourse. His evil actions are evil in that they

tend to disintegrate this solidarity of mankind.

Since there is no absolute evil in any real sense, the moral quality of actions cannot be reckoned until after they have been performed and their concrete social consequences observed. Kant's categorical imperative is meaningless apart from these consequences. Fichte's dictum about his wife, that "if the truth kills her, let her die," is a product of the notion that there is an absolute truth that must be adhered to at all costs. Dr. Ames would say that kind of thinking is not real. Fichte would do better to foresee the consequences of what he calls "truth", and base his action on that consequence.

Furthermore, Dr. Ames would deny that man has an inherent tendency to choose bad actions in preference to good ones. He calls the doctrine of original sin "an ancient curse." (*Religion*, p. 262.) "The assumption that the original impulses of human nature are bad in themselves is a vicious inheritance from an old mythology." But we must remember that if the actions and choices of man are not inherently bad, neither are they inherently good. Only as impulses emerge from reflection to concrete action with social consequences can there be moral quality. And to be evils, these "bads" (as they may also be called) must have the quality of weakening or undermining the common welfare, thwarting or defeating the good actions that may have their consequence in an approach to the ideal society.

But while evils do not proceed from an Evil Spirit or Satan, it may not be wholly improper to speak of the Devil; provided, of course, that he is thus spoken of as a personification of evil acts. "That monstrous demon now lives almost wholly in profanity." (*Religion*, p. 264.) "It is not possible for modern men to believe in the literal hell of Dante or Milton, but is is equally im-

possible for them to deny that in those vivid pictures were portrayed the real and poignant evils that shadow the human world."

What then are some of the more concrete evils in the thought of Dr. Ames? I believe they may be classified as impersonal, social, and personal. Let us consider them in that order.

Impersonal evils arise from earthquakes, tornadoes, floods, pestilences, diseases, fires, and all the physical catastrophies the earth is heir to. These are evil because they are destructive and disintegrating in their effect upon man's social life. If the earth were uninhabited, an earthquake, for example, could not be thought of as evil. Indeed, there would be no one to so think of it, hence to speak of it as an evil would be meaningless under those conditions. But the earthquake is now thought of as evil, because it thwarts or destroys plans projected and efforts made toward some fulfillment. "Only where there are beings which work for the attainment of desired objectives can there be good or bad events or things." (*Ibid.*, p. 261.) The nature of the world itself brings these evils.

Social evils consist in war; prejudices of groups against groups; the notion of the superiority of one group over another or of one nation over another; the subjection of any group to a dominant group, as for example the subjection of women, Jews, or Negroes, or any subjection based on sex, religion, or "race"; poverty and disorganization with its inevitable result in delinquency and criminality; and industrial or economic exploitation. These and kindred evils are such because of their disintegrating results. They inhibit the general welfare, make for disunity and build barriers against the fulfillment of an ideal society.

Perhaps it is incorrect, in summarizing Dr. Ames' thought on this matter, to make a distinction between social and personal evils, as I am doing. Nevertheless, for the sake of clarity I think it must be done. Dr. Ames would likely say that there is no such thing as a personal life apart from society. Everything man does has its stimulus in a social situation, its performance against a social background, and its results on the social welfare. Man is part of the warp and woof of the group he belongs to, and he cannot escape and remain man. Therefore, when I call these evils "personal", it is with the understanding that they will not be thought of as free from their social *milieu*.

To make a general statement, personal evils are those actions that keep a man from living for the general good, or which hamper the realization of the finest contribution he may make to his society. They may be either what we have usually termed "mental" or "practical". It is not correct to make this bifurcation, however, for a thought is a plan of action; and an idea is a deed or series of deeds that has not yet eventuated in action. There is no real distinction between them.

Specifically, personal evils may be listed thus; conceit, which makes a person think he is different from and better than ordinary mortals and hence hinders his cooperation with others; disbelief in or opposition to social programs or in social institutions, and failure to work for the realization of the ends these programs or institutions seek; sophistication, without cultivation of habits of social or useful living; censoriousness, cynicism, selfishness; disregard for or failure to assume responsibility; conflicts within ourselves; a sense of weakness of futility; bad habits like lying, stealing, drunkenness, licentiousness, murder, which violate, corrupt or

annul the larger life-processes. Dr. Ames discusses these evils in his chapter on "Good and Evil" in *Religion*, and in the last chapter of his *Letters to God and the Devil*. He would classify as a personal evil, I believe, any deed of man which hinders or mars the development of a social self, or which has consequences which weaken or undermine the common welfare of groups.

THE GOAL OF SALVATION

The nature of "good" is not to be stated in terms of absolutes any more than evils are, for the good is not derived from revelation or transcendental metaphysics. Moral worth does not come from the miraculous intervention of the Deity through any magical rites nor through any historic invasion of the world in an Incarnate Son who paid a ransom for us and so atoned for our sin. Dr. Ames believes that the net result of such theological speculation has been the creation of unreal and superficial verbalizations which lead inevitably to skepticism. Man does not need mysterious super-natural aids, a saving grace, to deliver him from confusion and futility and evil choices. Doctrines about such miraculous interventions are brain-spun and elaborately unintelligible.

Insight into the nature of the highest good for man can be gained from a close study of psychology. Dr. Ames does this in his *Psychology of Religious Experience*. The first sections of his book deal with the origin of religion. He thinks of religious practices as growing out of the paramount social interests of groups, which were food and sex. "Every great interest of a people is reflected in its religion." (p. 47.) Ceremonies were "based upon the activities incident to such interests." (p.49.) The entire body of religious ceremonies and magical rites was "an effort to form an alliance with these

friendly superior powers" which later primitive man began to think of as controlling the elements of nature which were beyond the control of man. (p. 7.) The origin of religion, then, was to be found in the social consciousness. "The religious consciousness is identified with the consciousness of the greatest values of life." (p. 16.) As man's social interests became larger, his religion likewise became "more inclusive, elaborate, and refined." (p. 169.)

The good, in every stage of man's social evolution, was identified with the goals and aspirations of the group. This seems to be the common element in all religions and at all times. We human beings have needs and wants, and we can see our way to their fulfillment. "Those courses of conduct are found to be best which most fully satisfy these needs, leading on to enlarging desires and satisfactions. The measure of the good life may be said to consist in the expansiveness, harmony, and happiness experienced. Fulness of life, variety of interests, depth of insight, scope of social participation, are the insignia of the good. Growth in sympathy, in understanding, in skill and power are characteristics by which life is made worthwhile." (*Religion*, p. 251.) These qualities are seen in germ in primitive religion, and come to their fruition in the reflective type of religion now possible for man.

It must be borne in mind that these are not absolutes; they are rather relative terms, but at the same time terms with some appreciable meaning; and they can be used as standards for judging the conduct of human beings of any age or any intellectual capacity. They are derived neither from revelation nor from superhuman example. They spring from our normal human efforts toward ideal social goals.

Perhaps the "good" or goal of human endeavor can be stated in a few words. It is living a shared life, attempting to fulfill one's potentialities with the general welfare ever in mind. Again, "this demand . . . does not arise from any external authority . . . but is an inherent condition of their own fullest development." (*Ibid.*, p. 254)

One cannot withdraw into monastic seclusion from secular affairs to attain to the good life. The sacred and the secular are inseparable. One's own soul "cannot be thought of apart from his total experience, his home, his work, his friends, his memories and dreams." (*Letters to God and the Devil*, p. 14) The social milieu in which the soul—the living being—develops is, therefore, ever to be reckoned with in assessing the "good." "In contrast to a salvation obtained by a miracle of grace and concerned chiefly with a future life, a religion of experience offers a salvation which is worked out with fear and trembling to be sure, but also with intelligent participation in concrete, aspiring, human tasks fused in an organic social whole." (*Religion*, p. 255.)

The good man, then, is "one who responds to personal relations with sensitive regard for the values of personality in himself and others. He is neither an egoist nor an altruist, for if he were either he would set up a one-sided standard leaving out of account half the relations which require fulfillment. A person who selfishly centers his attention upon himself, disregarding the claims of those about him, cuts off the possibility of meeting his own needs; while one who neglects his own interests to serve others soon loses the resources of possession and power to be of help to others . . . Persons who spend too much time preening their own virtues or acquiring self-culture become sentimental and self-

righteous; and those who are over-officious about other person's welfare or morals lose sympathetic insight, the real basis of social influence. The really good man has concern and respect for his own affairs, for the duties of his vocation, for his own integrity, for time and opportunity to live a healthy and happy life; but he recognizes that in doing these things he is sharing with others with whom he is associated in work, in the family, in friendship, and in the larger spheres into which he is naturally led. The social relations which he is morally obligated to sustain are not remote or separate from his personal activities . . . Every person, child and man, is a member of many groups and in all of them, the same sharing of life is offered; when there is mutual interaction in thought, sympathy and action, individual characters are developed through their own unique relations and functions in the whole . . . The good life may be viewed as conditioned by the social order . . . Society has its complexion from its constituents and they have theirs from it . . ." (*Religion*, pp. 257-259.)

It seems to me that this long quotation from Dr. Ames is justified in that it puts his notion of the good life, or the goal of man's action, much better than I could have stated it. I believe the "goods" of life (for he believes the word should be used in the plural inasmuch as it is not a substantive but an adjective) may be summarized thus: individuals must associate to realize the good life.

"The work of the world is a task for collective effort," says Dr. Ames in his "Letter to the Devil". If the evils which arise from the nature of the world are to be overcome, there must be communal measures taken. The force of floods, fires, earthquakes, etc., thwart and disrupt social life. They cannot be met and dealt with by any one individual, but groups working together can

overcome them. Hence, one of the foremost of his goals would be community cooperation.

The social goal being associated effort toward an ideal society, personal "goods" find their meaning within this context. Personal virtues are courage, wisdom, temperance, industry, sympathy, honesty, justice, truth-telling, sobriety, clean living, kindness, and kindred qualities. These are good because they are conducive to satisfying experiences when they are fused together in the active conduct of a thoughtful and expanding character. "The good is inherent in the quality and functions of living; it . . . puts a real measure of responsibility upon the acting agent for the deeds he performs and the character he achieves." (*Religion*, pp. 259-260.)

Since these goods of human character are relative, it is possible for each one of them to become a defect under some circumstances. Initiative may become presumptuousness; courage, rashness; optimism, false security; independence (in the sense of bearing one's own burdens), non-cooperation; sympathy, meddlesomeness; quiet meditation, "withering withdrawal"; and a life of action, thoughtlessness. After enumerating these qualities which may become defects, Dr. Ames goes on, in his "Letter to the Devil", to point out the necessity of an intelligent balance in one's character. One can hear in his words an echo of the Aristotelian "golden mean".

"The true ends of religion," he says in his contribution to J. F. Newton's *My Idea of God*, "are the building of a better social order" (which may be the equivalent of the classic idea of the "kingdom of God") "and the enjoyment through imagination of that kingdom as if already established." (p. 245.)

He states the matter differently in his article in the *International Journal of Ethics* (July, 1922): ". . . the full-rounded development of all the natural powers of

human life is the supreme good."

This "changing goal", as he calls it in his little book, *The New Orthodoxy*, is to be progressively discovered. "Religion has come to reckon with the fact that its highest quest is not for a supernatural order but just for natural goodness in largest and fullest measure . . . The task of religion, then, is not that of cultivating a life apart from natural interests and practical concerns, but is rather the pursuit of such normal ideals with religious faith and enthusiasm." . . . "What then, is the goal of religion? Not escape from the natural relations, nor the repetition of prayers and creeds, nor the cultivation of communion with ideal beings of the past or of celestial realms. Any of these may be necessary at times, but they are only part of a larger whole, means to a more inclusive end. The goal of religion is the fulfillment of the normal duties and opportunities of life as we experience it, with sympathy and idealism and passionately unselfish devotion. This means that we live the life of our race, eating and loving, toiling and playing, learning and teaching, watching and praying, adventuring and discovering, suffering and repenting, for our children and our neighbors, for our country and for humanity, for the whole dear world and God. If we build churches, they are way stations and not terminals. . . The modern spirit glories in the vision of an indefinite great future in which through the same process of growth and renewal by which we live now we may go on to greater and nobler attainments. . . The dream of the present is of a free society whose chief aim shall be to furnish to all its members the greatest possible power of intelligence, and will, and sympathy, and capacity for social cooperation and progress." (*The New Orthodoxy*, pp. 93, 94, 101-102.)

The goal to which we must be saved is a free society, then, where individuals may find the fulfillment of their lives as human beings.

AGENCY

When we come to consider the agency beyond ourselves which aids us in attainment of the goods and saves us from the evils described, we have come to the heart of Dr. Ames' theology. God is the "personified, idealized whole of reality". As Wieman and Meland put it, "God is the power which makes for righteousness." (p. 279.)

This is the way Dr. Ames puts the matter in his contribution to J. F. Newton's symposium: "Upon reflection, I have come to think that my idea of God is analogous to my idea of my Alma Mater. She is a benign and gracious being toward whom I cherish deep gratitude for her nature and her continuing good will and affection. She received me in her tender years and led me through wonderful ways of learning and happy comradeship of youth. When I return to her halls or foregather with her sons elsewhere, we sing songs in her praise and pledge to her our continuing devotion. She is not a mere imaginary being, but has objective and tangible reality. Part of her is earth, the solid ground she stands on; part of her is brick and mortar; part of her is gold or bonds in bank; part of her is human—trustees, faculty, alumni, students, and supporting friends; part of her is the lore of the world, in her libraries; part of her is a tradition of ideals and memories, an airy thing of song and story. She has a character which is so well-defined that we know at once whether certain policies would be in keeping with her spirit. The thought of her comforts and inspires me, as it may at times rebuke and challenge me. She reminds me of standards to be maintained,

and she shares with me, as with all her children, whatever good name or fame she achieves." (p. 238-239.) It must be remembered that this is but an analogy. In it one can behold "a corporate life that is sustaining, carrying with it possibilities of greater social value". (Wieman and Meland, p. 278.)

In the same article in Dr. Newton's book, Dr. Ames says that God is the Common Will. Everyone has a will to live (an echo of Schopenhauer), and this collective will may be personified in God. Therefore, God is growing and finite, not perfect and infinite. This personified Common Will experiments "through the deliberations and ventures of social organizations, and incarnates himself in institutions, which gives him concreteness and accessibility." (p. 242-243.)

He gives an example in his *Letters to God and the Devil* of how this Common Will works providentially for the good of the individual members of society. The child of a very poor family is stricken with tuberculosis, and an ambulance comes from the hospital and takes him away; in the hospital he is treated medically with means that have been worked out through associated effort toward the elimination of the evil of this particular disease. The child is cured as a result of the ideas of men working in cooperative endeavors — by the Common Will expressing itself in practical means and through human agents. (p. 76.)

This providence of God, Dr. Ames is careful to state, does not always work perfectly. Care for the ill, or justice for the oppressed, is sometimes only approximate. But "we human beings, in whom the reality . . . of God is incarnated, could make that justice and providence smoother, kinder, more complete." (*Ibid.*, p. 77.)

A finite God does not mean one who is small or negligible. We apply to him the honorific attributes of infinite wisdom, power, and goodness, and the attributes express our affection, reverence, devotion. Thus to anthropomorphize and personify God is natural and legitimate; it is after a manner, putting religious ideas into the realm of poetry and art; but it doesn't by that token make them untrue or ineffective. Rather, by putting our religious ideas into poetic form, they stir the emotions and energize men through their vividness and personal quality.

This idea of God dwells in us and stimulates us to aspire, makes us restless, makes us crave greater wisdom, beauty, and love; impels us to create, toil, and strive for greater good. It is this that gives us all infinite worth, and makes us sons of God. The idea of God makes us pursue the ideal of a god-like life. Vision of and companionship with this idea of God impels us to realize God's will, the Common Will, on earth. (*Letters to God and the Devil*, p. 61, 62.)

Dr. Ames believes that his conception of God makes it possible for us to see just how he ministers to us. God gives us comradeship in that we partake of his striving; he nurtures us with good will; he stimulates our minds with accumulated learning and insights; he gives us ideals; he supplies us with standards for testing the moral quality of our actions and hopes; he comforts us, rebukes us, challenges us. All of this is implied in his analogy of Alma Mater.

Now Jesus plays a part in this. He shows us the Common Will, as in a measure every man can show it. The life of Jesus clearly reveals the spirit of mankind at its best. We can know the nature of the Father, the Common Will, from the life of the Son, the ideal personage.

“The first thing of importance in religion is to endeavor to live by the truth and the love which Jesus Christ displayed.” (*The Divinity of Christ*, p. 16.) Jesus thus becomes for us an aid, beyond ourselves, toward living socially valuable lives, and lives individually satisfactory and worth-while. Jesus is a sort of pledge or promise of what other human beings may accomplish. He is the friend who showed us the ideal of manhood, and we can re-incarnate him in ourselves, by committing ourselves unreservedly to his way of life, and trying to possess ourselves of his thoughts, his feelings and his ambitions. (*Ibid.*, p. 89.)

Hence, if this interpretation be given to the words involved, God in Christ can save us!

MEANS

What can man do toward his own salvation? If there are no absolute moral imperatives, how may man know how to act under any given circumstances? Shall we return to the dictum of Protagoras that “Man is the measure”, and let the implications thereof be our guide that each man is to be the judge of his own conduct? Here is a genuine problem facing the humanistic theist, and Dr. Ames copes with it in the article, aforementioned, in the *International Journal of Ethics*.

First, man needs to use his intelligence in a very concrete way, not for ethical speculation as to what “ought” to be done under ideal situations, but for the needs of experience itself. This intelligence must be trained to utilize the scientific spirit of enquiry and experimentation.

Second, this scientific attitude must be used in enquiry as to the common good. It must be democratic as well as scientific. Herein Dr. Ames takes the conclusions

of the last chapter of *The Psychology or Religious Experience*, and applies them to our ethical action.

This combination of democracy and science will proceed on the assumption that life itself is sacred, that love of our fellow men is essential, and faith that there are endless possibilities for growth in the fulfillment of life's potentialities. These Dr. Ames deals with in chapter one of *The New Orthodoxy*. While these attitudes may be found in the Christian teachings, they are even more fundamental than that: they are part and parcel of what men actually *do* believe when social life is carried on at its best and when members of society are happiest.

With these attitudes in general, then what shall man use as the basis of his judgment of what to do for the general welfare of society? If the full-rounded development of all the natural powers of human life is the supreme good, then he needs some definite criterion for judgment of behaviour.

This, then, is the procedure: utilize all the techniques of science to determine what the common welfare will likely be, then proceed on the policy that seems best to promote that end. And proceed *as if* this procedure were the absolutely correct way beyond any doubt. This Dr. Ames calls the Practical Absolute (in his article in the *International Journal of Ethics*; he also discusses it in *Religion*, chapter ten). He states it thus in the article: "When facing the emergencies of the vast, insistent demands of some great social problem" —like war, famine, depression, exploitation— "a plan of action matured in the light of all available experience and human sympathy, approves itself to all right minded men as absolutely the thing to do. It is the practical absolute. It proclaims the sure way of salvation, and discloses beyond

doubt what must be taken as the categorical imperative of the divine will." (The principle is somewhat similiar—if I understand it aright—to Kant's notion of the hypothetical imperative.)

But what further techniques are there for man to follow? I will enumerate some of them in the following paragraphs, as I understand them.

Man can pray. For Dr. Ames, prayer is "natural and spontaneous conversation", such as humans ever carry on vocally or sub-vocally all the time. As in conversation with man, one who prays tries to get the other person's point of view and to see as he sees. In prayer, "I try to see my problem as a wise, unbiased mind would see it." (In Newton, *My Idea of God* p. 237.) Prayer, therefore, is an effort to attain rapport. One sees in God all the factors that belong to ideal personality—wisdom, kindness, orderliness, beauty, and much else—and in what the ideal society should consist; he thinks his own problems through in the light of that ideal. This is prayer.

Man can educate. As Jesus and modern psychology teaches us, man is not inherently evil. Rather, he has a capacity for being trained in good habits and conduct. "Salvation by education" is the method of religious nurture. Human nature is modifiable in the direction of the good and beautiful. The diseases of the soul are just as definite as those of the body and need just as specific remedies as physicians apply to the body. The malpractice of blundering emotional zeal, an appeal to "accept Christ", is inadequate as a general panacea, just as the bleeding of all patients no matter what the ailment was proved inadequate. There must be a close and refined diagnosis of the soul, and specific methods of religious education and training.

Perhaps we need to define "soul" in the light of Dr. Ames' thought. It is not a specific prior entity. Rather, it is what a man is in his total experience, his memory, desires, habits thoughts, conduct (either good or bad), his ways of making a living, and all other factors in his experience. The man as a whole is the equivalent of the soul, as the Judean writer put it, "the man became a living soul." Thus, a diagnosis of the total experience of a person is required to save his soul. "Religion's task is not that of saving souls through some mysterious act of divine grace, but its task is the cultivation and nourishment of the better life through practical and effective methods." (*Letters to God and the Devil*, p. 19.) Dr. Ames also treats of this method in chapter nineteen of his book, *Religion*.

Man can work in and through the church. Collective efforts in the name of the Ideal, are possible in ecclesiastical organizations. Here, again, Dr. Ames says he thinks it would be better if we used the plural, churches, instead of *the Church*. (*Religion* p. 272.) Individuals within these voluntary organizations, churches, "can work toward the cultivation of the highest forms of life they can conceive." (*Ibid.*, p. 276.) They can instruct themselves, children, and the community at large in finding and following the most ideal manner of living. They may transmit to the larger group "such materials and methods as promise for them the fullest and finest development." Stress may be put on "practical living-neighborliness, sobriety, honesty, intelligence, and devotion to social ideals." (*Ibid.*, p. 278.)

The church "brings individuals into a warm and vital fellowship of men and women of very diverse station and character who are trying to make the best of life. It brings before us the sore needs of ourselves and the whole world in which we live . . . and . . . appeals (s)

for our enlistment on the side of the nobler possibilities of life. It sets forth the unyielding faith of the greatest souls in the power and triumph of high purpose and unfaltering loyalty to the good." (*Letters to God and the Devil*, p. 21.)

Finally, man can use reflection as a means of expanding his soul. Dr. Ames defines reflection as getting new ideas or new light on old ideas. And ideas are embryo patterns of behaviour.

Reflection of this kind can take many forms. It may be reading a book which inspires new insight or a new synthesis. Thereby one may see his own place in the total scheme of things, the possible contribution he may make to group life, and new depths in the interpretation of the thought of Jesus or other great men.

Reflection may take the form of recalling in memory pictures of better things experienced in the past, as the Prodigal Son feeding swine recalled his father's house. Reflection on that picture brought the Prodigal to himself, and he did something about it. Our's is a Prodigal civilization, and we, in our want, may remember sturdier virtues and less selfish ways of living. These first two aids in building the soul through reflection are involuntary and largely subject to chance.

There are further aids that man can voluntarily choose. He may talk to himself, projecting into the future the consequences of his conduct as it involves others; he may go to a church to worship, putting himself in the place where the ideal is contemplated, and thus give a significant new direction to his life; he may read the Bible in reverent open-mindedness, and thus keep saving attitudes and ideas uppermost in his mind; and he may exercise self-control in his thought, so that whatsoever things are true, just, or of good report may be considered by him.

(To be concluded in the next issue.)

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Liberal Religion Looks to the Future

By OLIVER READ WHITLEY

It is, I take it, one of the purposes of the Campbell Institute and the SCROLL to promote discussion and critical comment regarding the matters of our common interest. Therefore I should like to offer some reflections on Dr. Bower's fine paper "Next Steps in Making Religion Reasonable."

It seems apparent that he regards making religion "reasonable" as the fundamental problem which ought to occupy the minds of the liberals. One wonders, however, if this is actually the situation. Why do we feel so strongly this urge to make religion reasonable? Is it not because we are living in an era when science is the only point where any semblance of cultural unity can be found, and hence we unconsciously feel that if a thing is not "reasonable," in the sense in which this term is used by the operational and experimental scientists, we had best keep still about it or run the risk of being thought unintelligent? This is the milieu of *scientism*, which is secular, though with each passing day it looks more and more like a religion. Are not liberal religious leaders inclined to be too easily impressed by the findings and results of science (which no sensible man can deny are valuable and amazing) and hence too ready to belittle the heritage which it is theirs to guard and bequeath?

It is for this reason that I think we ought to emphasize another way of stating the basic issue for

our day. The basic problem is not how to make religion *reasonable*, but how to make it *creative* and effective for personal and social salvation. To be sure, making religion more reasonable is a part of this process, but it is not, as Dr. Bower implies, the basic part. If it were it seems to me that Deism would be the ideal approach for religion. The evidence seems to show that the Wesleyan revival, for example, accomplished more in the long run than any movement such as Deism ever will, and certainly Wesley's task was not to make religion more reasonable.

Second, Dr. Bower makes some statements concerning the Neo-orthodox movement which he carries somewhat farther than it seems to me he should. As a liberal, I can quite agree with him that the Neo-orthodox account of God as transcendent, standing over against man is overdrawn; such an account renders human history a meaningless sham, existing only at the caprice of an angry God and having no apparent purpose. But how can we fail to see the relevance of the Neo-orthodox account of man? Dr. Bower implies that he does not think much of the phrase "the human predicament" and the related problems of grace and sin. Well, the Neo-orthodox account of these problems is highly unsatisfactory to most of us, but it seems to have a great deal more truth in it than most liberal thinkers understand.

It is hardly correct to use the terms "obscurantist" and "irrationalist" so freely when discussing Neo-orthodox thought. Of course the movement was in part the result of frustration and disappointment. And in this regard it should be mentioned that some of the naive optimism found among American liberals can be attributed to the fact that we have not suffered here as they have in Europe. How often during the war I wondered if a bomb on Tribune

Tower would have awakened the people of Chicago to the awful fact of a war many of them knew only because they had to stand in line for cigarettes. The truth found in the Neo-orthodox movement cannot be brushed aside by calling it obscurantist any more than some of the values of liberal thought can be vitiated by the reflection that liberalism has often been associated with striped-pants and morning coats, and vague references to "our great and wonderful ideals" and "see God's beautiful trees."

Can we liberals really object if for some reason or other Protestantism does "set itself against" the modern world? At the present rate by which we are heading for an abyss of atomic disaster I cannot help but feel that it wouldn't be such a bad idea. The so-called progress which reason and science have made possible is not as impressive as some liberals think, in view of the fact that every instrument thus created can be, and indeed has been, the occasion for evil as often as good. "Modern man" seems to impress himself very easily. But is he really superior to primitive man? One could make a case for the idea that the only difference between modern man and his ancestors is that modern man has vastly improved his means for killing other men who get in his way.

Third, and this is the main point, there is a statement which apparently has become a cliché in liberal circles and which I greatly distrust. It is this idea that man must bring his values abreast of his science and his technology if future catastrophe is to be avoided. Actually one wonders if exactly the reverse is not true. Man must bring his science abreast of his values if the result desired by all men of good will is to be obtained. Science can in no way improve upon Micah 6:6-8, for example. When

the scientists have come abreast of acknowledging that their work must serve justice and mercy and the love of God for man, then and only then will we be on the right path.

Liberal religion, conceived as a mood, an approach, a temper, or a method, is to my mind the only sensible attitude in respect to religious matters. But the body of doctrine which has become attached to the liberal movement leaves much to be desired. Religion must have a robustness, an earnestness, a compelling power, which the liberal temper, with its skeptical easy-going relativism, cannot effectively provide. Liberal religion must completely dissociate itself from the naive optimism and over-developed faith in science to which it is too often prone. We liberals have too-long rested our case after performing the clever, and indeed valuable, feat of changing "Thus saith the Lord" into "Thus saith John Dewey and George H. Mead." This is obviously too little, and before very long it will definitely be too late.

The Campbell Institute Through Fifty Years *

By ORVIS F. JORDAN

No one could tell the story of American Christianity for the past fifty years without consideration of the Disciples of Christ, and no one could relate the history of the Disciples without placing prominently the Campbell Institute. The influence of this organization in waking the Disciples from their

*Read at the Fiftieth Anniversary Meeting of the Campbell Institute.

dogmatic slumbers has been very great. The preachers, writers and teachers of this group have always been a minority, but judging from the attention given their labors, a very potent minority.

When the assignment was given me three weeks ago to gather the facts of this story, and give them some interpretation, I felt complimented; but as soon as I began the task, I realized that another must write the true story that shall live for posterity. While my membership in the Institute is now about forty years of the fifty of its history, no man can tell this story from memory. There are documents that should be studied including the bound volumes of *The Scroll* and *The Campbell Institute Bulletin*, the minutes of the annual meetings, the attacks on the organization in the *Christian Standard* running through many years, the volume *Progress* issued at the close of twenty years, and the news items relating to members scattered through the entire periodical literature of the Disciples of Christ. From these sources one can trace the changes that have come to the Disciples, and through the Disciples to a certain extent the changes that have come to American Christianity.

In the twentieth anniversary volume *Progress*, E. S. Ames tells the story of the antecedents of the Institute in these words: "In the autumn of 1892 five Disciples who were studying at Yale University began to talk of an organization of university trained men in the ministry and in the colleges of the Disciples of Christ. Four of the five were graduates of different colleges—Bethany, Hiram, Eureka and Drake. One was a Yale freshman. All but one had been reared in devoted Disciples homes. They were drawn together by common religious interest and acquaintance and also by the fact that they were all westerners making their first adjustment to the

New England academic environment. At Yale they found themselves more fully in the midst of that great world of learning and culture of which they had received their first impressions in the smaller colleges. They heard lectures by famous men from various American and foreign universities. A deeper, vaster intellectual and social life surged about them.

“In the three years that followed, most of these students continued their work at the University of Chicago in association with other like-minded Disciples. The Disciples Divinity House was founded there in 1894. Its courses in the History of the Disciples and in the History of Doctrine among the Disciples gave opportunity to survey this history in the light of modern scholarship.”

The Campbell Institute was organized at Springfield, Illinois, October 19, 1896, when its charter members came together at the national convention of the Disciples held in that city. There were fourteen charter members. Of these, ten were alive and in active membership twenty years later, W. E. Garrison, L. W. Morgan, H. L. Willett, Levi Marshall, G. A. Campbell, Errett Gates, Clinton Lockhart, C. C. Rowlison, B. A. Jenkins and E. S. Ames. Of these only W. E. Garrison and E. S. Ames are still living.

The purposes declared at the outset are still the purposes of the organization:

“(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 mem-

bers 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.”

To these general aims from time to time were added specific objectives of a practical nature which we shall note. At the outset in an early issue of its *Bulletin* the Institute declared, “The Campbell Institute is not a secret society. Neither does it desire publicity. It seeks to do a work for its own members and for others of like spirit.”

The purposes were amplified in a later observation, thus: “Many young men were being lost to the ministry and to the educational work of the Disciples. Others who were engaged in these lines found little encouragement to be faithful to the new learning, and were tempted to fall back to the common level, or to indulge in profitless obscurantism in religious work.”

In the first five years the organization grew from 14 members to 26. We read of an early autumn retreat. Members found each other at the national conventions. The story of this first five years is not an exciting one. Among the officers in this period, C. C. Rowilson was president and E. S. Ames secretary.

However, of this period the historian must relate that the idea of the Congress of the Disciples was first thought of. The first session of the Congress was held in 1899.

During this first period the idea of a Congress of Disciples was conceived. The first Congress met in 1899. It was open to everybody of whatever train-

ing while the Institute of the period was limited to those with advanced university degrees. Campbell Institute men appeared on the programs of the Congress and set forth the ideas of the new theological learning which were attacked by those who held to the old order.

The growth of the Institute seems to have begun with the publication of *The Campbell Institute Bulletin* which began as a quarterly in the autumn of 1903. It continued under this name for three years. It was a tiny publication not much bigger than a church bulletin, but it contained news of the members and departments which were called "Chambers" through which the members learned of new books in the fields of Biblical study, sociology and the practical administration of churches.

In one issue, Professor C. B. Coleman offered a service for the dedication of children. Hitherto the Disciples had taken no note of the arrival of children in their homes.

The *Bulletin*, edited by E. S. Ames, was circulated only within the membership. There seems to be no other way to account for a sudden growth of membership than through the influence of this little sheet. Widely separated members were kept in touch with each other. In 1902 the membership was 26; in 1903, 55; in 1904, 63. In this year two honorary members were received. In 1905, the membership was 77. In 1906 two new membership classifications appeared: associate members and cooperating members. The former were students for advanced degrees, and the cooperating members were usually laymen of liberal views.

Since the Institute now desired a medium for reaching the general public, the *Bulletin* was replaced by *The Scroll* in 1908. This was a revolution-

ary step. The Campbell Institute no longer lived for itself.

The *Scroll* accepted subscriptions at fifty cents a year and was issued ten months of the year. It had an editorial committee and E. S. Ames was the editor. The "Chambers" were abandoned and some solid articles on matters of more general interest were floated out into the world. It was at this period that *The Christian Standard* stiffened its opposition to the Institute and to Institute men. Its objection to the Institute was that it was made up of very young and erratic young men. Ames and Willett were by this time nearly forty years of age, but their extreme youthfulness cast reflection on the poise of all the members. It was at this time that I resigned an appointment to the foreign field because it was charged that I did not believe in Jonah, and I did not, in *The Christian Standard* way.

Individuals were singled out for attack and those that were in teaching or missionary positions found themselves gravely embarrassed. Some thought it better to resign their membership than to have to give up the work to which they had devoted their lives. Of those who resigned at this period, a few came back into fellowship again when the heat was turned off. In 1908 there were 115 members of all classes. In 1911 there were 114.

In the spring of 1910 the last issue of the old *Scroll* appeared. At the summer meeting the *Campbell Institute Bulletin* was revived and O. F. Jordan was made its editor. He continued in this service for a period of eight years. The alleged reason for discontinuing *The Scroll* was the coming of a new editor to *The Christian Century*, Charles Clayton Morrison.

When the *Scroll* disappeared, the hostile press

alleged that the Campbell Institute was dead. But it turned out that this death, like that of a certain famous gentleman, was "grossly exaggerated."

The period of bitter warfare with the theological conservatives of the communion, brought heart-searchings to the Institute. Its annual meetings were often marked by vigorous discussion of its policies. The revival of the *Campbell Institute Bulletin* under a new editor whose chief qualification seemed to be that he was young, green and timid, was thought to promise an end to theological warfare. However, as I read the pages of the old *Scroll* and those of the new publication under my editorship, I find little to justify the hopes of the brethren who elected me. The old editor was more able, but the new editor was quite as often off the beam of orthodoxy.

In these days there were brethren that thought we should print nothing at all. The very existence of the Institute was the subject of debate for several years and some prominent brethren advocated disbanding it. It is noteworthy that in 1914, A. B. Philpott who was thought of as one of the more cautious of the brethren, came out vigorously for an end of such talk. The disbanding of the Institute would be a catastrophe for the brotherhood of the Disciples, he said. There were debates about the membership classification. Sometimes good scholars in the ranks of the Disciples were excluded from membership because they had never done any graduate study.

In the publication and in reply to newspaper criticism, many negative statements were made about the Institute. Perry J. Rice is on record as protesting in 1910 that the Institute was not a clique or a party. The only competent conservatism the Disciples had in this period was in the Institute.

It disturbed some that there was no creed and no set of intellectual opinions that the membership would have subscribed to, but this was its glory. In 1910, E. A. Henry, the secretary, violently rejected the idea that the Institute pushed men into jobs. In this he was entirely right. In 1910 John Ray Ewers averred that the Institute was committed to Fellowship, Scholarship and Leadership. In 1915, Ellsworth Faris rejected the idea that the Institute is a defensive alliance, though unofficially perhaps the Institute was just that, for there was need to see that men were defended who were in vulnerable positions. Dr. Faris saw in the Institute at this time a servant to the Brotherhood; a publishing agency and an organization to encourage men to get into graduate schools.

The need of practical projects was early felt. The old members still smile over the project to excavate the Hill of Samaria. In 1914 it was planned to study the independent union churches of the country, but no report was ever made on this project. Alva W. Taylor was given a commission and funds to investigate the educational status of Disciples ministers. His report was given wider publicity than that of the *Bulletin* and aroused some discussion. O. F. Jordan was given the commission of writing and publishing a tract on the Disciples of Christ, which was executed but long since forgotten because of the more adequate document of E. S. Ames.

The big project of this period, however, was the publication of the volume called *Progress* to mark the completion of twenty years of history. The editors of this volume were Herbert L. Willett, Orvis F. Jordan and Charles M. Sharpe. Jordan carried the correspondence to secure the manuscripts and

saw the volume through press. It bore the imprint of the Christian Century Press, and was copyright in 1917. A thousand copies were printed and these in a few years were all sold.

Early in the history of the Institute the idea had been broached that there should be local groups formed that would keep alive the Campbell Institute spirit during the year. President Roy C. Flickinger got up such a meeting in Chicago on Nov. 12, 1915, in the City Club. In October of 1916 the twentieth anniversary was celebrated with dinners in a number of cities. By this time the Institute had grown until it had 179 members, and its bills were all paid with a small balance in the treasury. The summer meeting that year had an attendance of 48 members. This compares with 34 in 1914 and 23 only a few years before.

It is time to take stock of the casualties. One of the avowed purposes of the Institute for a number of years had been to hold educated men for the service of the Disciples. In 1913 E. A. Henry had reported a survey of conditions at Union and Columbia. In 7 years 12 Disciples had attended these schools and of these only 4 had finally given their lives to the service of the Disciples. It was felt that men became discouraged about the ministry of the Disciples by reason of the attacks constantly made by *The Christian Standard* and by conservative leaders.

Not only were men prevented from entering the ministry of the Disciples, but the record showed men leaving this ministry. Carlos C. Rolison left Iowa City to take a Congregational church in La-Crosse, Wis. Soon afterwards C. J. Armstrong went to the Congregational church in Superior of that state. They reported several of the leading

Congregational pulpits of the state filled by Disciples. H. J. Loken was under attack for a long time, and he was excommunicated by the California convention. He finally went into a community church, and then to the Congregationalists. J. E. Wolfe, a Ph.D., took a Congregational church in Des Moines. Harry F. Burns was a Congregationalist for awhile, and finally a Unitarian. Leslie Lobingier went into the educational department of the Congregationalists. Vaughan Dabney is now head of Andover Seminary. Clarence Reidenbach became a Congregational pastor in Kansas City. Lester M. Haile left religious work for business and now heads the department of pardon and parole in Texas. In addition to these a number of other Campbell Institute men went into other ministries. Two became Episcopalians. Many left under pressure thoroughly disheartened by the antagonism in which they had lived. Some of these men remained in the Institute after leaving the Disciples thus witnessing that they would gladly have been Disciples ministers, had circumstances been different.

One notes in the programs as the years go along a greater effort to interpret the Disciples to the minds of educated men. In this E. S. Ames has played a foremost role. He attended all the conventions and in the midnight sessions of the Institute in the hotel rooms one often found the most interesting part of the convention fellowship. While the convention for many years had the same wheel horses interpret the "causes" with speeches that could be well predicted before their delivery, in the midnight sessions one could hear fresh ideas presented in vigorous discussion. To these meetings conservatives were sometimes invited and given all latitude in expressing their views.

It was not to be expected that all defection from

the Disciples ministry could be stopped, for men of every denominational ministry in America make changes. Nevertheless, one may read the membership list of our greatly enlarged membership of today, and see how many of the leading pulpits are filled with men with full divinity training and who are in a happy ministry with the Disciples.

The first World War did some things to Institute men. Some went into war service. Charles M. Sharpe resigned as teacher in the Disciples Divinity House and went to Europe as a "Y" man. Others went into "Y" service. The programs indicated a deep interest in the thought processes of the Germans, and the subject of world peace appears for the first time in the programs.

At the 1918 meeting, it was voted to resume *The Scroll*. I continued as editor with Willett and Sharpe on my editorial committee. Thus, *The Campbell Institute Bulletin* was once more changed to *The Scroll*. The "Chambers" were again abandoned and articles of more general interest were secured from the members. Early in this year a Chicago member had circularized the membership about disbanding the Institute. The officers decided that they also would send out a communication and solicit the views of the members. The returns were five to one against disbanding.

In March, 1919, the whole issue of *The Scroll* was devoted to a defence of the Campbell Institute and its policies. The criticism that the organization was not democratic was answered. The purposes of the Institute as expressed in the constitution had never been changed. These were defended. The argument that the disbanding of the Institute would bring peace to the Disciples was met by asserting there could be no peace until there was tolerance.

The great ideals of the Campbell Institute as set forth in its seal from the beginning of its publishing enterprises was defended. This seal had the Greek words, *alethia* and *eleutheria* in a cross so arranged that the central letter of each, theta, stood in the middle. This letter stands for God. Around the cross is a circle as a symbol of completeness.

The year was marked by radical articles in the temper of the old *Scroll*. It was my swan song as editor. By this time I was an associate editor of *The Christian Century* writing five thousand words a week, editor of the city section of *The Christian Messenger* circulating in the Chicago churches, and I was writing many articles for current magazines as a hack writer. It was with a sigh of relief that I gave up my duties as editor of *The Scroll* for I was also pastor of the Evanston Christian Church all this while. I cannot pretend that my efforts on *The Scroll* did not evoke much criticism.

The next editor followed a more pacific course and often printed articles of large merit. His name never appeared in the magazine, but he was Clarence Deidenbach. The Campbell Institute was never devoid of humor, and we may smile at one of the articles by a well-beloved president, Dr. Flickinger, now gone to his reward. At the time he was dean of Northwestern University. He was written up in the Chicago newspapers as the "dean who could dance the toddle." What made this tragic was that he had always opposed dancing at class functions in his Methodist university. He was without recourse in the public press, and took to the pages of *The Scroll* to assure his brethren of his innocence.

We find in this period the story of open membership in Burris Jenkins' church, and an exhortation by him to John Ray Ewers to "Come on in for the

water is fine." This advice was later followed. In 1920 C. J. Armstrong announced that he was back in the Disciples fellowship, and told why he should never have left it. However, he carried with him the kindest feelings for his Congregational brethren with whom he had lived for awhile, and expressed the hope that the two denominations might one time find a way to unite.

At the end of the first quarter of a century the Campbell Institute could take stock of itself. The men could be pardoned for their pride in the quality of their membership. They talked much of the success of such preachers as George A. Campbell, Burris A. Jenkins, H. D. C. Maclachlan, Allan B. Philputt, Austin Hunter, J. H. Goldner and Dr. Powell, each of whom had large and successful churches in large and important centers of population. Other men were no less successful in less spectacular situations. There were great missionaries like O. J. Grainger, C. H. Hamilton and Guy Sarvis who sometimes graced the meetings. Teachers that already were or were soon to be heads of their departments were William Clayton Bower, J. Clark Archer, and Robert Park. Nearly a hundred teachers in all through participation in the meetings or through their writings made the fellowship rich and satisfying. Two great poets were in the company, Vachel Lindsay and Thomas Curtis Clark. Versatile men like Dr. Morrison or Dr. Willett could preach or lecture with equal facility, and these as the editors of *The Christian Century* brought Disciples' thought into the national arena. Dr. Ames proved his worth as pastor, as head of the department of Philosophy of the University of Chicago and as dean of the Disciples Divinity House. It is not often that a man is conspicuous both as a money-raiser and as a philosopher! The buildings of University church

and of the Disciples House are monuments to the latter gift.

What credit should the Campbell Institute have for the achievements of these men? Certainly some, for the rich fellowship of the years kept all reading, discussing and seeking. Men who never reached eminence found their lives richer, just as the founders had hoped.

During the second quarter of a century there was less controversy inside and outside the Institute. The energy of the group could be devoted to more constructive tasks. The terms for membership in the organization were radically changed in 1920. College graduates were admitted to full membership without advanced degrees and any one else could be admitted by a majority vote. This met the constant criticism that the Campbell Institute was not a democratic organization. It was always as democratic as an alumni association which includes only those with a certain amount of academic achievement, but it was to be admitted that the man without academic degrees often was well read and successful in his professional work.

Clarence Reidenbach continued as editor of *The Scroll* only one year. He was assisted by Clay Truisty as treasurer. The following year W. E. Garrison became editor and he continued in this function until *The Scroll* was merged with *The Christian*.

At the 1921 meeting a new project made its appearance, that of a circulating library to which members would contribute books and from which they might borrow, but this project never came to much, and was soon forgotten. At the 1921 meeting there were 41 present with 9 visitors in addition. In 1925 E. S. Ames became editor of *The Scroll* in which position he continues to the present time, hav-

ing to his credit a total of 25 years of service as editor. The files of the journal show his interest in philosophy, in the place of the Disciples in the religious world, and in his conception of the kind of Christian unity we should seek for. In these later years there was less need of taking account of journalistic criticisms from the outside, and a great constructive note of reasonable and socially-minded religion was struck. No story of the Institute can ever be told without full appreciation of the service which this editorial writing performed in shaping the thought-life of all the members.

One notes in the programs of the annual meetings from this time on a gradual change in the topics which were considered. At the 1922 meeting there was one paper in the field of philosophy, one in theology, two in biography, one in classics, three in sociology. At the 1925 meeting there were three addresses on youth problems, one in the classics, one on world peace, two on union, one on philosophy, two in education and two in sociology. These papers were symptomatic of the changes going on in the intellectual life of the minister of religion. At the beginning of the life of the organization the old "Chambers" had to do mostly with biblical themes and theology. Ministerial education had changed by 1925. It now laid its major stress on the sciences, and on religious education.

In was in 1925 that Dr. Ames first began to talk of the two iron men that were necessary each year in order to get bread for the printer. However, he never developed the doggerel with which A. T. DeGroot later anesthetized his victim before he took his money. Poor preachers and teachers were willing to put up two dollars a year in order to see their doggerel in print! It is useful to have this in the

record for the men of the Institute always had a fine sense of humor which nowhere else is recorded in our fundamental documents.

In 1925 Burriss Jenkins, of Kansas City, expanded his parish paper into a journal of national circulation called *The Christian*. It was a Disciples newspaper. The two leading Disciples newspapers of the period, *The Christian Evangelist* and *The Christian Standard* were conservative in editorial policy while *The Christian* voiced the views of the Disciples modernist. *The Christian* soon had an interdenominational subscription list in spite of its being a Disciples paper. Dr. Jenkins began to call his church a community church, and his columns were open to those who advocated the community church in over-churched localities. Soon *The Scroll* was merged with *The Christian* and a page was given in the paper to the interests of the Institute.

It will be a great trial for the future historian of the Institute to discover that the minutes of the meetings from 1927 to 1932 are missing. From memory we may say that the meetings continued to be held, and at the end of the period it is evident that the Institute had made considerable growth. The midnight sessions at the national conventions became more and more popular. It was hard to find hotel rooms of sufficient size to accommodate these meetings.

In 1935, *The Scroll* resumed separate publication. The great depression had made *The Christian* a casualty as well as many another religious journal. The minutes show that 65 members attended the 1935 meeting. In 1936 the members were already looking forward to the fiftieth anniversary of the organization, and it was voted that in that year a book like "Progress" should be published on "The

present state of culture and the relation of the Disciples thereto." This project was re-affirmed at a later meeting, but has not been carried through. Doubtless war weariness, and the difficulty of printing anything, were factors that entered into this failure.

The programs in 1937, 1938 and 1939 show continued interest in the nature of the church, religious education and church union. The Institute men showed definite signs of becoming "high-church" Disciples without the millenery and the ritual that goes sometimes with that point of view. The programs reveal an ever-increasing interest in the place of the church in modern society and in the work which it has to do. No one could doubt the loyal churchmanship of the Institute men at this time. Once their Disciples brethren outside the Institute had regarded them as wild asses, but not any longer. The best defence of the Disciples cause in these days was within Institute circles. At the 1938 meeting the membership report showed 473 members.

Probably no meeting had more reason for enthusiasm than the one held in 1940. It was reported that 116 new members had been added during the year. Once it had been a handicap to a man professionally to belong to the Institute. It was so no longer. The attendance this year was 142. A. T. DeGroot became the secretary-treasurer, and the organization never had a better one. He brought the money in to meet the greatly increased costs of publication of *The Scroll*, and never were the minutes and records better kept.

At the 1941 meeting, the interest in the church continued. One notes with interest such topics as "Preaching through a Decade," "Preacher Problems," "Making Members Feel at Home" and "Dis-

ciples Creeds." The latter recorded ingenious devices of the conservatives to establish Procrustean beds for the unwary theological travelers. At the next meeting, we were conscious of being at war, and there was a paper on "War Problems and Church Problems."

At this time the officials of the national convention of the Disciples made a formal demand through the president that the Campbell Institute desist from holding their midnight meetings. It was alleged that these meetings gave moral footing for a conservative convention which threatened to split the Brotherhood. However, the midnight session went on. It was then that the Disciples had to decide whether it was Elijah that troubled their Israel, or Ahab.

At the 1943 meeting, Dr. A. C. Garnett, now of the faculty of the University of Wisconsin, presented a paper on "A Realistic Philosophy of Religion." Once the department of philosophy of Wisconsin was identified with unfriendly attacks on religion. Here was a man of fine philosophic insights who believed in the great verities of the Christian faith.

This meeting had a sad duty, that of conducting a memorial service for Dr. H. L. Willett. This versatile man had so many gifts it is hopeless to catalogue them all. He was a good teacher, a lecturer who made biblical interpretations so interesting as to fill great churches and who wrote with precision and literary charm. He was at one time the ablest pulpit orator in America. His service in union movements, in church federation and many another good cause was outstanding.

He stood by *The Christian Century* during fair

weather and foul. For many years he was the constant target of the conservatives and never faltered when under fire nor did he ever retaliate in kind.

The war reduced attendance at the 1945 meeting to 65 members and five visitors.

This brings our account to the Fiftieth Anniversary. We are conscious of omitting the names of many who have been of large usefulness. Perry J. Rice, for example, was an officer for many years and was present at most of our meetings. To those omitted, I can only plead the limits of time and space.

Looking back over the years one sees Institute men developing many of our largest and most influential churches. They had a gospel that won men. In the colleges, also, were men who held up the torch of learning though grossly underpaid. Institute men have written most of the books by Disciples which have found general circulation in the religious world. Garrison's *The Theology of Alexander Campbell*, which came from the press in 1900 is still a "must" for Disciple theological students. Since then Garrison has published eight other books of general interest, and has given many chapters to books of composite authorship.

Willett's *A Plea for Union and the Present Crisis* probably stirred Disciples most. I have no list of his books at hand but they are many. Morrison started with *The Meaning of Baptism*, in which he said that one could be baptized without water, and has since added six other volumes to his account. William Clayton Bower, with ten books, seems to be the most fertile writer of all. His writings on religious education have changed the whole pattern of thought in local churches concerning their educational programs. William Clark Archer has published seven books in the field of missions and com-

parative religion. A. C. Garnett has produced five volumes, and I confess a very deep appreciation for his *God in Us* which has been very helpful to me. Ames' first book was *The Psychology of Religious Experience* which became a text in many colleges. His early book, *The Divinity of Christ*, tells why he is not a Unitarian, if he is not. His *New Orthodoxy* preceded Barth's efforts by many years. If orthodoxy is only right thinking, many of us would believe he is more orthodox than Barth. His *Letters to God and the Devil* show forth his personality as does no other of his books, for he was by no means a dry-as-dust professor, but a very human person with much humor.

Thus six men have produced 45 books and there are doubtless many more. Some day we would like to see at a Campbell Institute meeting a book case filled with the books our members have written. It would include sermons by Dr. Powell, religious novels by Burriss Jenkins, and a host of representative works by other writers which I have neither time nor space to mention.

The years reveal that the Institute has succeeded in its major objectives. The intellectual interests of the group will compare favorably with the best of the religious groups in America. Men have been called to deeper insights into the nature of religion. They have been kept up to date in their thinking, and directed in their reading. They have felt the call to service as great human needs have been given voice. Most of us have been more intelligent, more useful, and more spiritual Christians through fellowship with the men of the Institute.

Salvation

*In the Theology of EDWARD SCRIBNER AMES**

By WILLIAM S. NOBLE

In the last paragraph of his "*Letter to the Devil*," Dr. Ames contends that in order to overpower the evils in the world we need no magic formula of words; the demons are not to be driven out by speech. We can deal with evils directly, acknowledging that the "Devil" has power, but believing that he "cannot stand against the light of truth and the appeal of suffering love." Thus he addresses the Devil: "Again and again you have been dispossessed of your seat in heaven, and the warfare will not cease while there is yet a mortal soul seeking celestial light and the peace of God." (p. 113.)

RECIPIENT

Who or what, then, is saved? It is the total community, civilization itself, which is the recipient of salvation. Dr. Ames quotes A. N. Whitehead's *Adventures of Ideas* with approval: "The progress of humanity can be defined as the process of transforming society so as to make the original Christian ideals increasingly practicable for its individual members." Perhaps it may be stated this way: "souls" must save civilization in order that "souls" may be saved. The author of the *Epistle to the Hebrews* calls the roll of the faithful. They are saved souls who live on in memory as a cloud of witnesses; they stimulate, strengthen, and encourage others to live for the general good; they are saved, to save the community. So, we save our souls, to save society to the end that other souls may be saved.

*The conclusion of Professor Noble's paper, the first part of which appeared in the preceding issue.

Whether or not there is any continued life for the individual is a matter which Dr. Ames leaves undecided. It is inevitable that he do so, inasmuch as he abjures metaphysical speculation, and confines himself, as a thoroughgoing pragmatist should, to the actual experiences of men. He points out that Jesus' survival was a continuation, so far as we are concerned, of the things he stood for; it was a survival in the minds of those who knew him, who in turn passed it on to new generations. Jesus was more alive after his death than he was before. This is the practical aspect of it.

However, personality *may* endure through the catastrophe of death. There are difficulties in the way, but they may be surmounted. One's personality—his soul—is involved with bodily organism, but it may continue to live in appreciable ways after the body has returned to dust and ashes. (*Letters to God and the Devil*, p. 43.) This belief must remain as part of the poetry of religion, however, pending more light. Psychologists like William James, a competent observer, open-mindedly gave the case for the continuation of the personality beyond death a fair hearing. He became interested in the Society for Psychical Research and continued to investigate the claim of spirit communications for years. His conclusion was that the evidence was insufficient for decisive judgment. The answer to the future life, then, is "as lacking as is the answer to the question of the origin of life." (*Religion*, p. 226.)

But although we must keep the question of a future life to which we as individuals are saved *sub judice*, we may be sure of a practical immortality on earth. Just as Jesus lived on in the mind and life of Paul, so that he could say, "It is no

longer I that live but Christ that liveth in me," so what we stand for and incarnate in our lives may live on. We can give life and reality to the ideas of love of men, justice, kindness, peace, goodwill, sacrifice, humility, just as Jesus did. "I know of no better way for us mortals to attain immortality than by participation in his life and work." Then, "he may rest assured that he gains for himself the best that life affords in whatever realms of existence open for his spirit." (*Letters to God and the Devil*, p. 50.)

CONCLUSION

The foregoing makes it plain, I believe, in just what way Dr. Ames' thinking is functional and empirical. He sees the subtle selfishness of those who think of religion in terms of private exhilaration, personal consolation, inner peace or rapture. We need religion to affect character and conduct, and to attain the best ideals of man's common life. Religion may never be a refuge and still be vital; it must avoid being ingrown; it must widen social vision. The searching test of Jesus may be applied to religion: "By their *fruits* ye shall know them." Thus Dr. Ames puts the matter: "Religion is a feeling-adjustment to the deeper things of life, and to the larger reality that encompasses the individual life." (*Psychology of Religious Experience*, p. 321.)

I would like to add a word concerning my personal evaluation of Dr. Ames' thought, after reading and reflecting on the five books cited in the bibliography and the three articles.

It seems to me that here we have the kind of thinking that is the salvation of theology itself. One of the reasons, I believe, why theology has so little affected our common life, and has been in disrepute

among literary men and run-of-the-mill church members, is that it has been satisfied to deal in unrealistic terms (such as A. E. Taylor's and even Reinhold Neibuhr's). Theology has been a thing apart largely, abstruse and remote from the actualities of existence. In Dr. Ames' thinking, I have found terms and concepts that I am sure will appeal to thoughtful people of our time. I believe they can be made appealing and moving, and elicit the understanding and consequent devoted action of the ordinary man, and in so doing may tend to further the interests of what Jesus called the Kingdom of God on earth.

The Blind Plowman

I see you from my plane
You, earth-bound creature, in the field below.
Plowing diligently.

The power you wield is twice the strength of
my small ship.

Yet, you are earth-bound ;

I am free.

You can not see the pattern you are leaving :

Velvet black of new turned earth
Bites deeply into clodded gray,
Firm swirls to mark your turning ;
And in the center a splotch of red
With glints of silver when sunlight finds the
polished plow.

All this, I see
And know you do not know
The picture you are making.
Up here, in ecstasy, I drink it in
Yet sorrow for your shackles.

—JANE DICE.

From a Plowman to a Pilot

(I too have longed to leave my field on silver wings,
And see its humble clods transformed by distance,
And enchanted, like a jewel well mounted,
By panoramic vastness to earthbound eyes denied.)

But not for me your pity, friend:
The captive violence of plowed earth,
The furrow's satin-crested roll,
Through beauty give my toil new worth
And liberate my mudcaked soul.
Though stumps and stones you do not see
Bruise my hands and dull my plow,
It's I who know the liberty
Of feeling rampant nature bow
And yield her powers to ordered end.

And not for me your brief elation:
The shadows of a thousand wings
Can flit across the fallow field
Not opening nature's womb, whence springs
The plenty by a plow unsealed.
You thrill to supine pastoral scene
Like priceless tapestry unrolled;
I drape these hills in growing green,
And crown their heads with ripened gold;
A helpful hand I lend Creation.

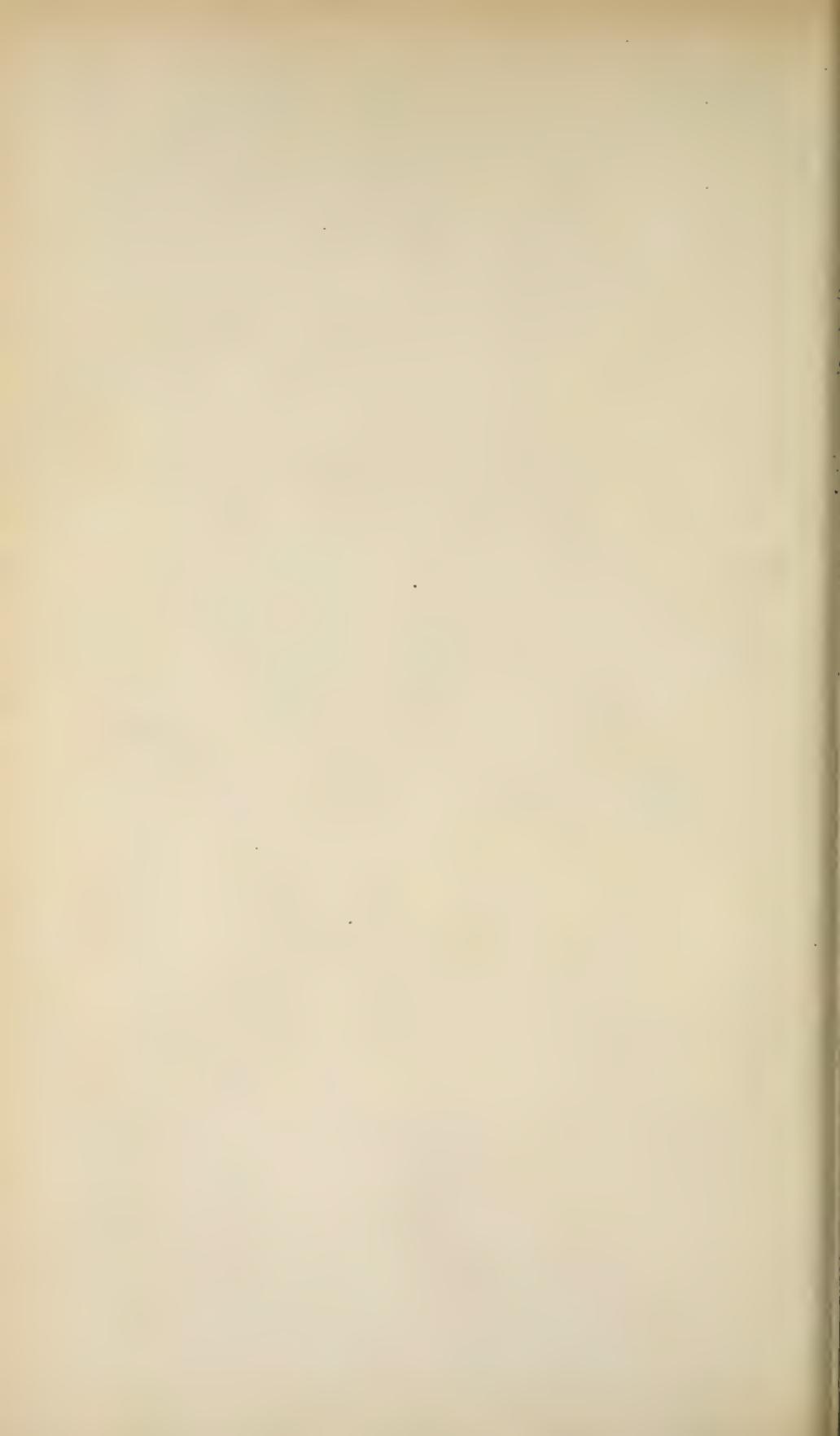
And not for me your blithe release:
Your eyes, beguiled by symmetry
Of furrow, fence, and tree, and lane,
Miss life's profounder liberty
Which nature's processes sustain.
For freedom's deeper joy lies
Not in watching from above
While mankind plans and toils and dies
Midst hope and tears and pain and love
For outward safety, inner peace.

That man is free, who, despising not
The mean estate and foreshortened powers
Wherewith his mortal years have been endowed,
Spends eager labor on that rocky plot,
And knows, in his few contemplative hours,
God fructifies the earth that human hands have
plowed.

—HUNTER BECKELHYMER

NOTICE

Many *Scroll* subscribers failed to receive the January-February, 1947, issue of the *Scroll*, due to an error in the mailing department. We will be able to identify the entire number if as few as four who did not receive this issue will let us know. If you did not receive the January-February, 1947, issue of the *Scroll*, kindly inform the recording secretary, Dr. W. Barnett Blakemore, 1156 East Fifty-seventh Street, Chicago 36, Illinois.



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Why So Pale and Wan?

AN EDITORIAL

At this critical point in the awful march of modern man toward World Order or doom, the silence of opinion-forming bodies like the Federal Council of the Churches of Christ in America and the Commission on a Just and Durable Peace is ominous. Contrast the present silence with the feverish activity of these organizations preceding Dumbarton Oaks, the Yalta Conference, and San Francisco and their painful anxiety then lest the forces of Christianity in America should permit the old reactionary order to reassert itself and to sway public opinion into those fatalistic channels of the pre-war era. The contrast is so glaring as to require explanation. And, so far as we have heard, no explanation, in fact no discussion of any kind, has been forthcoming.

Is it a coincidence that this silence of the Federal Council's opinion-making groups should have come during a year in which the American State Department has been permitted through bi-partisan planning and support to commit America to a reactionary program in world affairs? Is it a coincidence that this silence should have come during a period when the Federal Council and its Commission on a Just and Durable Peace have both been presided over by laymen—commendable men of noble minds and ideals to be sure—who have both voiced publicly their concern lest the forces of the church fail to understand the necessity for playing forceful and shrewd politics on the international scene? Mr. John Foster Dulles, chairman of the Commission on a Just and

Durable Peace, has often been associated with the State Department as adviser, and Mr. Charles Taft, president of the Federal Council, was formerly a member of the State Department.

It may be entirely a coincidence that these two distinguished laymen, so wise in the ways of politics and international horse-trading, should have come to the leadership of the Federal Council's opinion-making machinery in this year when the Department of State has presumed to do all thinking in foreign affairs for the American people. It may be also a coincidence that the Federal Council has in this past year refrained from giving any leadership to our people which would lead them to raise questions concerning the bi-partisan (and hence, undebated) foreign policy. But it will remain nevertheless one of the most unusual coincidences in all the long history of the relationships between church and state in America.

We have no information and until information is forthcoming must reserve judgment. Some questions, however, demand answers: Has American Christianity allowed itself to be seduced into supporting a program of force and imperialism by the smoke screen of a holy war on communism? Is the leadership of the Federal Council seeking to receive its highest motivation from the principles of Jesus Christ or from the worldly wisdom of the American State Department? Does this same leadership subscribe to the absurd and evil doctrine that no man can be a patriot who speaks his mind when it means opposing a course on which his country's feet have been set in blindness and passion? Is it the church's business at such an hour to play the game of power politics on an international scale or should it seek to be the conscience of the state and the voice of righteousness in a world hopelessly lost in moral and spiritual matters?

We have been proud of the great organization which has so effectively symbolized the essential

unity of American Protestantism and we have lashed out at its critics on numerous occasions when it was made the subject of unjust and ill-informed attack. We sincerely trust that, possibly by the time these lines appear, a statement may be forthcoming which will answer satisfactorily the questions we have raised. Until answers are forthcoming, however, we will wait with anxiety—that anxiety which is rapidly becoming the normal element of modern man.

The Institute At Buffalo

By W. BARNET BLAKEMORE

Three sessions of the Institute were held during the International and World Conventions at Buffalo. The midnight session of Wednesday, July 30, was addressed by Dr. Luther Shao, Executive Secretary of the Disciple churches in China. A portion of Dr. Shao's remarks dealt with the spirit which has enabled the Chinese people to endure a dozen years of war. Dr. Shao declared that an 'incurable optimism' is a necessary ingredient of such a spirit, and identified it with the Christian attitude. Dr. Shao will be in the United States for a year, and members of the Institute should seek to get him to their churches. He holds the doctor of philosophy degree from Yale University.

The session of Thursday, July 31, was given to reports of the situation among our churches in New Zealand and Australia. Mr. R. L. Williams of Melbourne, Australia, reported on the situation in the state of Victoria. Principal A. L. Haddon of Dunedin, New Zealand, spoke of the general religious situation in that Dominion. Principal Haddon heads the work of the training centre for the Disciple ministry in New Zealand. He is also Professor of Church History in the Department of Divinity of the University of New Zealand. This department,

organized about three years ago under the state university, the only body authorized to grant degrees in New Zealand, is an inter-denominational institution in which the Churches of Christ (Disciples) co-operate heartily. The degree of Bachelor of Divinity has therefore become available in New Zealand for the first time. The academic work is divided into five fields, each headed by the leading New Zealand scholar in that field. Principal Haddon is head of the field of Church History. He is also President of the New Zealand National Council of Churches. This body, comparable to our Federal Council, was organized at the outbreak of the war. It is a mark of the distinction of Principal Haddon and our brethren in New Zealand that they should so early in the life of the Council be represented in its Presidency. Principal Haddon reported upon the several years of conversation and discussion that have gone into the building of the Council. Especially he commented upon the initial suspicion and sense of strangeness with which representatives of the denominations first gathered together, the increasing respect and affection which they found for each other as conversations proceeded, until within the last year there has come a pronouncement which opens with a statement that the group "rejoices in the sheer joy of our fellowship."

On Monday, August 4, the speaker was Principal Robinson of Birmingham, England. His subject was "The Ecclesiastical Situation in Great Britain." Principal Robinson, whose work is well known in this country, is eminently qualified to speak on this subject, since he is now Moderator-elect of the British Free Church Federation Council. He will begin this important chairmanship in February of 1948. Principal Robinson spoke of the various proposals for the advancement of Christian Unity which are being considered at present in the British Isles. He made it very clear that, contrary to a widespread

impression, the present Archbishop of Canterbury is seriously interested in the advancement of unity and in this respect follows the attitudes of the late Archbishop, William Temple. Conversations are proceeding in England at two levels. One of these levels is that of the ecclesiastical officials and representatives of the various churches. More recently a second series of discussions has been started between representative theological scholars of the various brotherhoods. There is considerable feeling that the latter group may proceed the more rapidly in the discovery of bases of unity. The first such conference was held early this year at Cambridge during the worst part of the winter under "austerity" conditions. The professors, said Principal Robinson, "froze together and starved together" for five days, but accomplished a considerable amount of work. The second such conference will be held this coming January. At the present time there is before the various groups in Great Britain a proposal for unity. It is liberal in so far as it recognizes the varieties of worship and church organization of the several communions, but includes orthodox and conservative suggestions regarding the nature of the ministry and ordination in terms of apostolic succession. It will therefore not be an immediate vehicle for the assertion of unity among the churches but may lead to further significant discussions.

During the discussion period, a number of questions regarding the establishment of the Anglican church were asked. Principal Robinson replied that the past few years have seen some diminution of the demands for dis-establishment. Asked whether Conservative and Labor governments differed in general in their attitudes toward the question, Principal Robinson pointed out that the leading members of the Labor Party are staunch Anglican churchmen, and the question of dis-establishment is one which

cuts across both major political parties in about equal fashion.

It is worth remarking that Principal Haddon and Principal Robinson now join with Dr. Edgar DeWitt Jones to form a distinguished coterie of Disciples of Christ who have risen to the leadership of national councils of Churches of Christ. During the session of the Institute addressed by Principal Haddon, the present President of the Federal Council of Churches of Christ in America, Mr. Charles P. Taft, was present.

The Historic Misguidance of the Hebrew Letter

By W. J. LHAMON

Jesus was not a priest. He never functioned as a priest. He was of the tribe of Judah and according to the Old Testament legislation could not be a priest. Priests were of the tribe of Levi. Jesus was a layman, so was every member of his twelve. In his life and teaching he turned away from the whole of the priestly order with its wealth of worship in Jerusalem, the magnificence of its vast temple of marble and gold, its hundreds of white robed priests, and its slaughter of innumerable beasts till their blood ran in streams from the great altar that faced the Holy of Holies. In his sermons, precepts, parables and prayers there is not a word of all this. Indeed on the contrary he charged the priests with having made of the Court of the Gentiles "a den of thieves."

Dr. George Foot More, speaking of the cultus of the Roman Catholic mass during the fifth and sixth centuries, says: "This tendency was promoted by the conception of the mass as sacrifice, which several factors contributed to render increasingly promi-

ment; the sacerdotal conception of the work of Christ developed by the author of Hebrews—Christ the priest, Christ the atoning sacrifice, Christ the intercessor; the sacerdotal idea of the Christian priesthood, analogous to all the ancient religions and particularly to the Levitical institutions. . . . What did most, however, to establish the sacrificial conception of the mass in the theology of the Western Church was that in it atonement was made for sins committed after baptism, and the forgiveness of the penitent sinner thus assured. Pope Gregory I (d. 604) presents the doctrine in its classic form; ‘Christ, by the mystery of his humanity offers sacrifice. In his sacrament he suffers again for us; for as often as we offer to him the victim (the host, *hostium*) of his passion, so often we repeat his passion for our absolution’.”¹

This theology of atonement by repeated gifts to a God who stands aloof and has to be placated is in direct contradiction to the teachings of Jesus and Paul. It harks back to tribal times and to tribal gods who might be fitful and even fretful, and whose favors had to be won by gifts such as the first fruits of the vines or the fields, the firstlings of the flocks, the smell of blood and roasting flesh—even the sacrifice of the first born baby boy. Again and again as time passed and intelligence grew and high minded prophets appeared there were protests against this, as, for example in *Micah* 6:6 to 8. “Will the Lord be pleased with thousands of rams, or with the thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God.” But the prophetic voice was lost in the priestly love of blood and its perquisites. In spite of many a prophetic protest the priestly order and its vast ritual of sacrificial service lingered on, and

¹ *History of Religions*, Vol. II, p. 217 (used by permission).

even grew through all the centuries of Old Testament history. It was the tremendous, central service of worship in the days of Jesus. Its central thought was there is a God who must be placated; a priest must mediate; he must come with rich and hallowed gifts; the matter is official; there is no other way.

The Theology of Jesus

Logically, consistently Jesus turned from this because he had a different thought about God. To him God is no longer a Theocrat, or a constitutional monarch, as in the Old Testament; he is not distant and hard to appease or approach; he is a Father longing for his children's presence; waiting for the prodigal's return and running to meet him with kiss and robe and ring and a feast of joy. No priest is needed; no sacrament; just the repentance and the return upon which the forgiveness is quickly and gladly given. The theology of Jesus thus turns the whole matter round from a God that waits for appeasement to the sinner who needs repentance. St. Paul had a clear understanding of this when he declared that "God was in Christ reconciling the world unto himself." (2 Cor. 5:9). That was a brave and revolutionary sentence, and with that understanding Paul could not have written the Hebrew letter.

Copies, Types, Shadows and Allegories

The eloquent Hebrew letter was probably a sermon in which the unknown author sought to enlighten and comfort his congregation of Jewish Christians whose hearts still clung to the old while embracing the new; who could not easily give up the law for the gospel; who found struggle in transition and who needed guidance and bracing. To those early Jewish Christians the leap into the "new life in Christ" as Paul called it was a hard hurdle. It was a profound spiritual problem. Paul solved it

abruptly by declaring that the law had been "nailed to the cross of Christ and taken out of the way." (Gal. 2:14) But the author of Hebrews could not so easily and abruptly dismiss the past. To him it was rich with types and copies and shadows of things to come, that is of the more "heavenly things." With this outfit of antique furniture of argument he proceeds to prove that the gospel is better than the law, and that Christ is better than Moses. It has been suggested that the key word of the Hebrew letter is the word better. In the very first verse Christ as the Son of God is thrown into contrast with the prophets, who "in times past" had spoken for God. Then at once he is "better than the angels." Then he is better than Moses inasmuch as he who has builded the houses has more honor as the Son than Moses could have as the servant over the house. Then comes the great point of betterment or contrast with which this essay has most to do. As a priest and high priest Christ, with the sacrifice of his own blood, is better than the ancient, Levitical priesthood. That Jesus was a priest, as the author assumes, is introduced in the beginning of the third chapter. He returns to it in the fifth chapter and presents it in the form of allegory based on the story of Abraham's tithes to Melchisedek and Melchisedek's gifts to Abraham, (Gen. 14:13f). Realistically Abraham seems to have made a good bargain with the tithe of his booty in battle since this priest-king, Melchisedek, brought out bread enough to satisfy Abraham's three hundred slave soldiers. But let us not spoil the allegory. Psalm 110 presents Melchisedek as the priest of some militaristic lord or ruler who wanted to "make a footstool" of his enemies, and "fill the places with dead bodies," and "wound the heads over many countries." Surely this does not refer to the author of the Sermon on the Mount. But that Psalm, which is really an ancient battle cry, has

been mistakenly applied to Jesus, and is so used by the author of Hebrews.

By the use of allegory any scripture can be made to mean anything to suit the argument. It is by this method that the writer of Hebrews forces Christ, the Prince of peace, into the militaristic 110th Psalm, and makes him "a Priest after the order of Melchisedek, that is, an order aside from the Levitical one. On this basis the writer (or preacher) makes an effective argument for *his* audience in favor of their transition from the old to the new covenant, though to us its chief interest is as a first century history of spiritual struggle. It was hard for those early disciples to break the old shell and find the way out. And how wonderful that Jesus led the way in that crushing, crusading work. To the troubled souls of his audience that early writer made it plain that there having been a change in the order of the priesthood there must be necessarily also a change in the law, which to them would mean a release from the law. Here the writer comes into agreement with Paul though he has gone a long way to get there.

Having moved in the midst of priests and altars and sacrifices and intercession to make a priest of Christ the writer at last (10th Chapter) comes to the point that all such things are but "shadows" and that they could never take away sins. In them there was nothing better than the "blood of bulls and goats." Then with the boldness of allegory he puts a selection from the 40th Psalm on the lips of Jesus, making him say, "Sacrifices thou hast not desired, but a body hast thou prepared for me; in burnt offerings and sin offerings thou has had no pleasure. Then said I, Lo I have come to do thy will, O God! As it is written of me in the roll of the book." Just here the writer transplaces Jesus from the priestly to the prophetic order where he properly belongs. He seems to have seen no incon-

sistency in this rhetorical stride from the one order to the other. However, the historical significance of it followed some centuries later as indicated by the quotation from Dr. More as it is presented above. Ambitious priests and bishops of later centuries found authority in this book for the transformation of Christ's prophetic church into a priestly order with the kind of God that must be placated with blood; with the assumed need for intercession by a priest, of an atoning sacrifice, to be repeated again and again, for sins committed after baptism; and, in a word, the Roman Catholic mass with its philosophic realism about the body and blood of Jesus and its commercialized redemption from sin and purgatory.

The Authorship of Hebrews and its Place in the Canon

Origen, the greatest of the church fathers, said early in the third century, "God only knows who wrote it." That is true today. The Western section of the ancient church held it in doubt for centuries. Even Thomas Aquinas in the 13th century was not sure about it. Erasmus, the greatest scholar of the Renaissance, judging in part by its literary style doubted its Pauline authorship and its rightful place in the canon. Luther's test of any New Testament book was the question, "Does it teach Christ?" On this basis he had three classes, first, second and third—the third being the lowest. Here he placed Hebrews, James, Jude and Revelation.

Nowhere in the New Testament is Jesus spoken of as a priest except in this one book, nor except in this is he in any way related to the priestly order. Dr. More's observation is at least a challenging one. Perhaps ambitious priests and bishops of the Dark Ages would have reverted to the Old Testament Theocracy and its priestly order in any event. But this book seems at least to have favored the perversion of the democracy of Jesus into the infallible Theocratic imperialism of Rome.

Christian Democracy in the College

L. L. LEFTWICH*

"We are too busy and too crowded to know what we are doing," a university officer confessed to me recently. He was deeply concerned about what was happening to the citizens of that great state university who were crowding into over-flowing lecture halls and unheated rooming houses. He was concerned about the students' health, their intellectual development and their moral and spiritual growth. He was honestly afraid of too much regimentation, too much mass movement, too much expediency.

Added to these concerns about numbers is this ever increasing sky-high costs of higher education. What happens to the college that over-expands with a building program that cost double pre-war expansion cost? Do we know what we are doing?

The church-related colleges may be in more jeopardy because they are committed to the teaching of Christian Democracy in a world that seems to be moving toward mechanistic Communism and war.

It is quite evident from the study of recent college and university catalogs as compared with their offerings of five years ago that the social sciences are not keeping pace with the offerings in natural and physical sciences. History and Political Science are not increasing in the curricula for undergraduates as rapidly as Mathematics. Courses in Religion and Philosophy are not as courses multiplying rapidly.

Courses in the "How" of living are far out running the courses in the "Why" of life. The church related college is committed to the discovery and propagation of the "Why" of life.

We in America have not thought much about the relatedness of Christianity and Democracy.

* Professor of Religious Education and Sociology, Culver-Stockton College, Canton, Missouri.

This kinship is not accidental—they grow from the same fundamental faith in the goodness of God and the oneness of mankind. Christianity points out the way, the truth and the life and Democracy becomes the means of reaching that goal. Furthermore, Christianity has no other method of extending itself in the world except by democratic methods. Together they may redeem the world; apart they both may perish.

Some of our church-related colleges are boldly experimenting with some of the implications of Christian Democracy. This does not mean a radical shift from the control of the administration to the control of the students. A democracy implies joint control and creative cooperation for the good of the whole. A Christian Democracy would see that every person connected with the college had some share in the determination of objectives and in their realization. The solution of the problems of living in the light of Christian purposes and ideals would take precedent over all traditional curricula. Our basic problems today are how to organize our campus life so that all the persons present participate in creative tasks in growing the Democracy of God upon the earth.

If we do not democratize college education and continue to send out little dictators to dominate the positions of influence in the world, what have we gained? We either must see that the spirit and teaching of Jesus is the only way of redemption for humanity to be fulfilled through democratic methods or we lose to the mechanistic Communists who know that they have a world pattern and a scientific formula which will take the world in this generation.

Certainly the colleges can not play around with mass education in traditional subject-matter when Christian democracy is being exterminated from the earth. We can not have two worlds on one

planet; we can not serve God and no God; we either follow Jesus or Karl Marx. Can we afford to get "too crowded and too busy to know what we are doing?"

Human Christianity

By JOHN O. PYLE

Probably the most helpful advice Alexander Campbell gave his listeners was, that they read their Bibles as they read other books. Those who took that advice, and those who take it today, put their minds into that critical attitude which characterizes the modern educated mind, especially the scientific mind. The reader brings to bear upon the text the light of his own actual personal experience, perceptual and reflective, and supplements this light with what he has learned from others whose opinions he trusts. Those who read their Bible with this attitude of mind, observe that the reputed sayings of Jesus fall into two categories. First, those sayings which are readily assimilated by the mind of the reader because they harmonize with his own personal experience, and with what he has learned from others whose opinions he trusts. Second, those sayings which will not harmonize with his own personal experience, nor with what he has learned from others whose opinions he trusts.

The teachings in the first category, and the body of knowledge and moral principles that have since been added to them, constitute what I believe can be correctly and significantly called, human Christianity. This is the body of knowledge and principles which gives to Christian churches, Protestant and Catholic, what solidarity of practice they exhibit; and is the basis of sympathetic approach between

peoples of all great religions. That which falls under category two, is not only the divisive factor among Christian sects, but is the divisive factor between any two of the world's great religions. Since the content of the sayings which constitute the second category requires authority outside the realm of human experience this content is not amenable to criticism on the level of actual human experience.

The knowledge and principles of category one, are held as the results of human experience, and, therefore, are amenable to correction and growth within the realm of further human experience, among all peoples of whatever religion. There is but one living human species. It is human Christianity that has been most helpful to all peoples throughout Christian history, whether on home grounds or in missionary fields. It is human Christianity that can be most helpful to all peoples of the world today in healing the horrible wounds of war, and in knitting together those forces among the peoples of the world that can do most in problems of reconstruction and rehabilitation, and in building a lasting peace among all peoples of good will. There is no peace among peoples without good will.

If one ask for examples of knowledge and principles in the first category, the mind at once recalls the two Great Commandments and the Golden Rule. There can be added to these nearly the whole of the Sermon on the Mount, and the lessons of practically all the parables, including the parable of the "Sheep and the Goats" in which Jesus sets forth the test of belief in his teachings. The careful reader of the New Testament will discover many more reputed sayings of Jesus that fall into category one. How many of category two were actual sayings of Jesus cannot be determined with any great certainty, nor how many of category one were original with him. Both categories are easily derivable from literature of his time, available to

him and to his biographers. To the first category is always applicable that wise saying of Ralph Waldo Emerson: "If it be true what does it matter who says it?" While the second category, because it is claimed to be revealed by a supernatural and absolute authority is amenable only to that authority.

Any ecumenical religion that can be widely effective in the lives of the world's population will be a human religion. This is attested by the wide area of agreement and cooperative effort among the scientists in particular fields of science, whose knowledge and methods readily cross national boundary lines. Science is a universal human adventure, which takes root and bears fruit wherever human creatures learn its language, and adopt its methods. Intelligence is as much a character of human nature as love, emotions, and hunger. The harmony attained by scientific men in particular fields, points the way to harmony in human religion; but their attitude of mind and their methods are not available to those who rest their religion upon supernatural revelations.

Fancy, imagination and hypothetical judgments, from which myths, mysticisms and miracles spring are natural aspects of human experience, as natural as perception, observation, generalizations, and judgments based on careful reflective thinking. The differences in the influence over the mind is due to the mental attitudes toward human experience. The scientific attitude is to hold all judgments, all generalizations, all stated laws, all hypotheses, subject to further experience. None is held as absolute, but as more or less probable. Observe, and think about the many conferences that have been held, and are being held, since V-E day and V-J day to cope with the problems left to the peoples of the world by War II. How difficult they are! How nearly impossible to reach workable agreement! What-

ever agreements are attained are in the realm of common human experience, guided by whatever supernatural powers have guided men. What delegate to any conference will admit that the delegates from other nations have any access to supernatural guidance not available to him? When agreements are reached by any two or more delegates, is it reached on a level of knowledge and understanding within the realm of human experience, or is it on a supernatural level? Will not human Christianity be best able to meet a sympathetic understanding from peoples of other great religions, which people make up fully three fourths of the world's population? Let each individual Christian think out his answer. This is Christian responsibility. The fact of a single living human species, and the working hypothesis of the uniformity of nature, are the bases of trust that happy agreements can be attained. That this hope is well grounded is attested by the wide areas of agreement among scientific minds in all particular fields of natural science. That attitude of mind that made possible the discovery of atomic energy and the creation of the atomic bomb, can discover and formulate the laws of a peaceful and happy world.

The minds entertaining the scientific attitude of exploration, discovery and socially creative effort, should be used in all fields of human activities and human relations, and most important of all, should include religious teaching, and the policy makers of religious institutions. In all historic time the religion of men has been the ultimate determinant in all long range events. How important, then, that one's philosophy of religion make use of all verified knowledge! And that where knowledge is inadequate to meet his religious needs, he uses hypotheses well grounded in human experience.

A Technique in Race Relations*

By FRANK S. LOESCHER

Placement Service, American Friends Service Committee

To provide employment opportunities for trained Negroes of skill and promise in fields not traditionally open to Negroes—where all races may work creatively and harmoniously together.

To facilitate employment opportunities for other "minority group" workers, where such service is not provided by other agencies.

Such are the purposes of the non-fee placement service established by the American Friends Service Committee in October, 1945, with Philadelphia as a demonstration area.

The Quakers have not set up a conventional employment bureau, but offer a service through which technically trained or experienced Negroes and other minority group workers may be brought together with forward-looking employers. The aim is not merely to increase employment opportunities but also to create better understanding.

With respect to the Negro minority group, our major interest, the underlying assumption of this project is that the "Negro problem" is in large part a white problem. It is the white man's attitudes and beliefs which need to be changed. We believe that one way to change these stereotypes is to give white clerical, technical, and professional people the experience of working with Negroes of similar background and interests.

Consider these passages from Gunnar Myrdal's *An American Dilemma*, Chapter 30, Effects of Social Inequality.

. . . These middle and upper class Negroes who have stepped out of the servant status, live most-

* Reprinted from *Occupations, the Vocational Guidance Magazine* for November, 1946. (Copyright, 1946.) Published by the National Vocational Guidance Association, 82 Beaver Street, New York 5, N. Y.

ly by catering to their own people. Not only have their economic contacts with whites been reduced but, because they know they are not liked by whites and are likely to feel humiliated in all contacts with them, they avoid whites in all other spheres of life.

It is the present writer's impression that, generally speaking, this tiny upper group of the Negro community often lives in a seclusion from white society which is simply extraordinary and seldom realized by white people. Measured in terms of the number of personal contacts with white people, there are Negro doctors, dentists, teachers, preachers, morticians, and druggists in the South who might as well be living in a foreign country.

Mutual ignorance and the paucity of common interests is a barrier to, and a modifier of, social contact between even educated and liberal whites and Negroes in the North, even in the extraordinary circles where segregation and discrimination play no role. I have seen Negro and white social scientists together as friends and colleagues, but I know that when their minds meet it usually concerns some aspect of the Negro problem. The Negro is ordinarily not present—and if he is present, he is a stranger—when the whites meet to discuss more general problems. If this is true among liberal social scientists, it is still more true among prejudiced people in all classes. The Negro is an alien in America, and in a sense this becomes the more evident when he steps out of his old role of the servant who lives entirely for the comfort of his white superiors. Ignorance and disparity of interests, arising out of segregation and discrimination on the part of whites, increased by voluntary withdrawal and race pride on the part of Negroes, becomes itself an important element increasing and perpetu-

ating isolation between the groups.

The fundamental aim of the Placement Service is to reduce this "ignorance" and "disparity of interests."

Range of Activities

To this end the Placement Service assists institutions of higher learning having Negro enrollment in placing promising graduates, interviews management in business and industry to present suitable applicants, and offers employers skilled assistance in techniques proved effective in integrating and upgrading Negroes.

This Placement Service, collaborating with other organizations, specializes in white-collar and professional positions in business and industry. Opportunities for minority groups are also being explored in education, nursing, medicine, municipal employment, public and private social work. Although the Placement Service is primarily organized to assist college graduates, it will also help place well-qualified high school graduates with fine experience records.

In the further interest of harmonious working relationships among peoples, this service is available to non-Negro persons interested in teaching in Negro colleges or working in inter-racial agencies. The Placement Service also arranges exchange professorships between Negro and white colleges.

The most important aspect of the program is interpreting to placement and personnel directors the practicality of referring and employing workers on merit, and barring none solely because of race, religion, color, or national background. The placement procedure consists of approaching management with the credentials, taken from our files, of a number of persons who have the qualifications necessary for certain types of occupations in the

firm under consideration. Individuals are carefully selected on the basis of their vocational fitness and social adaptability. We do not ask the employer to give preference to Negroes, or other minority groups, but to fill vacancies on merit and to take a stand in favor of a policy of non-discrimination in employment.

A word about our relationship to the National Urban League and its branches. We regard our agency as supplementing the work of the Urban affiliates. The author welcomes this opportunity to express his appreciation for the generous counsel of the National Urban League's staff. The American Friends Service Committee believes it can spread the message of fair employment to both Quaker and non-Quaker establishments. Philadelphia, as the historic center of Quakerism in this country, is therefore a natural demonstration area.

What has been learned from our nine months' experience in trying to open up new occupations for trained Negro men and women? Which previously accepted beliefs about economic discrimination can we still adhere to; which should we question or discard? What new questions are raised?

Twenty-nine of the thirty employers interviewed have given the writer a sympathetic hearing. The average interview has lasted about an hour, in some cases two hours including an invitation to lunch. However, generally the employer replies that his employees would resist the introduction of upgrading of Negroes, or his customers would object. As refutation we present the available evidence of the successful experience of certain concerns in Philadelphia. We cite the practices of department stores, banks, insurance companies, and manufacturers in New York and other states. "Philadelphia is different!" is the usual answer to that argument.

No two interviews are alike. The approach to each employer is individualized in terms of what

is known of his attitudes and the problems of his institution with respect to personnel and the public. In every case, however, we grasp the opportunity to describe the frustrations of Negroes and other minority groups and the cumulative effects of employment discrimination. We explain that in the Philadelphia public high schools young people of all racial, religious, and nationality backgrounds are studying together and playing together, that it is at graduation that they find some classmates given jobs with opportunities for promotion and others either turned away or offered only dead-end jobs. Many employers are surprised to learn, for instance, that 16 per cent of the students in Philadelphia high schools are Negroes, and, therefore, under existing employment patterns a large proportion of our Philadelphia youth are being thwarted.

Discrimination Widespread

Discrimination in white-collar and professional occupations in Philadelphia commercial and manufacturing establishments is widespread. Our interviews with 30 executives in 25 commercial, industrial, educational, and medical institutions, Quaker and non-Quaker, are evidence that the job ceiling has not changed very noticeably despite the war and the Fair Employment Practices Committee. The all-out educational offensive, recommended by Gunnar Myrdal, has yet to begin.

On the other hand, the executive secretary of one of the manufacturers associations offered last fall to give us letters of introduction to a number of firms when we have on our roster qualified electrical and mechanical engineers or other highly trained and experienced technical persons. He believed we would have "some success" during the current shortage of such workers.

Until the past month or two, despite our effort to reach qualified technical people through the usual

public and private channels, we had none registered with us. We now have a few and can explore this area. At least two concerns in the Philadelphia metropolitan area are known to employ Negro engineers.

In clerical positions the picture is practically unrelieved.

Much the same can be said for salesclerks. Except for some food stores in Negro neighborhoods and two small downtown stores, there are no opportunities for Negroes to work in sales. None of the department stores at the present time employs Negro salespersons, although as a result of a carefully organized cooperative campaign by several agencies, some Philadelphia department stores may soon follow the more enlightened pattern being established in New York, Boston, Hartford, and other cities.

But as in the case of the technical fields, so with the secretarial, we have some data that call for revision of our earlier assumptions. Religious organizations and social agencies have asked the Placement Service for stenographers. Not many requests have been made; some fifteen during the past nine months, but we have been able to fill only a few applications because we cannot locate in Philadelphia trained stenographers available for employment. There are Negro stenographers in Philadelphia; a large number are working under Civil Service. One also finds a Negro stenographer occasionally in offices of religious and social agencies. (The American Friends Service Committee itself is probably the largest private employer of Negro file clerks, typists, stenographers, secretaries, and bookkeepers in the city.)

In addition to the above occupations, the Placement Service learned of possible openings for chemists, professors in some northern colleges and universities, librarians, research and educational workers in unions, administrative positions in a hous-

ing authority, a variety of positions in mental hospitals and reformatories, and opportunities for social and religious workers, educators, physicians, and nurses through the programs of religious agencies in foreign countries.

The Shortage of Qualified Negroes

Why are there not qualified people for these clerical and technical positions? First of all, willingness to consider Negroes is a recent development related to the increasing awareness and concern among some white people and also the scarcity of white clerical and technical workers. Second, there is the principle of the vicious circle. Since there has been but a handful of jobs for trained Negroes in the mainstream of American life, Negroes have not had the incentive to prepare themselves to qualify for these openings.

Third, those who did sacrifice to get the training naturally prepared themselves for positions where there was less resistance, such as teaching in segregated schools or working in Civil Service. Many highly trained Negroes are working in Philadelphia, but they have jobs, often in government, where there is less discrimination and more security. (However, the Federal Government is reducing its personnel and many Negroes will feel these cuts.) Fourth, there is the whole socio-economic situation—low income, poor housing, overcrowding, ill health, family disorganization—which operate powerfully against Negro youth in a highly competitive economy. Even public higher education is not “free” to most Negro youth since they have to work to eat, to buy clothing, and to help support their families. Fifth, Negroes are discriminated against by many schools and colleges. Some of the better secretarial schools in Philadelphia, for example, do not admit Negroes.

Still another factor is the inadequate vocational

guidance of Negro youth. One finds, even in 1946, that Negro boys and girls are being dissuaded from preparing for positions requiring advanced education and training. Counselors, white and Negro, are amazed when they are presented with positions known to the Placement Service, or the list of Negroes now teaching in Northern colleges.

We realize that our present staff of two persons working in a city with a population of more than 2,000,000 can only scratch the surface. It is our hope that before long the effectiveness of this approach can be evaluated and if the method should appear to be a valid one, that other organizations, social and religious, will initiate similar demonstration projects.

The Placement Service as a technique in race relations is not an alternative to national, state, and municipal fair employment practice legislation. This person-to-person approach can help to create a wider understanding of the job ceiling faced by Negroes and other minority groups and thus build up popular support for legislation which would undergird the desires and efforts of employers who would like to employ on a non-discriminatory basis but who are reluctant to stand alone.

Finally, if the American Friends Service Committee can assist more employers to integrate Negroes successfully, there will be additional evidence to the growing body of experience that employment on the basis of ability, irrespective of race, creed, color, or national background, is not only a worthy ideal but a practical possibility.

The Old Order Changeth

By W. M. FORREST*

The two universally recognized ordinances of the Church throughout the Christian era have little in common with their original institution in the manner or method of observance. True of baptism concerning subject, mode, and purpose, it is more strikingly true of the Lord's Supper. Between the mass of the Roman Catholics and the simple memorial of the non-liturgical Protestants the difference is vast. But whether it is Eucharist, or Sacrament, or Holy Communion, or Lord's Supper; whether it is administered by a priest, or a clergyman, or an elder, or a layman; whether it is served from an altar or from a table; whether it is bread alone, or bread and wine; whether it is an unleavened loaf, or wafers, or bits of ordinary bread or broken crackers; whether, for sacramental or sanitary reasons, it is placed in the communicant's mouth by a spatula, broken off the common loaf, drunk only by the priest, or from a single cup, or from individual glasses; whether it is sacramental wine, or home made grape wine, or wine from blackberries or parsnips, or unfermented grape juice; whether it is observed every Sunday, or the first of every month, or the first of every quarter, whether there is transubstantiation, or consubstantiation, or simple symbol, or mere reminder; whether any remnant of the elements is preserved in a pix, or solemnly consumed by the appointed officials of the Church, or given to children present, or thrown out like ordinary refuse, the observance rests back upon the stories of its institution as given by evangelists in Matthew, Mark and Luke, and by Paul in First Corinthians. Despite all the variations of theological interpretation, official administration, manner and

*Professor of Biblical Literature (retired), University of Virginia.

method and elements of its reception, it is the universal reminder of our Lord's death. As a most powerful strand of "the tie that binds our hearts in Christian love" we thrill at the thought of it on World Wide Communion Sunday when devout followers of Christ circle the globe with the march of the sun to "do this in remembrance of me."

A most impressive fact of all this is that nowhere, from simplest observance to most solemn mass, does it repeat the details of its first institution by Jesus on the eve of his death. It is still called the Lord's Supper, but almost never observed at supper time. At its first scriptural mention, and as Paul reports it, a meal of food and drink preceded it. According to Acts it was of daily occurrence. A loaf of bread was broken, thanks were returned, and it was passed from hand to hand as all partook of it. Then a common vessel of wine was passed after thanks were offered to God. The bread was undoubtedly unleavened, as used in commemorating the Passover; the wine was as certainly not unfermented juice. All the participants were reclining around a table after the Roman fashion. The nearest approach to this can be found among primitive sects who endeavor to keep to the letter of scriptural observance. But even among them the changes that have taken place are outstanding. Somewhere in the world there may be a closer resemblance of the first communion than can be found in America among those who claim to do nothing without divine command or apostolic precedent. But even in the span of the writer's life there have been notable changes. The common loaf of unleavened bread from which every communicant pinched off a morsel has disappeared. It is usually replaced by little squares cut from an ordinary loaf, or a wafer, or a broken bit of cracker. The person presiding at the table never breaks or touches it. Thanks may be offered before it is passed, the worshipers may re-

ceive it seated, kneeling, or standing. It may be held until every one is served and then placed in the mouth by all at the same moment. The cup, no longer a chalice but individual glasses containing not wine but unfermented juice, is passed and partaken of in the same way. Or both elements may be passed together and received from the same official simultaneously before the communicant bows, or sits upright, remembering the Lord.

This is related not in criticism, but merely to note the changes that time and circumstance have brought about in this most revered part of Christian worship. One has a preference, according to one's indoctrination, or early custom, or modernity. Manifestly changes had to be made. The Roman manner of reclining at table no longer obtains. No one loaf could be large enough to serve where hundreds or thousands commune at a time. Nor could a single chalice supply a multitude with even a drop of liquid. It may be expedient to substitute grape juice for wine lest some weak brother rush from sanctuary to saloon. In a germ-conscious age where it is known that fingers and mouths are transmitters of deadly diseases, if a common loaf and cup are used a communicant shudders or altogether refuses. Convenience may demand shortening the service in large congregations.

The point is that wide and sometimes unfortunate variations throughout christendom do not brand the observers as unchristian, and departures from scriptural commands and Campbellian precedents in a more limited Zion, are not allowed to divide a brotherhood. On World Wide Communion Sunday, at least, we rejoice that different theologies, and methods, and manners notwithstanding, Christ is remembered the world around. And in this day of everybody going to and fro in the earth and riding up and down in it, the Disciple who finds himself in the spirit on

the Lord's day and enters a church of his own faith and order in some distant place, may feel a bit uneasy following the custom of the communion there, but does not think it necessary to denounce and repudiate his brothers on that account.

If this is true with regard to the communion, what of the ordinance of baptism? Here again there have been many changes since Christianity was a small company in a narrow land many centuries ago. Conceding as the world scholars do, that baptism was first administered to penitent believers by an immersion in water in the name of Jesus, does it follow that no man, and no church can be truly Christian where that does not obtain today? Who first changed from baptizing in the name of Jesus, as the book of Acts so plainly shows, to baptizing in the name of the Father, and of the Son, and of the Holy Spirit? When was it first found necessary or convenient because of scarcity of water to substitute a little water instead of much as a symbol of the spiritual cleansing of a penitent believer? Today may not considerations of cleanliness and sanitation dictate that a baptistry in which numbers of persons, not necessarily clean or healthy, have been immersed should be avoided? Or even that pools and streams that no Board of Health would pronounce suitable water to get into mouths and ears should not be used?

History shows that the longer a religion exists, the more widespread it becomes, the more it can meet the needs of all sorts and conditions of men, the more it must change in theology, in polity, in ecclesiastical practices. When Jesus kept the Passover at which he instituted the Lord's Supper, he did it according to the practice of the Jewish church of his day. Compare that with the account of the institution of the Passover in Exodus and see how great a change came about in one small nation in a little more than a millenium. Or examine the record of Matthew and Mark beside that of Luke and note how little literal-

ism counted when one evangelist reversed the order in which Jesus is reported to have passed the bread and wine. (See The Revised Standard Version of the New Testament. Luke 22:18, 19.)

There obtains among Mohammedans what is called *ijma*, which they regard as a fundamental principle. It is the consensus of opinion and belief in the community of Moslems. It prompts them to leave to the consciences of intelligent believers the safekeeping of their faith. In such custody they believe the fundamentals of their religion will be safe, leaving to their fellow religionists a wide tolerance in non-essentials. It was to such a principle in Christianity that Dean Stanley years ago referred when writing of the general change of baptism from the early practice of immersion to that of his time and ours. It is a principle that has made countless changes in even the most literalistic and legalistic churches. Sometimes the grossest inconsistencies arise because there is no uniformity in the matter. Thus, in the Roman Catholic Church where the right to reinterpret the Scriptures, and change polity, and doctrines, and customs by the living voice of the Church is maintained there may be stubborn adherence to ancient matters with nothing to commend them except boary age. Also in a freer Protestantism, the apostolic organization of the church may be disregarded for an official board, the suppression of women and the demand made by Paul that they keep silence and appear only when veiled in the congregation are quietly ignored to conform to the customs of our times. Baptism it is held must be by immersion because the etymology of the word and the history of the rite show that was primitive practice and make it unalterable for all time and every condition. Yet in the observance of the rite of communion the same literalists abandon bread and wine for crackers and grape juice and change every detail of the early method solely for convenience or expediency.

Anywhere in a free society a minority may refuse to accept the consensus of opinion or belief, and remain unmolested in their privilege. But their proclamation that they only are right, especially when it depends on the legalism destructive of the living spirit, will always leave the majority unmoved.

With the Lord's Supper individuals need change no custom or practice of their sect or group. So, also, may it be with baptism. But when they find changes in either or both ceremonies outside their home congregation they should not allow that to defeat Christian fellowship and co-operation. They are never obliged to baptize anyone, nor administer the Lord's Supper, in ways not of their liking or conviction. But the manifest blessing of God upon devoted followers of Christ of every name and creed throughout the world forbids our assurance that only our way is right. No changeless legalism should separate us from any Christian, much less from our own brothers in the bounds of our particular Zion.

Treasurer's Page

Two little jingles and even some "jangle" came in reply to "Treasurer's Requiem."

Carl Robinson (Vandalia, Mo.) wrote:

I am in some doubt
As to my account
With the Scroll
And the Institute.

The treasurer replies to him and others who may have the same feelings:

When in doubt
Pay your account.

Roscoe R. Hill writes even worse poetry than the treasurer:

Oh! Here they are, here they are,
The two iron men in form of check
To pay the cost of some of the stuff
That goes, forsooth, to make the *Scroll*,
As well as of some other things
That must be had from day to day.
And thus the reputation save
Of him who keeps the bank account.

But the treasurer is truly appreciative of his solicitude, and informs one and all that his reputation is in danger!

—Robert A. Thomas

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To Those Entering the Ministry

By E. S. AMES

At the Disciples House Convocation, June 8, 1947

We who were in some measure responsible for your coming to the Disciples Divinity House heartily wish you today the best possible good fortune and joy as you enter upon your life work in the Christian ministry. I want to make to each of you a special gift. Silver and gold have I none to give you but such as I have I give you. I give you a problem—I have plenty of these! This problem is an idea I heard in a sermon preached by myself last Sunday in Franklin, Indiana.

The subject of the sermon was, what is the first and greatest commandment. Jesus said the first is, thou shalt love the Lord thy God with all thy heart, and soul, and mind, and with all thy strength. And he added, the second is like unto it, that is, equal to it, namely, thou shalt love thy neighbor as thyself. The problem I give you is this, what really is the relation between these two commandments? I think this question is important enough for several Ph.D. theses, and is intriguing enough to work upon all through your ministry.

The theologians are troubled and confused about both God and Man. Their difficulty seems to me to be due to their separation of the two commandments. Some say God is so great, so good, and so remote that man can by no possible effort come within reach of him; and they say of man that he is so little and so depraved that he cannot make even a beginning toward finding God.

The idea I offer you is that God and Man have to be taken together, and that Man being within our reach, though never completely grasped, is yet the reality in possession of which we also find God. The experience of finding God through Man is a process of kindly action. It is the action of companionship, of neighborliness, of co-operation, of whole-hearted identification of our own self with the selves of other people. It is the action, in principle of the Good Samaritan, who unlike the priest and the Levite feels the plight of the unfortunate man who has been beaten and robbed, and cruelly left alone by the roadside to die. It is action motivated by sympathetic imagination that makes the Samaritan good, and makes him the answer to the question who is my neighbor.

Isn't it interesting that the Apostle Paul went straight to the second commandment when he said, "All the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself"? This idea of the second being as primary as the first commandment echoes through the words of other writers. For example, if you love not your brother whom you have seen how can you love God whom you have not seen? Or this, every one that loveth is born of God, and knoweth God. Or this, if we have love one to another, God dwelleth in us.

The problem I pose for you today and for your whole ministry is whether or not the way to get hold of the deepest things of the Christian religion, to get the hang of it as we might say, is to devote yourselves to love of neighbor. Why then, you may well ask, has not the "social gospel" satisfied more fully the religious needs of mankind? Why have not the great missionary enterprises of the last century and a half made God more real to us? These great enterprises have been directed with enormous sums of money against the causes of human suffering—

against disease, ignorance, crime, famine, war, and injustice. Why then, has not God been more loved and believed in? The thirteenth chapter of St. Paul's letter to the Corinthians may be the answer. Though I bestow all my goods to feed the poor, or to do anything else for them, and have not love, it profiteth nothing. The gift without the giver is bare. The gifts of our hands to be effective require the love of the heart, the thought of the mind (including psychology and sociology) and all the strength of the soul.

I am not recommending Humanism or Humanitarianism, but I am recommending a deeper and lifelong inquiry into the nature and power of the religion of Jesus Christ. I have tried to limit myself to three minutes, but whether I have succeeded or not I must quote a little poem to enhance my gift.

No one could tell me what my soul might be;
I searched for God, and God eluded me;
I sought my brother out, and found all three,
My soul, my God, and all humanity.

Progressive Christianity

Those who are called "liberals" are often asked whether the terms "humanist" and "naturalist" accurately designate their position in regard to religious beliefs. I, for one, do not accept either word as satisfactory. Neither seems big enough. In the above brief statement I have tried to indicate the place the second commandment should have in our thinking, and the primary importance of it. It emphasizes service to fellow man and the value of such service in leading into the heart of the religion Jesus taught. Reflection has led me to searching for a designation of this kind of religion that would not be subject to the limitations and misunderstandings arising from the names humanist and naturalist. The consequence of this reflection so far is that

“Practical Christianity” is the most adequate characterization of my own religious position and of that held by many modern liberals. By practical Christianity I do not mean just what is called “social action” though that emphasis should not be lost; neither do I mean by it the rejection of serious thinking about the big words of religion such as *God*, *Salvation*, *Conversion*, etc. I even think there is a place for a certain kind of Mysticism which I have tried to expound at different times and in many places. Practical Christianity cannot be adequately practical without careful thinking, and the relation of thought and action can never safely be ignored. The Disciples of Christ have always taken pride in being a practical people, but they have also claimed to be sane and sensible. They have been chary of any theology, logic or metaphysics that makes “horse sense assinine,” to use a pungent phrase of Professor Bode. Perhaps there could be some profitable discussion in THE SCROLL of the relation of the second to the first commandment as suggested in the brief article above. Comments on this subject will be very welcome.

Editorial Notes

Happy New Year to all members of the Campbell Institute and to all readers of THE SCROLL! It is as much of a surprise to me to be writing these greetings as to any one who reads them. We are all indebted to Professor John L. Davis of Hiram for taking up the editorship of THE SCROLL when it was thrust upon him at the business meeting in November, 1946. After a year or so he found it impossible to go on with it because of a heavy teaching load at Hiram College, and because of his added duties as Dean of the College. In that time, however, it became clearer all the time that he had the ability and equipment to perform the duties of an editor in a

most efficient way. There were peculiar difficulties in getting the printing done close by, and the costs of publication were discouragingly high. We regret that he felt compelled to withdraw but we are grateful for the fine spirit and excellence of the service he rendered in a very trying time.

At a meeting of members of the Institute in the Chicago area in December it was felt that it was important to try again to get the work done by those who were in Chicago where office space was generously offered by Dean Blakemore of the Disciples Divinity House in addition to the necessary secretarial assistance. This enables the Treasurer, Robert Thomas, pastor of the Maywood Church, to have help in keeping the membership list revised which is no simple matter in this time when so many of our members are changing addresses. The letter sent by Mr. Thomas to all members, with a statement of dues, and plans for persuading the former editor to assume the task again, has brought a very prompt response from scores of members, and a very substantial army of "iron men" to the depleted treasury. The printer who has done our work for many years, and often has patiently waited for delayed pay checks, is going along with us in this new year which, in spite of clouds and storms, we hope will be a happy one.

Perhaps under the circumstances a personal word on the part of the editor now taking the typewriter in hand again may be in order. After a year and a half of real retirement and vacation leisure he finds a very welcome renewal of health and zest. It is a pleasant prospect to be in frequent communication once more with the men of the Institute. The times we now live in are full of new and great problems for religious people and for religion itself. All the things for which the Institute stands and for which it was created, and to which it has been

devoted for more than fifty years, are alive with new interest today. One of these is *fellowship*. All of us get lonely and hungry for the companionship of those of our class and ways of thought. Even our casual meeting together has a depth and mutual understanding that refreshes the spirit. As Disciples we belong together. It is this fellowship that has given us our participation in the great Christian enterprises of the world. We have a point of view within the democratic, independent, congregational type of protestantism. We like to hear and read the thoughts of our comrades; we experience a common wonder as to whether our way of life has vitality and survival power; we inquire as to whether our young men sense the values we feel in the brotherhood to which we belong; we are eager to discover the influence of neo-orthodoxy in our camp; do we really have a Cause to serve which is truly catholic and ecumenical?

We seek better knowledge of religious matters. The Institute has done something to quicken the love of scholarship and real wisdom. We would be glad to find ways to stimulate more young men to enter into the best learning and freshest springs of intellectual insight anywhere available. It would be an expression of the sincere purpose of the Institute if some funds for study and travel, for libraries and conferences, could be offered to the most competent and promising students in our colleges and seminaries to enable them to go farther and deeper than they can do without such encouragement and help. There might well be substantial prizes put before men who will write significant books, or engineer important experiments in practical religious ventures.

The third object of the Institute specified in its original constitution is the *cultivation of the religious life*. This we take to be the deepening of genuine piety, and the spread and radiation of a spiritual

quality without which everything else is tinkling brass or clanging cymbals. Such piety, able to flourish in the modern world of science and critical thought, needs a new apologetic, a new interpretation of man and his present world. How can such religion gain and hold a footing in universities and colleges today? It was a well-grounded conviction of the "young men" who founded the Institute that something important could be achieved in these matters if they seriously banded themselves together to accomplish them. Perhaps some are disappointed that in over fifty years so little has resulted from our labors. Who will dare to say that nothing has been gained? And who will contend that all possible resources have been enlisted in a determined effort? Might not other men have joined with us? Might not gross misrepresentations have been answered? Might not all of us have been braver, wiser, more devoted?

Are not the times more propitious now than ever before for the realization of these three objectives? There are hundreds more young men trained in our colleges and in the great centers of learning of the world. There is greater freedom of thought among us. The enemies of freedom and progress are fewer and weaker; their voices are less heard in the great assemblies; their hands have grown feeble with the pen; they are broken with strife among themselves. Today may well be the day for which the Institute has looked forward for new accessions of power, and for the bloom and fruit of good seed sown in good soil, and nurtured in faith, hope and love.

The Campbell Institute is showing new signs of eagerness to go forward. Members are paying the two dollar dues and writing articles for the Scroll. The New Year will be the best ever if we think and work together for a constructive Practical Christianity.

Remembering George A. Campbell

Let us call to remembrance the great and good,
Through whom the Lord hath wrought great glory.
Those who were leaders of the people by their judgment,
Giving counsel by their understanding and foresight;
Wise and eloquent in their teachings,
And through knowledge and might fit helpers of the people.

Pentwater, Michigan, Aug. 17, 1943.—Dr. George A. Campbell passed away this evening just as the sun set in a glorious, glowing sky. The end came peacefully and quietly after days of increasing weakness and years of suffering in comparative helplessness. We talked together this afternoon in the old comradeship of spirit which we had enjoyed through more than fifty years since student years at Drake. While he could speak but very little and then only in whispers, he had part in the conversation through his expressive eyes and the swift changes of his features.

From his bed he could see the Lake and the encircling pines which he loved so much. For thirty-five years he sought this shore with every cycle of the seasons. With his wife and their growing children he came every summer to work as only the vacation time enables a professional man to do, and to enjoy the loveliness of nature and his genius for friendship.

Through a long, rich life of deep and passionate devotion to the churches and the brotherhood he served so well he came here year after year to renew his strength. He knew well that this would be his last summer. By what would have seemed to others an impossible journey he came again and again and lived in vivid consciousness through every day and the quiet, wistful evening. And tonight he saw his last sunset over the beautiful water and the gorgeous sky. And there was a lovely afterglow to this day as there is to his life itself.—*E. S. Ames.*

The Afterglow Of A Good Life

By C. E. LEMMON

Pastor, First Christian Church, Columbia, Missouri,
September 30, 1947

(Remarks at the dedication of the George A. Campbell Memorial Chapel, Union Avenue Christian Church, St. Louis, Missouri.)

Many years ago, as a result of pastoral work, I observed that in nearly every layman's experience was a friendship with some minister. This testimony of laymen I have followed up through the years until I have come to believe that one of the most productive phases of a minister's life is his friendships. Joe Twichell never wrote books but his friendship with Mark Twain stimulated several of Twain's best volumes. Frank W. Gunsaulaus never possessed a million dollars but a single sermon caused his personal friend, P. D. Armour, to give a million dollars to found the Armour Institute of Technology. Edwin Booth, the actor, had a stimulating friendship with an Episcopal clergyman that did much to stabilize his life and keep him going in dark times. One of the beautiful examples of this friendship of a minister and layman was that of William H. Dulaney and George A. Campbell. They became acquainted during Dr. Campbell's pastorate of the Hannibal church and this friendship continued until Dr. Campbell's death in 1943. This beautiful chapel, the gift of Mr. Dulaney, will not only perpetuate the name of this good pastor but make concrete the meaning of the friendship of these two Christian gentlemen.

My subject is suggested from the text of the beautiful tribute written by Edward Scribner Ames on the evening of Dr. Campbell's death at his summer home in Pentwater, Michigan, August 17, four years ago this last summer. Said Dr. Ames: "Tonight he saw his last sunset over the beautiful water and the gorgeous sky. And there was a lovely afterglow to

this day as there is to his life itself." We are living tonight in the afterglow of that good life.

This church has been singularly fortunate in its ministers. James M. Philpitt, scholarly, cultured, Christian gentleman; B. A. Abbott, spiritual giant and powerful preacher; George A. Campbell, the subject of our discourse, and Hampton Adams, now in the midst of one of the most productive pastorates in the history of our brotherhood.

In speaking of Dr. Campbell I do not imply perfection. If I praise him it is not in uncritical adulation. He did not claim perfection and the many strong elements of his life do not demand perfection. He was a notable preacher and at times a very great preacher. He had a fine mind, not logical in its processes, but reaching truth by intuitive insights. He was not an organizer, as experts in organization would view it, and yet he left a congregation highly organized. The qualities he may have lacked seemed to be compensated by the qualities he possessed. There are four of these qualities I would emphasize:

I.

We live in the afterglow of a Christian friendship. He was a big and friendly man. I have known few men with a greater capacity for friendship. When his daughter took his fugitive dictation and organized it into a volume of autobiography she gave it the title "Friends Are My Story." To all who know him this seemed apt. Nearly every page of that book tells the story of his friendships. His pastoral activities were excursions in friendship. He had a vast curiosity about people that was genuine, tolerant, and sympathetic. These friendships were democratic, with the poor and the rich, the strong and the weak, the layman and the minister. It was a basic element in his character.

It is something that this church, which for twenty years, came under his pastoral influence, should give heed to. Christian friendship is not an article

of any creed and yet it is basic in all of our Christian activity and fellowship. In our great cities and even in our crowded smaller communities there is loneliness and of all our institutions the church should be first in friendliness. May this beautiful chapel stand as a symbol of that high Christian quality!

II.

We live in the afterglow of a life of constructive Christian purpose. I wish to emphasize that word "constructive." There are some men who seem to disintegrate life. They are critical without being constructive. I once knew a minister with a long pastorate, a charming personality, and fine scholarship who, after a quarter of a century, left his church much weaker than he found it. There are other men who seem to integrate life. They bring things together. They are natural constructors of spiritual and physical values. Dr. Campbell was clearly of this second type. He was a conserver of values. I have been in many meetings with him, in interdenominational and intercommunion affairs, and always noticed that it mattered not how negative a meeting might be, he would reach out for some constructive purpose and try to salvage something definite and positive. We have all been in meetings where some leader would take a blackboard and write a list of the "problems" to be faced. It is characteristic of such meetings that they seldom get beyond the problems. One cannot imagine Dr. Campbell taking that method. He would more likely write the goals to be achieved. His would be the constructive mind. He would have the positive attitude.

This disposition to find positive values in every group and seek a constructive purpose in every life had its influence on his work. It tended to build up this church. It gave this congregation a capacity for organization and accomplishment. It helped you

in all of your planning. This chapel should be the permanent memorial to a man who had in his heart always a constructive Christian purpose.

III.

We live in the afterglow of a life marked by integrity of character. A minister gets his freedom and power by the discipline in which he holds his own life. If he wishes freedom to speak on questions of morals and character, he must discipline his own life. If he desires freedom to speak on economic and social issues, he must carefully guard his own personal economic integrity. Out of this self-discipline comes a minister's true power and influence.

Dr. Campbell was a man of high austerity of character. He held the Christian ministry in high esteem and therefore held himself in strict discipline. I have been with him many times, over many years, but I never heard from him a word that would be considered unclean. Never a story that was off color, never an exclamation that even bordered on profanity. He had not a single vice to mar the austere nature of his conduct. He loved games but would participate only in those untainted by evil custom. He never touched either tobacco or liquor. He had an impeccable reputation and a strong code of conduct.

But it was not a Puritan code. This austerity toward himself did not make him intolerant of other people. He had a ready sympathy for the failings of men. He practiced a good rule of conduct—"tolerance toward others and intolerance toward self." It is always difficult to be righteous without being self-righteous. This was something which he attained.

This Chapel should be to the church a perpetual reminder of the importance of daily conduct. The modern church could be a little more austere in its conduct and life. If the church wishes to be persuasive, it must some way find a rule of righteousness

that will be vital without being intolerant and self-righteous.

IV.

We live in the afterglow of a life of the spirit. It is the nature of religion to be mediated through personality. All vital religions are the projection of a personality. "For the law was given through Moses; grace and truth came through Jesus Christ." Christ is the center of our faith. And in turn his religion is mediated through men. There is a priestly function which is indispensable to the ongoing and sustaining of our faith. Our Roman Catholic friends make much of this matter and elevate the priestly function. They make it visible by requiring the priest to wear the outer garments of his office. Dr. Campbell had no need of these outer garments. He wore the priestly function of religion naturally. His was a spiritual personality. Other men might have presided over a worship service with more precision, or at the communion table with more artistry, or at a funeral service with more sense of ritual, or in a wedding ceremony with more grace, but to all these offices he would impart in his own unique way a high sense of priestly dignity. He seemed in all these things a man of God, a mediator of the Spirit.

Personality is a strange and undefinable quality. It is partly physical, partly cultural, partly spiritual. As a personality, Dr. Campbell was always interesting. His face was expressive and his countenance reflective of his inner feelings. There was in him a strong sense of humor which lighted up his countenance and brought joy to those about him; there was in him a deep strain of sympathy which brought support to those in sorrow; and there was across his countenance often that strange and other worldly quality which we call mysticism. In the deep set eyes was that far away look as though he were trying to penetrate into the mystery of the infinite beyond,

and bring it into the living present. It was the priest of God looking for the coming of the Spirit.

This chapel can be a reminder of this life of the spirit. It can reflect that deeper happiness that comes to those who find the purer joys of spiritual achievement; it can reflect that sorrow which supports the agony of the mind with the triumph of the soul; it can reflect that strength which is not alone of flesh and blood but of the unseen reality of the soul of man touched by the flaming spirit of the divine. Let this chapel be for this congregation a holy of holies wherein burn the fires of the everlasting spirit.

A Sermon to a Good Man

(This short sermon by Charles Clayton Morrison appeared in *THE SCROLL* forty years ago. That was before Dr. Morrison began to edit the *Christian Century*. The sermon also dates from the period often characterized as dominated by an undue optimism with reference to the goodness of human nature, and by the assumption of inevitable progress.)

You are accustomed to hear the Gospel stated in terms suited to the evil-doer, the prodigal, the anti-social. The appeal that you have heard evangelists make is addressed to those who have a poignant sense of sin. And you have noticed that the evangelist's purpose is blocked unless he can assume that sense of sin in every one. Therefore you have observed that if he is not able to awaken a sense of sin by a direct appeal to the realities of conscience he *creates* it by hypnotic suggestion and the well-known devices of crowd manipulation. Ofttimes, discerning this method, you have sardonically recalled the doctor who, not being able to diagnose his patient's trouble, threw him into fits because he knew he could cure fits!

As for yourself you feel that the preacher's description of the exceeding weakness of the human heart is a great exaggeration of the state of your own. You know as a matter of fact that you are not exceedingly wicked. You really love the good and try to do it. You are not a prodigal but a man of honor, tender-hearted, temperate, neighborly, loving justice and striving to practice it. The call of the preacher seems to ask you to negate all this; to deny your ethical self; to turn your back upon the product of years of fidelity to the ideals of home and neighborhood and business honor. You cannot feel that your righteousness is just "filthy rags." You cannot sing the song:

"Oh, to be nothing, nothing!
Only to lie at his feet,
A broken and empty vessel,
For the Master's use made meet."

You feel that your character and good works do have real merit, even though the theologians say the contrary. Your character is so much capital on hand, and you resent the demands, even of a God, in whose grace no provision is made to recognize it. So you have gradually formed the opinion that religion is not for you, and you have virtually made up your mind to live without religion.

I want to have a word with you about that. I accept your description of yourself as truthful. Nor do I charge you with self-righteousness. I believe it is possible for a man to be honest with his virtues and not be stiff-necked or pharisaical. I think also that your estimate of the preaching you are accustomed to hear is substantially just. I deplore the fact that Christian preachers insist on reducing all men to the same level of sinfulness before they can announce the good news of Christ.

Nevertheless, there is a Gospel for you as well as for the prodigal. And your consciousness need not

be transformed into a prodigal's consciousness in order for you to be prepared to receive it. On the contrary, the Gospel for you builds upon your life as you now live it. The gospel is the interpretation not the negation of your goodness. You need religion not to transform but to finish your morality. You are the normal, typical person for whom Christ's Gospel is provided. If any man should be religious you should be, for religion is the way of getting the good out of your goodness. To be religious is, for you, to conceive of your life in such a way as that its value, its true dignity, and its far-reaching significance are brought home to your soul with warmth and vividness of feeling. Do not mistake me; I am not repeating Matthew Arnold's definition of religion as "morality touched with emotion." Religion is that, to be sure. But Arnold failed to say what the emotion was *about*. And this *object* of the emotion is the feature that distinguishes religion from morality. In spite of the sentimentalists I say that religion is morality plus an idea—viz.: the idea that your conduct and character are worth something to God—just the opposite, you see, of the evangelist's teaching that your righteousness is "filthy rags."

This idea is what you need to complete your life, to lift it out of littleness, to save your work from becoming drudgery, to make heroism and sacrifice worth while, and to equip you to meet the accidents that befall you and make havoc of your plans and hopes. Your morality is the raw material of religion; it is the basis of religion; its existence is what calls for religion. If you will forget what men have said about Christ's teachings and re-read his words as if they were fresh spoken only yesterday, you will feel that Jesus' own religion was just this ascent through common goodness to the summit of vision where he could see God's big purpose backing his small life and making even his failures succeed.

Tolerance: A Tricky Virtue

By HUNTER BECKELHYMER, Kenton, Ohio.

If there be one sin we moderns cannot tolerate it is intolerance. As moderns, Americans, and Protestants, we love our liberties. We want to live our own lives and think our own thoughts. We expect freedom of speech, whether or not we have anything to say. We expect the freedom to choose our method of worship and the Church we attend. We also expect the right to select the Church from which we will stay away. We want the freedom to go where we want to go, read what we want to read, assemble with whom we wish to assemble, learn what we want to find out, and teach and pass on what we think we know. We expect, in short, the freedom to build our own lives as we see fit—and to ruin them if we choose to do so. And so we demand tolerance from our national government, our church, our friends, our acquaintances, and from strangers.

Most of us realize, of course, that to be tolerated we have to tolerate. I assume that this is obvious, and that we need not dwell upon it. We know that mutual intolerance causes strife, and perhaps the destruction of all involved. Although there is far too much bigotry, prejudice, and intolerance in the world, thoughtful people everywhere deplore it. We are agreed that intolerance is a sin. We are willing to put up with almost any person, idea, or movement that will put up with us. If we are accused of being intolerant we resent it second only to being told that we have no sense of humor.

If then we are agreed that intolerance is a crime, can we say, conversely, that tolerance is a virtue? Well, maybe—and maybe not. It is if it represents humility, if it represents true hospitality of mind and heart. A humble man realizes that the world is complex and that his understanding of it is incom-

plete. He realizes that he has much to learn and that some things he can learn only from those who differ with him. To such a one intolerance would be severing his very life lines, and starving his mind and soul. His tolerance is never compounded with timidity, indifference, or expediency. It is rather his eager admission of his own incompleteness. His tolerance is a doorway through which he admits freshness of atmosphere, through which he ventilates his mind, and widens his horizons. As such, it is virtuous indeed.

Tolerance is virtuous also if it is born of sympathy—if it represents our admission, in the words of John Donne, that we are “involved in mankind.” We are all involved in mankind’s struggle for life, and joy, and fellowship. We are also involved with our fellows in all the weakness, foolishness, and sin to which human nature is prone. It is an obligation, therefore, for us to strive for understanding and sympathy toward the things that we dislike in others. Many of the things that shape an individual’s life are beyond his control. The evil that erupts in some men is latent in us all, and the difference may be largely the result of circumstances. Goethe admitted in his later years that “I see no fault committed that I myself could not have committed at some time or other.” Jesus said on different occasions, “Judge not, that ye be not judged,” and “Let him that is without sin cast the first stone.” Paul said that when a man presumes to judge another he condemns himself, because he does the same things himself. In a sense this is always true; we are involved in mankind. Rebecca McCann steers a circumspect course, and admits:

“I sternly judge my fellow men
When I’ve been righteous for a while—
But when I’ve not, broad mindedly
I give their faults a tolerant smile.”

One of the Latin poets put this kind of tolerance

on a better basis when he wrote "Be as ready to forgive a wrong as though you committed that wrong daily, and yet be as slow to commit a wrong as though you never forgave one." Tolerance of this type, based on broad human understanding and sympathy, is certainly a virtue to be cultivated by us all.

But despite these facts, tolerance is a tricky virtue. It often degenerates into indifference without our realizing what is happening. It may lull us unawares into moral and mental laziness. It can serve to mask our cowardice from the world—and also, unfortunately, mask it from our own eyes. It can, if we are not careful, betray our integrity, and weaken our resolve. It can blunt the edge of our working convictions, and throw out of sharp focus our powers of moral discrimination. And all the time, pass for a virtue socially accepted and almost universally applauded!

But the greatest danger in the virtue, tolerance, is that men allow it to act as substitute for a greater good, and that good is love. Jesus tells us that God is love—not tolerance, but love. They are different things. The Psalmist wrote: "God knows our frame; He remembers that we are but dust . . . The Lord is merciful and compassionate, slow to anger, and abounding in kindness . . . He has not treated us according to our sins, nor rewarded us according to our iniquities." This much might be mistaken for tolerance. But add the further line, "He will not always chide, nor hold his anger forever," and we have a picture not of tolerance, but of love. Like a father, God loves us too much to be completely tolerant of us.

Any parent knows well this distinction. A parent who loves his child is never completely tolerant of it. He will not permit in the child, for instance, frequent and violent displays of temper or inconsiderateness, which if allowed to continue unchecked would ulti-

mately warp the character of the child. The loving parent makes rather exacting demands upon his children. And God is love—in the words of C. S. Lewis, “not a senile benevolence who ‘likes to see young people enjoying themselves’ and whose plan for the universe was simply that it might be truly said at the end of each day, ‘a good time was had by all,’ (but) . . . the love that made the worlds, persistent as the artist’s love for his work and despotic as a man’s love for a dog, provident and venerable as a father’s love for a child, jealous, inexorable, exacting as love between sexes.”

It is love of this type, I believe, that God sought to release into the world through the Christian community. It is this type of love in our hearts that alone can protect us from the perversions to which mere tolerance is liable. The impatience of love must perpetually balance the patience of understanding. Love is never indifferent, never lazy, never morally insensitive, never cowardly. As C. S. Lewis again points out, “It is for people whom we care nothing about that we demand happiness on any terms; with our friends, our lovers, our children, we are exacting and would rather see them suffer much than be happy in contemptible and estranging modes.”

God loves his children absolutely; his children love each other only fitfully and weakly. Men, therefore, often learn painfully that they have been tolerating things that God through his moral order does not tolerate. We tolerate, or even participate in, a daily philosophy of cheerful materialism—and materialistic civilization betrays our hopes, just as Jesus said it would. We expediently look the other way when weak peoples are being mistreated and abused—and the weak peoples of the earth rise to upset the established order of things. We make room in the halls of respectability for some of the sharp customs of the market place, and industry gets repeatedly tied

up in depression and internal strife. We shrug our shoulders at pettyness and corruption in public office, and find our country unprepared for moral leadership in a shattered world. We smile good naturedly while American social life souses itself with alcohol, but our smiles don't temper the vengeance alcohol takes upon the physical and mental and moral health of our nation. We chuckle understandingly at the flippancy with which the sacred obligations attending sexual love are treated today, and find the web of family life in our land dangerously weakened. We "see no harm" if others want to live aimlessly and superficially, but in God's world, now as always "where there is no vision the people perish." Oh, if we loved our fellows more, we would tolerate so much less!

Jesus loved so much, but tolerated so little. He was kind, merciful, understanding, sympathetic, forgiving—yes, all of these. But tolerant of men's sin, not one bit. The money changers in the temple and the Pharisees of Jerusalem could testify to this. In the demands of his love upon men Jesus was "jealous, inexorable, exacting." "Do not think that I have come to bring peace to the earth. I have not come to bring peace but division." "Anyone who is not with me is against me, and anyone who does not join me in gathering, scatters."

We cannot—we dare not try—to exercise that judgment among men which belongs to God alone. But it does not take the wisdom of God to detect that much which modern civilization condones and respects will not bear the white light of the figure of Jesus. Our job as Christians is to carry that light, without fear or favor, to those who seek it and those who fear it. And we can in all humility and sympathy and understanding bring others with us into the presence of God for his judgment and forgiveness of us all.

The Charge to the Minister

By F. E. DAVISON, South Bend, Indiana

(At the installation of Robert G. Sulanke as pastor of the Jackson Avenue Christian Church, Muncie, Ind.)

It is my assigned task to tell you how to be a good pastor of Jackson Avenue Christian Church in Muncie, and to do it in five minutes. This is a good church with an honorable history and you have been called to stand where the saints of God have stood. It behooves you, therefore, to look well to your task and bring to it your wealth of talents, your careful years of preparation, and your passion for world redemption.

I. I Charge you to be a Fearless Prophet of God.

The Old Testament prophets were not those who sat in secluded spots telling the fortunes of those who sought them out. They knew the heat and the dust of the road and they saw human need and human sin. These prophets became the voice of God crying in the wilderness of the country side and in the streets of the teeming cities.

The underprivileged of your city will need a champion. They will not always be right nor will they always be grateful but if you are to be God's man and God's voice, you must always stand ready to lift your hand in their behalf.

The world is still clouded by the darkness of sin. Some of the cancer spots of our Western culture can be found in our American cities. Knowing other cities I think I am safe in saying that here in "The Middletown" of America you will find sin. You will be faced with political corruption, dens of vice and iniquity, as well as the sins of narrow nationalism, racial prejudice and religious bigotry.

I would not suggest that you are to initiate your ministry by carrying the flag at the forefront of every reform movement which may present itself. However, you should be alert and aware of what is

going on around you and as a prophet of God stand fast against the evils of your day and above all set the example of holy living.

II. I Charge you to be a Good Priest of Christ.

The priestly function of a minister demands a listening ear, an understanding heart and a working knowledge of divine laws. The broken hearted must feel that you have some fresh communication from the Great Comforter. Those upon beds of illness will expect you to bring to their bedside the healing "Balm of Gilead." Confused and impetuous youth will look to you for guidance not only in selecting a college and in choosing of a profession but also in that larger field of setting the objectives of life. Furthermore those who have been caught in the meshes of the Evil One will expect you to seek them out and in understanding fashion help them back on the road that leads unto life.

As a good priest of Christ you will receive all these people, forgive them, guide them, heal them and love them.

III. I Charge you to be a Challenging Preacher of the Gospel.

The pulpit is your throne. You dare not approach that sacred desk to speak for God unless you have prepared your mind and heart. You may possess college degrees and know many books and still be a poor preacher of the gospel of Christ.

Jesus knew people and He knew God. He was the Master teacher and the Master preacher. You too must know people—know their names, their homes, their talents, their problems, their virtues and their vices.

As you come to know God through the sacred Scriptures and through the intimacies of your own communion with Him, you will be able to stand up and preach with power and conviction pouring out your heart unto the people you know and love.

Dr. Jabez Hall, of sainted memory, used to say

to his ministerial students "There are two requirements for a good preacher—humility and poverty. If you young men will continually pray the Lord to keep you humble your official board will see to it that you are kept poor." I have found most official boards willing to render such service.

However, I say to you, my minister friend, the greatest riches in the world are yours if you are a good minister. The love and friendship of wonderful people, the cheerful and affectionate greetings of little children, and the clear conscience of a workman that needeth not to be ashamed can be yours.

Robert G. Sulanke, I charge you before Almighty God to be a good minister of Christ Jesus.

Bombs and Peace

By SAMUEL F. FREEMAN, Little Rock, Ark.

Last night we heard an address eliciting response which we ought to never forget. Our debt is to the Arkansas Farm Bureau Federation. The speaker was Dr. Robert Montgomery, graduate professor of economics at the University of Texas. He was talking about what Dr. Robert Hutchins, Chancellor of the University of Chicago, has termed the only problem worthy of engaging man's mind today, the problem of war and peace.

Dr. Montgomery left no doubt in our minds concerning the absolute necessity of peace now. Nor did he undermine the all but impossible charge to individual and group nature in making the adjustment. He suggested that no era of the past had demanded more than 10 per cent adjustment; while today there is a 10 million per cent demand. Modern communication facilities have broken down all fences over the whole earth. Two atom bombs the size of which we now have a stock-pile will sterilize all mankind today. All borders, geographical, economic, social, and political have been wiped out by this revo-

lution of the atomic age—this whether we like it or not. There is no secret.

One of the brightest minds of any generation, that of H. G. Wells, knew the meaning of the bomb, and sensing the limitations of human nature for revolutionary change, pulled the cloak of death about himself as he became aware of the final sentence for man in our generation. John G. Winant, adjudged by some distinguished critics, as one of four best minds in our Country, took his own life seemingly having no hope beyond this generation. Dr. Montgomery speaking as a scientist sees no hope for us. It will be war and death. His one little ray of hope is that of a gambler having one chance in ten million. For this one chance he is giving his life as he flies across the world seeking to awaken the people in this last desperate hour. What matters it if exhaustion overtakes him at periodic intervals.

Why all this prating about a little scientist rushing about the world preaching "the Gospel of damnation"! This. Again and again we have seen statements to the effect that the most frightened people of our time are the scientists who are most aware of the implications of our present age. This was our first experience of observing one of these scientists who had taken the pulpit from the church and is eloquently warning secular groups against the probable hell, destruction in this present decade of man. Now is the only time for salvation, though he did not use the term. He did quote Scripture. He did say it is Christianity or else. He did say Wendell Willkie was right: "It is one world or none!"

Another question well justifies the written statement; particularly if a reader who would give blind thanks for the Church as it exists today is moved to consider the type of church member he is. A questioner asked: "What is the role of the Church and its message in this atomic age if man is to choose the one chance to live in your estimated 10 million?"

Dr. Montgomery answered "No role. Christianity may come in spite of the Church." This scientist who reminds one of the missionary, the Apostle Paul, has not been in the Church since he got married more than 20 years ago though his father was a Methodist minister. Why does he expect nothing from the church?

It might be because he knows so little about the Church of this generation. It could be that he is observing so much littleness, large blindness, and such great resistance to repentance or change within our life to practice the Gospel of brotherhood. This man had great respect for Christ and his neighborliness. He expects nothing from the Church. It would seem he considers us resisters to change, adjustments essential for life continuing on this planet. Is it true? Are we not apostles for things as they are; creating our own gods rather than choosing the God of Jesus, a Father who would pull down all fences and boundaries, making us in truth brothers?

"Thou shalt love thy neighbor as thyself." This was the word of Jesus. It is the one word offering hope today. When the preacher whether he be a scientist or a guide of the Church uses all the resources at his disposal to make us aware of the kind of a world we have today; and the absolute necessity for us to practice brotherhood or perish—then, what is our reaction? We need not fear Russian Communism as an economic order taking the United States, is the judgment of the economist. We can well afford to fear that neither the Russians nor the Americans will practice fundamental neighborliness. We can afford to fear that Arkansas citizens will fail to practice equal justice to all.

Do you resent what the scientist said about the Church during this Thanksgiving Season? Some of us would bring this preacher also to the pulpit inside the church. Consider some of the statements appearing in the November issue of *The Arkansas Gazette*.

"A Christian world is possible because of the discovery of atomic energy . . . It is the first time that it has been possible, even remotely possible. Everybody on earth can have plenty of food inside ten years and good homes. Atomic power is limitless. We can do anything we want.

"We can go on toward that Christian world or we can destroy our present world overnight . . . Man today has the power to wipe out the earth as a habitable place any instant . . . If we don't do that . . . then we've got to put this new power to use in producing food and houses and clothing and education and amusement and leisure for all of us." A Christian will thank God for this great power entrusted to him. He will also pray and work unfailingly for brotherhood and peace while there is yet time."

"Nearly everyone can apply Thoreau's general principle. We live in the midst of details that keep us running around in circles, never getting anywhere but tired, or that bring on nervous breakdowns and coronary thrombosis.

"The answer is not necessarily to take to the woods, but to find out what we really want to do and then cut out the details that fritter away what is most valuable in life. *Live deep instead of fast.* I think this is what Thoreau meant."—*Henry Seidel Canby.*

Dr. Thompson Shannon

Dr. Thompson Shannon, pastor of the First Christian Church at Oakland, Calif., has been selected by the pulpit committee of East Dallas Christian Church to succeed Dr. L. N. D. Wells, pastor, who is to retire Jan. 1.

Dr. Shannon was born at Durant, Okla., 37 years ago. He entered Texas Christian University in 1928 and later attended Phillips University where he received his bachelor of arts degree. In 1933, he be-

came pastor of the Christian Church in Marlow, Okla., where he remained for two years.

After attending the World Council at Leister, England, in 1936, Dr. Shannon returned to the United States and entered Yale University in 1937. Receiving his bachelor of divinity degree from Yale, he was awarded a doctor of philosophy degree in 1945 from the University of Edinburg in Scotland.

From 1939 to 1946, Dr. Shannon served as pastor of the largest Christian Church of Oregon in Portland. During his residence in Portland, the Junior Chamber of Commerce elected him "First Citizen of Portland."

During the early part of 1946, Dr. Shannon became pastor of the First Christian Church at Oakland, Calif. In addition to his duties as pastor in Oakland, Dr. Shannon taught pastoral theology at the Pacific School of Religion at Berkeley. He also taught at Union Theological Seminary.

Prayer

By IRVIN E. LUNGER, Chicago.

"Prayer is the soul's sincere desire, unuttered or expressed . . ."

Prayer is the simplest form of speech . . ."

These lines from one of James Montgomery's most familiar hymns, written more than one hundred years ago, are notable both for their brevity and for their insight.

The British poet who first penned them understood prayer. Most of us do not. Let us, therefore, seek earnestly to grow in understanding that our experience of prayer may be more significant.

I.

Prayer is not peculiar to Christianity. It is not the unique possession of any religion. It is, as George A. Buttrick has stated, "the pulse of life."

Wherever there is sincere desire, there is prayer. It is the natural outreach of the human spirit—the

very thrust of life. It is the simplest form of speech known to man.

Efforts to define prayer have tended to limit it. As a result, prayer has become—in the thinking of most people—an experience measured by theological norms and made meaningful by the ideas and practices of religion.

Prayer as a fact of human life has been lost in prayer as a fact of religious experience. The former has been discounted by the attention accorded the latter. Yet the former is basic and offers the only real clue to the latter.

The lament of many churchmen today that modern man no longer prays is simply a complaint that modern man does not pray as most churchmen think he should. Modern man does pray! His prayer is spontaneous and unreasoned—called forth by the deep desires of his heart in moments of their fulfillment and in times of their frustration.

The time has come for churchmen to cease castigating their contemporaries for their neglect of theologically approved prayer and to begin re-examining their own concepts of prayer in the light of human experience.

II.

Modern man is unsophisticated with respect to prayer. He feels little need for understanding or explaining it. It is an inescapable fact of his experience and he accepts it as such.

Life is desire and the struggle for its fulfillment. Modern man is constantly reminded of his material and spiritual desires and his prayer is their involuntary expression. He prays, therefore, without ceasing and often without thinking. For the most part, he prays without benefit of clergy.

He is not too clear to whom or to what he prays. Nor does this trouble him unduly. He has no definite idea how or whether his prayers will be answered. This, too, is no hindrance. It suffices that

prayer gives him a sense of life's completeness and a satisfying feeling of being caught up into it.

Let no one ridicule such prayer nor underestimate its importance. The prayers of modern man may not be reasoned or orthodox but they are genuine and sincere.

The fact of prayer in human experience becomes a challenge to the followers of Jesus Christ. It presents them with an unparalleled opportunity to help men understand prayer better and to make it a more creative and rewarding experience for all.

III.

Prayer involves three assumptions. They are implicit in the prayers of modern man although he may be unaware of them. Because he is aware of them, the Christian finds prayer more meaningful.

The first assumption is that man is free. His freedom is not without its limits, to be sure, but the area of his freedom is great. His physical freedom may be sorely circumscribed but his spiritual freedom is bounded only by the range of his vision and by the disciplined desires of his heart.

Were man devoid of freedom, prayer would be meaningless. With freedom a fact of his life, prayer takes on incalculable significance.

The second assumption is that God is interested in man. Prayer assumes the active presence of what William James has called "the Ideal Companion."

Man has felt the reality of God through long centuries. Most men have quietly assumed the presence of a righteous and matchless sovereign in the universe. Some have felt constrained to seek God that they might grow in knowledge of him. Few have found it in their hearts to deny his existence.

Prayer grows in meaning as men discover a friendly presence in the universe. This presence Jesus described as that of a wise and loving father. In the confidence of such a God, our prayers arise.

The third assumption is that the universe is both

faithful and flexible. Both man and God live in such a universe.

A capricious universe would make prayer a mockery. A universe without flexibility would scorn our prayers. Thus prayer assumes that the universe is orderly in the realms of nature and in the spheres of human value. At the same time it recognizes the creative powers at work in the life of the world and of man.

Prayer is the reaching out of the mind and spirit of man beyond the known in their quest for ever greater understanding and more ultimate fulfillment.

These three assumptions are important. They involve man, God and the world. In that the Christian concept of these realities is more lofty than non-Christian concepts, the prayer of the Christian should be more fruitful.

IV.

The man who prays spontaneously and without thought goes not without his reward. However, the man who brings the larger understanding of life to the service of his yearning heart will be most fully recompensed.

Prayer is never a fragment of life. It is as much a part of life's totality as are thought, imagination, faith and work. It is as essential to them as they are to it.

The wise man will recognize that there should be a time for prayer just as there is a time for eating and sleeping. He will discern, too, that there will be prayer called forth spontaneously by the day's happenings.

He will discover the importance of private prayer—the experience of standing alone in the presence of life's most interested Friend. He will learn, too, that there are shared prayers—in the home, in the fellowship of worship, in the hours of profound common experience—which catch the spirit of a group in earnest questing.

He will sense the value of the spiritual insight and experience of his fellows and will learn to accept and use the words of poet and saint, the beauty of artist's brush and musician's tone as aids to prayer.

The Christian recognizes that while prayer is natural and often involuntary, the growth of faith and the practice of prayer transform it from "the pulse of life" to the stronger beat of a loving heart.

V

Between the prayer in the fox holes of Bataan and the prayer in the Garden of Gethsemane stretches a broad expanse. Let no man belittle the former or be unmindful of the urgency of the latter. Yet the difference between them must be recognized and understood.

One was the cry of a spirit in fear and desperate longing. The other was the voice of the soul questioning after a knowledge of God's will and way. The man in the fox hole prayed for personal safety or for the success of his immediate undertaking. The man in the garden prayed, "Not my will but Thine be done."

He who through prayer seeks the higher understanding and the fuller purpose that he might live in harmony with them is making the most of prayer—and of his own life.

O Christ, teach us how to pray
as Thou didst pray that we may
live as Thou didst live. Amen.

"Old age brings with its ugliness the comfort that you will soon be out of it. . . . To be out of the next war, out of debt, out of the drouth, out of the blues, out of the dentist's hands, out of the second thoughts, mortifications, and remorsees that inflict such twinges and shooting pains,—out of the next winter, and the high prices!" Emerson.

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Finding Our Way

By E. S. AMES

After making a number of efforts to formulate some suggestions to aid us in thinking about the big problems of life and religion, some general principles and cautions are here indicated without attempting any finished system or comprehensiveness. Sometimes casual remarks, mere foot-notes, open fruitful paths of thought and action.

1. In spite of man's confessed limitations of knowledge, he has a tendency to think he has found, or can find, absolute answers to the biggest questions.

2. Growing human experience and wisdom throw doubt on once-for-all ideas of creation, revelation, and salvation. Life is in process. It is not static.

3. We are confronted with changing nature, changing society, changing morality, changing religion.

4. We are tempted into sharp dualisms—man and nature, human and divine, science and religion, good and bad.

5. We need, and are continually offered, various restatements of the most important religious words — sin, salvation, divine, infinite, eternal, love, justice, truth, secularism, materialism, spiritual, rebirth.

6. Is emotion something desirable, or is it good or bad in relation to thought and action? Is religious work more justifiably emotional than scientific work? What relation do noise, tears, and profanity have to emotion?

7. Fashion of thought, climate of opinion, style of

speech, period manners, myth, matter-of-fact, may be alluring, as are the "right" age, dress, famous professors, ritual, sect or cult.

8. Some problems are worth study, some are not. Questions about the beginning of the world, the end of the world, the other side of the moon, the nature of democracy, the superiority of a race of people, have differing importance.

9. Proverbs, familiar sayings, texts of scripture, Ben Franklin's observations, are not always to be accepted. For example, "there is nothing new under the sun"; "early to bed, early to rise, make a man healthy, wealthy and wise."

10. Optimism, cautious and disciplined, is important for helpful views of life, people, causes, controversies. Become acquainted with Schopenhauer's pessimism but also know when to laugh at him!

11. Beware of too much respect for "authority" of well known names — Emily Post, Niebuhr, Kirkegaard, and any other you have been "conditioned" by.

12. Superstitions unconsciously abound even among the enlightened. *Man Against Myth*, by Dunham, shows up some of the insidious ones.

13. Recreation, play, an avocation, are valuable if moderate. Some one said, the evils of cards are to indulge too much, to cheat, or not to play well!

14. Conformity to popular opinion, fear of what the brethren will think, or of what the gossips will say, invite nervous prostration.

15. Be experimental. Try new methods, new ideas, new innovations, if they seem promising. A wise business man said to me years ago, Let's try it and if it does not work we can go back to the old way.

16. There is no merit in being martyrs! Persecutions do not have to be sought in this world. "Soft answers," and earnestness in good causes, are strong armor against the darts of the evil one.

17. "Let your moderation be known unto all men." Silence is sometimes golden but it may be misleading. "Delayed reactions" are often justified.

18. There are no panaceas. If they are offered to us, they seldom come with adequate directions for their use.

19. The individual should have self-respect enough to believe that what he intelligently and seriously does counts for something in this strange world.

20. Moderate humor is balm and release. Read the cartoons in the papers and in the magazines. Study the humor of Jesus about the rich, the mote in the eye, the uncalculating militant king. Read, *This Simian World*, by Clarence Day, author of *Life with Father*; and, *What Am I Doing Here?* by Abner Dean.

Charge to David M. Bryan

By E. S. AMES

I am honored to have the opportunity and responsibility of giving the charge to you at this moment of your ordination to the Christian ministry and of your installation (at Jackson Boulevard Church) as minister of this historic congregation. For your ordination I charge you to regard it as one of the very great events of your whole life. The importance of this day for you is not only in the dedication of yourself to your life-work but even more in the challenge which the Christian ministry offers to any one entering upon it. What the ministry represents is more significant in the world today than that represented by any other profession or occupation. And the reason for this is that unless the essential principles and attitudes of Christianity can be extended rapidly among men the world around, nothing else will be worth while.

The atomic bomb has proclaimed in sound and fury and with no uncertain prophecy that unless mankind learns to live in peace and good will we are all doomed to die or to live in fear of sudden death. To help the world live in peace and good will is the primary task of the minister, but that is not a simple task. We church people are sometimes in danger of advocating a "soft peace" which may be one sided and lacking in the wisdom of the serpent. We should indeed be harmless as doves but for this we must also be wise as serpents. These two things are too much separated in our world today. There is plenty of serpentine wisdom in diplomacy, politics, economics and in race relations, but it is not blended with the innocence of doves. It is the minister's avowed duty to seek a solution for this problem. After all these Christian centuries, men and women have not experienced a conversion deep enough, nor a religious education rigorous and vital enough, nor a church life intelligent and genuine enough, to overcome the selfishness, envy, jealousy, prejudice, sectarianism, and pretense, which breed violence and war. It still remains, after two milleniums, for leaders to be developed who are able to find ways by which the good gospel of Christ can bring in a new day of religious zeal and understanding. It so happens that you, with scores of other young men face this challenge, and are called upon to work arduously and devotedly for this great cause. Very little can be accomplished by any one man but in a company of competent, kindred souls, new light and power are certain to be found. You have had unusual education and training to participate in this supreme calling. Let no secondary interests deflect you from this holy ambition. In every chore of the pastor's work keep in the foreground of your mind the question as to how the spirit of Jesus Christ can become more potent and fruitful in the individuals and in

the church and community which you serve. Apply what you have learned in the schools to penetrate to the inner motives of men and women, and into the influences that mould them into better Christians. Here are great discoveries to be made and secrets to be found for transforming persons into more loving and lovable Christians. You may help them to grow in generosity, usefulness, and happiness. A minister's real success depends very much upon his ability to recognize Christian character in the souls of those with whom he works. Sometimes he will see this character in little children at their play when they are honest and fair, when they are good natured even in defeat, modest in success, and willing to share their skill and knowledge. Many times you will be surprised at the cheerfulness and patience of those who suffer severe affliction and undeserved injustice. Even persons who have met with reverses of fortune, with misunderstanding, and with unfair treatment may still be persons of great success by the true standards of the good life. On the contrary, persons who assume the manner of importance because of their outward advantages may be lacking in the most elementary virtues of kindness, integrity, and openmindedness.

In your various duties give first place to your prophetic messages. It is sometimes said that a minister's pulpit is his throne, but too often it is just his pounding desk. The most significant preaching is that which is the minister's side of a conversation meeting the questions and hungers of soul which have been expressed to him through the week. Everyone is interested to hear what you have learned about God and Jesus and the Bible, about the ten commandments, the beatitudes, the parables, about forgiveness of sins, about the proper observance and use of Sunday, about books the minister has read and recommends, about motion pictures and why some are better than others, about

the lives of great men and women, about prayer and about being happy and religious at the same time.

By such preaching you may bring religion into relation with every day life and enable your hearers to realize that true religion and undefiled may be of the greatest possible value in finding what is most worth while in life. Jesus used stories, incidents from history, and imaginary scenes like that of the Last Judgment to interpret his gospel, and the common people heard him gladly. The first requisite of vital preaching is the minister's own sense of the value and urgency of what he says. If he is convinced, he will be convincing; if he is illuminated, he will be illuminating; if he is interested, he will be interesting. To this big, urgent task, we ordain you today. You are to be a messenger of light and of hope to your generation. To accomplish your work, you are to keep yourself in health of body and of mind, and to give yourself to meditation and prayer, to great poetry and art, to friendship and to lonely vigils, in communion with God.

We are also installing you as minister of this historic old Jackson Boulevard Church. I have known this Church and its pastors for a very long time. I find in my records that my first sermon here was preached while visiting in the city on July 29, 1893. In the morning my subject was, "Perfection," a subject on which I seldom preach now. In the evening, I spoke on, "The Kingdom of God Is Within You," and on this theme I continue to preach very often. This Church has experienced many changes in these fifty-three years. John W. Allen was the minister in 1893 and for many years. After him the man I knew best and greatly loved was Austin Hunter. He had been a student at the University of Chicago and graduated from the Di-

vinity School. He was sound in the faith and made his influence felt in the city. He often told this story, which illustrates the breadth of his contacts, and likewise the effectiveness of his work. He invited the famous lawyer, and atheist, Clarence Darrow, to speak one Sunday evening. When Mr. Darrow had finished his speech characteristically critical of religion and churches, Austin Hunter arose and gave the invitation for people to come forward and join the Church. Four persons responded and came down the aisles. Darrow was much amazed and amused, and not a little puzzled.

Every local church is so intimately related to its immediate community, that its very life depends upon its ability to meet changing conditions. This has been particularly true in this area of Chicago's West Side. Many congregations of different denominations have moved, or merged, or given up the struggle. It is the merit of this Jackson Boulevard Church that it has held its place against heavy odds. It was the wise understanding of its own neighborhood, under the leadership of Mr. Metcalf, that led to plans which have worked remarkably well. One of his real achievements was to show to the missionary agencies of the Disciples of Christ that the Church would need help from outside itself to maintain its work in the rapidly shifting population. He made it clear that the growing difficulties of the situation made it all the more imperative that the Church should continue to offer itself as a lighthouse and a refuge for drifting and lonely human beings within its reach. What it has accomplished in this respect is conspicuous by its intelligent cultivation of genuine Christianity. You are fortunate, in entering upon this pastorate to have a wife who has already been so much of a pastor in the membership and neighborhood through the past two years. She has been a good angel in

the homes, among the children, and with all classes. From her you have learned and will continue to learn the needs of your people and how to meet these needs.

You will be sensitive to the fact that this Church was born of the faith as held by the Disciples of Christ. In this faith each local congregation is autonomous, manages its own operations as it sees fit. The minister, elders, deacons, and other officers are servants of the entire congregation, but this independence of local churches should be a means of freer and fuller cooperation, in the spirit of the utmost good will. This freedom and, at the same time, cooperation, applies to matters of doctrine and practice. If, for example, anyone asks you about your faith in Jesus Christ, and you heartily assert your faith in Him, no one has any authority to demand further that you must believe or preach some special theory of his nature or of his saving grace. Every minister has the right to stand fast in the freedom wherewith Christ has made him free. Your congregation should recognize and allow you this freedom of thought and speech. Those who come to hear you preach will listen to you more earnestly if they see that you do some thinking for yourself and yet endeavor to keep the unity of the spirit in the bond of peace.

There are many other great and distinctive teachings of the Disciples of Christ which you should proclaim for the edification of the saints and for the instruction of sinners. One of these is the inherent dignity and value of every human being. You have been taught, I like to believe, that bad men may become good, and that good men may become better, and that every person has some capacity for finding and following in the Christ-like way of life. A wise Baptist minister here on the West Side years ago, Dr. Alonzo K. Parker, pastor of the Centennial Baptist Church used to say the gospel is not only for the worst of sinners but also

for "those who are neither poor, ignorant, nor depraved." Often persons of means, with all the external comforts of life, are still restless and hungry of soul for a reasonable, comforting and inspiring faith to live by. You may easily be tempted to think that religious values may best be brought home to the hearts of people by social work, by distribution of food, clothing, shelter, and recreation, and these things are needed, but it is essential to remember that plain folks and educated and refined persons, too, are eager to talk about the nature of the world we live in, where did it come from, what is the history of man on this planet, what is his power against accidents, disease, immoralities, and death. What becomes of him after his little day? Are there really good people within our reach, clean, honest, unselfish, generous Christian people? What kind of a book is the Bible? Who wrote it? Why has a new version just been printed under the leadership of an organization headed by a Chicago Disciple? How can men find God? Where is he? Why does he seem to hide himself from us? Why should we pray? What is accomplished by prayer? Does prayer heal the sick? Why are there so many different kinds of churches? Isn't one church as good as another? Why do not all Christians belong to one church, and eliminate the competition between them? What would become of ministers if they succeeded at their task of converting the world to Christianity? If all persons were Christians, would there be any need for preachers? I suggest that you carry these questions with you when you visit in homes, stores, street-cars, on the street corners, in hotel lobbies, on trains, and at dinner parties and social functions. The news of any morning will provide natural and convenient topics from daily life to lead quickly into these and other big and vital questions that the minister should be able to talk about without affectation or a holy tone.

Finally, I charge you to read often the good advice that Paul gave to Timothy in various letters. I quote only a few of his words. "Guard what has been entrusted to you. Avoid the godless chatter and contradiction of what is falsely called knowledge. . . . Be unfailing in patience. . . . Let your moderation be known unto all men. . . . Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. Do the work of an evangelist, fulfill your ministry. The Lord be with your spirit. Grace be with you."

The Journey To Jerusalem

DAVID M. BRYAN, *Chicago*

There are few aspects of Jesus' life and work that interest and at the same time confuse so many people as the occasion of the journey to Jerusalem. However you interpret the act, it is an event full of heroism, courage, and suspense. The confusion and obscurities arise when we attempt to find the motive for the decision which took the carpenter to the cross. The popular conception is that pursuant to Peter's historic confession at Caesarea-Phillipi, when Jesus set his face toward the Holy City, he did so with the purpose in mind of dying that the prophecy of Isaiah might be fulfilled.

For me, the journey to Jerusalem has a broader, deeper, richer meaning than this, and Jesus' seizure of the temple was not mere pageantry, but a last, desperate effort to save his people from a fate that was worse than crucifixion. With hope, confidence,

and eagerness, Jesus had begun his ministry to the north in the province of Galilee. After a period of moderate success, his work began to disintegrate. His efforts soon aroused the bitter opposition of the Scribes and Pharisees. His strange teachings about the new kingdom soon had Herod worried. The multitude began losing interest when it saw that he was not going to lead them in an armed conflict with Rome. So the carpenter, who but a few months before had entered Galilee with high hopes and enthusiasm, found those glorious plans crumbling about his head.

When Jesus heard that Herod had begun a search for him, he realized that the collapse of his Galilean ministry was complete and that for safety's sake he must withdraw from that province. It must have been an extremely dejected Jesus who withdrew to the Gentile territory of Caesarea-Phillipi to re-plan his program.

The journey to Jerusalem cannot be fully understood except as projected against the background of this failure. The people had proved themselves incapable of understanding him. The civic and Jewish leaders feared him and threatened his life. Yet Jesus knew that the vitriolic hatred which smoldered in the hearts of his people would one day burst into a consuming flame. The clouds over Israel were becoming thick and black. One small last chance remained. If he could only get Jerusalem and the great Sanhedrin to accept him! Would the leaders and the populace in Jerusalem rise to the higher conception of a Messiah of love and service and recognize in Jesus the marks of the nation's Saviour? He well knew the strength and tenacity of those nationalistic hopes that looked for a future of conquest and splendour for Israel. He well knew his people's passionate thirst for vengeance upon their enemies. He knew that even in Galilee, where his

biggest opportunities had come, the masses had not been converted to his spiritual point of view. Moreover, he knew the bitter opposition already generated at the Holy City and the remoteness of his chances for success there. And, too, Jesus well knew that the penalty for the failure of his scheme would be death.

In the thirteenth chapter of Luke there occurs an incident that is illustrative of Jesus' attitude toward the work that lay before him. Certain Pharisees came to warn him of the danger of Herod. He is made to visualize the swift end of his life and work. "Nevertheless," he says, "I must go on my way today, tomorrow, and the day following." It was precisely in this spirit on that eventful day two thousand years ago that the Rabbi from Nazareth courageously turned his steps toward the capital of Palestine. What lay before him only God knew. But the shadow of the cross fell ominously across his path. Duty beckoned him southward. Israel's, and ultimately mankind's, only chance lay in him, and the weight of that burden pressed heavily on his shoulders. His love, his compassion, would not allow him to desist until every hope had been exhausted.

So it was that however excruciating the anguish of his soul, however imminent the threat of an ignominious failure and death, however slight the possibilities of success, Jesus felt impelled by the inexorable constraint of duty and the call to service. "Nevertheless," he said, "I must go on my way today, tomorrow, and the day following." Therefore, he set his face steadfastly toward the Holy City. Mankind's great journey to Jerusalem had begun.

The journey to Jerusalem no longer remains a mere trip a certain man took on a particular occasion. By that act of his some 2000 years ago, it

has been raised to the highest symbolization of man's complete consecration to duty. The supremacy of the claims of the Kingdom of God have never been better dramatized. No danger on earth could shake Jesus in his determination to spend his life to the very end in service to the needs of the Kingdom.

If we should need further corroboration of our interpretation of the journey to Jerusalem, we need only listen to the cry of disappointment and pain issuing from the cross that awaited Jesus there. "My God, my God," he cried out, "Why hast thou forsaken me?" Hundreds of interpretations of that anguished cry have been offered, but only the foolish would pretend to have fathomed the full depth and breadth of its meaning. For us it suffices to remark that it was born of a suffering that surpassed all things physical — that it was an excruciating cry of pain and disappointment such as only a heart that loved completely could know. Let us take note, however, that throughout it all, He never wavered in his conviction that no personal considerations of pleasure and pain could possibly justify insubordination to the will of God nor the repudiation of its penalties (the cross). Here, then, we have the joy of loving and the suffering that only love can bring beating tumultuously in the cry. But underlying and surpassing them both is the duty of obedience to God and the demands of His Kingdom. Even if doing the Father's will excludes Him from the Father's presence, there can still be no question—the will must be done.

Returning to our subject we find that we have in Palm Sunday a drama of complete self-surrender to the Kingdom of God, even when that consecration takes one straight to the stronghold of sin and engages one in a hopeless conflict with the forces of evil. The journey to Jerusalem was the dramatization of consecration, dedication, and self-commitment.

In one sense, to be sure, Jesus made the journey to Jerusalem for us all. In another real sense, however, the trip was personal. It was born of his private acceptance of the full implications of sonship to God. As he resolutely set his face toward the south, he was unable to assume the dangers and the suffering for any but himself. The little band of loyal men who followed him had to make the journey to Jerusalem for themselves. As it was then, so it is today! Everyone that follows Jesus in a world so honey-combed with evil eventually discovers himself taking his own journey to Jerusalem.

The meaning of Jesus' teachings about following himself gathers added force and significance when we see them in the light of this journey to Jerusalem. He was literally challenging his friends to follow him into an almost hopeless conflict which would take them to the cross. For example, it was while he was making his way to the city of David that he was approached by the rich young ruler who addressed him thus: "Good Master, what shall I do that I may inherit eternal life?" In talking to him, Jesus discovered that he was a consecrated person who kept the commandments and gave generously to the poor. But one great challenge remained. "Go thy way, sell whatsoever thou hast and give to the poor. Come, take up thy cross and follow me!"

Into the life of this young man came the supreme test of any life. Without warning and with an almost cruel suddenness, he found himself, as we all eventually find ourselves, confronted by the "journey to Jerusalem," and he turned away sadly for he had not the strength, the courage, and the faith in God that might have enabled him to have risen to the occasion.

To the early Christians these incidents that connect the idea of "following" Jesus with his "journey to the cross" were highly significant. For these

were days when discipleship was very costly. Christianity was winning its way through blood and flame. First from the Jews and then from the Romans, the hostility to the new faith was determined and violent. To become a Christian often meant not only rejection by one's family and friends but boycotting in business, fines, imprisonment, and death. To follow Jesus often meant literally to end one's life in the torture and shame of crucifixion. The early Christians knew the magnitude of the challenge when the Master said, "If any man would come after me, let him deny himself and take up his cross and follow me. For whosoever would save his life, shall lose it; and whosoever shall lose his life for my sake and the gospel's, shall save it."

This morning, as we have approached so near to Easter with the glorious promise it symbolizes for those of Christian faith, remember that the footsteps of Jesus always lead his devoted followers toward the Holy City. With our own hearts enmeshed in sin and with the forces of evil enthroned on the high places of the land, as followers of Christ we cannot escape the journey to Jerusalem. Fortify yourself with the strength of God and pray that day finds you bold and courageous.

I do not know in what form your journey to Jerusalem will come. Maybe it will come in the guise of a multitude of small decisions that you will have to make. Or perhaps it may come in the form of your life's major crises. But I do know that it is impossible to follow Christ and refrain from entering into conflicts with the habits, ideals, and prejudices of an evil social order.

If the world ever needed people who are steadfast in their devotion to the needs of the Kingdom, surely the day has come and now *is!* If ever there was a day when salvation of mankind was so obviously contingent upon our serious acceptance of Christ, surely that day is now. If ever there was a

time when men's only hope lay in a bold and militant Christian spirit, surely this is that day. If ever the crusaders of the cross had an organized and determined foe, this is the day!

The journey to Jerusalem represents in the life of Jesus steadfast commitment to the demands of the Kingdom of God, even when those ideals take one straight into a hopeless conflict with the forces of evil.

Who is able to follow Jesus in the depth and breadth of his devotion to the cause of God in this world? Who has the courage to pursue to the very end his ideals of human brotherhood and the sacredness of personality? That one may well find himself persecuted and reviled. Who has the magnitude of heart to exercise forgiveness toward all who ill-use him? That one may find himself thought cowardly. Who, at all costs of personal safety and comfort is willing to enter into even the most hopeless fight on the side of justice and righteousness? These are the real soldiers of the cross. These are the people upon whose shoulders the burden of the advancement of the Kingdom of God has rested throughout the centuries. These are the people that even the church has often persecuted as radicals and heretics . . . people that have refused to compromise the Gospel of Christ to fit their convenience and prejudices. These are the courageous souls who have been able to follow him on the journey to Jerusalem.

Moreover, these are the people for whom a sick world stands in desperate need this day. This morning, on the anniversary of the Master's historic trip into the Holy City, his message still challenges men to the re-consecration of their lives. For only by the mercy and power of God do men have the strength and the courage to make the journey to Jerusalem. When persecution, and ridicule, and material losses threaten our lives, only the real chil-

dren of God are able to say, "Nevertheless, I must go on my way today, tomorrow, and the day following."

Can you?

Issues For the Liberal Minister

SAMUEL C. KINCHELOE

The term liberalism is a difficult one today. By liberalism is meant method, viewpoint and content. The method is that of empirical science, the viewpoint that of openmindedness and the content that of the present day problems. Whenever a group fastens upon the problems of one era and carries them over into a new world view it tends to be labeled as the liberalism of such and such an era. Obviously this is not liberalism.

The major denominations of the so-called British-American background groups had been in the stream of Protestant liberalism. This trend has been slowed down somewhat by the Neo-reformation emphasis which has come to America in recent years. Certain theological seminaries have accentuated this influence. Numerous writers are now saying what the proper "corrective" is from this movement.

A more vital question is: What are the present day conditions which the liberal minister needs to face? Is he carrying over the problems which liberalism faced a generation ago such as those of "higher criticism" and the warfare of science and religion?

It is always the question of the relationship of one change in society to another change. As has been said many times, physical inventions have been developing so rapidly that we have not been able to keep up with them. A number of years ago Justice Brandeis used the term "social invention." We have been making many changes in our ways of doing things in our American democracy. Some of

these are somewhat like inventions, they are bright ideas which fit a particular situation.

Liberalism has tended to lose itself in an orthodoxy. It has tended to remain fixed and to assume that it has the answers. As a matter of fact, conditions have been changing so rapidly that a liberalism which arose forty to fifty years ago must be radically rethought in order to be relevant to our day.

To what issues then does the present day minister of the "liberal Protestant tradition" need to address himself? This question does not imply that many ministers and church groups have not been working at the current every day tasks within the new frame of reference in which we live. It may mean that some ministers feeling that there are no critical problems of the kind they knew now feel that the work of liberalism is through, especially since so many writers make unfavorable remarks regarding the failure of the social gospel and its liberalism. It has been assumed that the liberals had their chance at making the world over and lost it. This kind of thinking is on a par with the so-called "shallow optimism" condemned so frequently. The very nature of our world is such that it cannot be made over by any one group or nation. It is true that liberalism for the most part has failed to recognize the depths of the problems of our age. In the latter part of the last century the liberal leaders became too complacent regarding the conditions which they were seeking to improve.

One of the accusations recently brought against the liberalism of yesterday was that it conceived its task too narrowly, that is, it put the burden of the improvement of the total society upon some particular reform, such as, the Prohibition Movement, or Woman Suffrage, or Single Tax. It is true that in the past there have been reformers who have conceived that the particular problem on which

they were working was the root of all the others, and that if they could only cure that one thing all the remainder of society would be whole. This, of course, was not true then and it is not true now. It must be said, however, that there were many liberals in the old days who had no such easy conception of the way to social salvation. For a long time, liberals have known that the world is interrelated, and that wars are not caused by some one thing such as the instinct for pugnacity, but grow out of social, economic and political conditions which are in themselves exceedingly complex.

We must, however, frankly face the fact that the leaders of the latter part of the last century were not so impressed with the interrelationship of our world as we are today. As a consequence one of the things that liberalists have failed to give enough weight has been this interrelatedness of our lives. When we face this fact the problem looks so big that we are tempted to fall into the mood of defeatism. We say to ourselves that if we have to change all of the world before we can have a good local community, life is too hard, it is impossible, therefore, we just cannot have good local life, not a good nation, because all of the nations also are interrelated.

Our present circumstances upon the earth drive us back toward a biological and even an ecological conception of man. We see this great earth, with just so much surface, on which all of us human beings must live. We see nations arising crying out for room to live, and at the same time advocating a higher birth rate. This position was prominent in at least three of the great nations in the recent war, Germany, Italy, and Japan. We see the striving millions in China and in India and realize afresh the strength of Malthus' statements regarding the relationship of population and the

food supply. We see the great expansion of our western world and of its peoples. We are reminded that we all came from Europe just a few centuries ago. We admit slight additions from Asia and a considerable population from Africa; but the outstanding thing has been the expansion of Western Europe. When we think of all this we become conscious of ourselves as members of the animal kingdom, biological beings who are in competition for the surface of the earth. As Herbert Quick said, we are "on board the good ship Earth." Our national planners have not taken sufficient thought regarding the basic biological nature of man and his relationship to geography and to the resources of the earth.

We need a new geography. We need a new understanding of human ecology, of the interrelationships of the various members of our society and their institutions, and of the competitive relationships in which these various institutions, organizations and associations stand with one another. The changed nature of our transportation and communication make this understanding imperative. These new geographical units might be thought of in terms of the domicile for the family, the neighborhood in which it is located, the community, the subregion, the region, the nation, the world region, and the world.

We need to know the size as well as the shape of things to come, the spatial relationships which characterize our day help to determine the kind of interaction and society in which we live.

For centuries time relationships depended on how long it took a man to walk a mile. Time and space have been related and are related today. Our time relationships have been completely shifted. The length of a man's life is different now in two ways — as a matter of fact he actually lives longer, but he has many more experiences per year than he had

earlier, and many more relationships with people.

Norman Cousins has pointed out the great significance of the time factor for modern man.

“Then suddenly, with the utilization of steam and electricity, more changes were made in technology in two generations than in all the thousands of years of previous human history put together. Wheels and machines turned so fast that man could cover more distances in one day than he used to be able to do in a lifetime. Fields that once defied many men were brought under cultivation through the use of machines. Some idea of the extent of these changes and the clipped brevity with which they took place may be gained by comparing them with previous technological milestones in human history. It took at least five hundred years to develop a knowledge of metallurgy; and approximately the same period for man to learn the science of chipping flints. But metallurgy and flint-chipping imposed no burden on the evolutionary intelligence of man, for they came too slowly to present any problem. As Alfred North Whitehead observes in his *Adventures of Ideas*, ‘The time span of important change was considerably longer than that of a single human life. Thus mankind was trained to adapt itself to fixed conditions. Today, this time-span is considerably shorter than that of human life, and accordingly, our training must prepare individuals to face a novelty of conditions.’”

“And yet, says Whitehead, our social, economic, and political institutions are being developed on a time-span of change that was adequate in a pre-Industrial Revolution Age. We are suffering, he adds, from the ‘vicious assumption that each generation will substantially live amid the conditions governing the lives of its

fathers and will transmit those conditions to mould with equal force the lives of its children. We are living in the first period of human history for which this assumption is false.'"¹

An illustration on changing emphases is the economic in relation to the political.

Religious liberalism in the western world, particularly America, has not paid sufficient attention to man's basic desire for economic security. Liberalism arose largely with the expansion of the western world—an expanding land and industrial economy. Liberalism was not unrelated to the political freedom of the individual and the sense of personal equality. The economic process was supposed to work out its own laws and forms of operation. Liberalism with its doctrines and practices was not as well oriented toward a social control which would tell us what to plant and how much, what to manufacture and how much, or how our political life could and should be related to the rest of the world. The earlier economic forces seemed like the laws of nature. Now economic adventure is clearly in the hands of men and of groups of men whose control seems to be past finding out. It was good form for Christianity to be related to the search for political democracy. For the most part, however, we did not assume that the Christian religion has the same burden so far as economic relationships are concerned. There has been the tendency to associate prosperity with respectable behavior. Up until the time of the depression of 1929 many people thought of depression as direct visitation of punishment because of sin. We had not quite reached a sense of responsibility for economic conditions before we were thrust into world economic relationship. We have moved into the era of world economics and world politics without the proper spiritual orientation or the technical knowledge for social control.

¹Norman Cousins, *Modern Man is Obsolete* (New York: The Viking Press, 1945), p. 16.

Most of our liberalism was underway before we had the development of the new local community, the new state and the new world. I am not thinking simply of atomic power, though that will need to be taken into consideration. I am thinking of the means of communication and the possibilities of the leadership of individuals in the new kind of society in which we live. We have not worked sufficiently on means of social control and of education in a society where public opinion is now implemented by new instruments of propaganda. Totalitarian and most movements seem to be beyond the kinds of control which Church people have historically used. The old social movements, including the denomination or a social movement, find themselves criss-crossed by various tides of public opinion. We now have mass movements of thought and action on a scale hitherto unknown. One needs only to mention certain names such as Gandhi to see how great numbers of people can be moved.

Our forms of organization and administration in Protestant Church circles have not kept pace with the new urban regionalism which has developed since 1850. The writer does not mean to suggest that the Church go in for political control. On the other hand the church member is a citizen and needs to know how to exercise his vocation as a Christian, as a citizen, a member of the school board and in the other aspects of life.

The modern liberal minister faces a need for deeper understanding of human nature than we have had up to now. The conception of human nature and the necessity of taking into account the vagaries and special developments of modern society built on the conditioning of human nature need further and deeper consideration. We recall the old debates regarding instincts and their outworkings. We understand the weaknesses of the Watsonian behaviorism. The modern theologian asks what are the

Christian doctrines of man. Viewpoints regarding human nature have changed from the time when liberalism got under way. There is more depth today to human nature than we had earlier thought. William McDougal properly emphasized the mainsprings of action versus the old rationalism. There are deep tendencies and the need for basic fulfillments which the earlier conditioning psychology did not take into consideration. Basically we must come to the position that the social forces which are of greatest concern are in man, and that the wishes and attitudes of human beings are forces which we must take into consideration. This does not mean that we go back to some sort of biological determination, but it may mean that we seek to understand the biological possibilities and limitations.

Very often as our churches have been set up and run in local communities, there has been a sharp differentiation between those who "enjoy" life and those who maintain their relationship to the church by various forms of negation. This has meant a self-righteous attitude on the part of church people and a sense of isolation on the part of others. This second group which has been unrelated to so-called good people feels that the church people are basically hypocritical. The emphases of newer theological thought have reminded us of the fact that all men are in need of the grace of God.

The position of the newer emphasis in Protestantism regarding human nature and regarding man's ability to live the perfect life is in contrast with two groups: One group which assumes that there is such a thing as personal sanctification, and second, the group which assumes that you can have a social order so good that all men can follow the teachings of the scriptures and of the church and be good all the time. This newer theology makes certain assumptions regarding the desires and wishes of man. Liberal religion must face the fact that

human nature is such that when the individual faces frankly his relationship with his family, his fellows, and society, there are shortcomings. A liberal religious group must face the proposition that our world will not have in it any whole nation which may be called perfect and that the movement toward the good life of the "City of God" is slow and long. The proposition before us is "the improvability of mankind" and not his perfectability. The individual may make the committment to move his life in the direction of the perfect.

Divided They Fall

By OLIVER READ WHITLEY, New Haven, Conn.

The relation between the first and the second commandments which Jesus gave is, as Dr. Ames pointed out in the January issue of THE SCROLL, a basic one for religion. Religious thought in our century has separated these commandments, and formed battle-lines and schools around each one of them alone. It is certainly peculiar that two commandments which Jesus obviously meant always to go together should have been separated in the name of "true" religion. The fact that Jesus gave them together should have been ample evidence that he thought of them as inseparable, but apparently it was not. The suggestion that the basic problem which faces us in religion today is that of getting the commandments back together is therefore a fruitful one.

Is not the separation of these commandments akin to many of the other bifurcations of the universe which we have seen in contemporary thought? Ever since Comte, Spencer, and Kant we have been engaged in trying to get two hopelessly alienated worlds back into some kind of working relationship. We tore apart the real and the ideal, the subject and the object, phenomenal and noumenal existences, and

finally, we separated facts from values. What apparently was intended was that these twain should never meet again. Perhaps this is the context in which we can see the separation of Jesus' two commandments; the fever was catching, and since we have separated everything else in the universe, religious teaching should not go untouched. But there are many signs that we have finally awakened to the implications of what has happened. We know a great deal about subjects, phenomena, and facts, but very little about objects, noumena, and values. Could it not be that in getting back together all these things which have been separated, we are really engaged in the process of getting God and man into proper relationship?

We do not have to wonder that the theologians are confused and troubled. They are not the only ones. The moods represented by adherence to one or the other of Jesus' commandments as primary in the religious life are in the minds of the thinking laity also. A good many of us would be uncomfortable no matter what attitude we took on these questions. These are troubled times, and certainties of any kind, intellectual or otherwise, are not easy to discover. But in any event, it is necessary to see the problem of the separation of Jesus' commandments from two sides, and not just one.

As Dr. Ames tells us, some say that "God is so great . . . and so remote that man can by no possible effort come within reach of him; and they say of man that he is so little and so depraved that he cannot make even a beginning toward finding God." This can rightly be assessed as a mistaken attempt to vindicate the place of religion in modern culture. If there is no hope for man, and he cannot attain the vision of God no matter what he does, then religion is indeed irrelevant, and man's history is a silly nightmare, the confession of an opium-eater. Man does show his love for God through love of neighbor, and the acts in which he does this are significant for

his relationship with God. If this is not true, then why bother living a decent and creative life, in which identification and companionship with one's fellows play a vital part? Just do as you damned well please; it doesn't make any difference anyhow. The love of God without love of neighbor just does not exist; it is a lie. The commandment to love God cannot even be understood without that corollary—love thy neighbor as thyself!

But the two commandments have been separated in another way. If those who want to emphasize the love of God have separated the commandments by doing away with any emphasis upon the second one, those who are concerned about the practical working of God's love through our lives have separated the commandments by absorbing the first one into the second. Our love of God finds its expression in our practical working out of ways to make mutuality and neighborly living realities, but can it be reduced to this? I do not think so. Did not Jesus love men because he first found a love for God that was so overflowing that he wanted to show it to others? Jesus found at the heart of life and at the center of his very existence itself a love so overwhelming that he called God "Father." Unless this love is *there*, unless it is a *thou*, and not just an extension of the *I* or the *We*, what difference does it make whether I learn to love and respect my neighbor or not? If something else, like "nature red in tooth and claw," and not love, is at the center of existence, then my interest in loving my neighbor is at best a kind of impertinent dissent from the order of things. Could this be why Jesus put the two commandments together?

Dr. Ames himself recognized the problem to which I am directing attention, though in a slightly different context, in his now celebrated book on RELIGION. There he points out that "Many advocates of modern humanism commit this fallacy of supposing that one term of a dualistic conception may be

dropped while retaining the other. . . . As a result, they are left with a truncated world, and the lower half of the old dualistic order. They have unwittingly separated man from nature by the same stroke, and have left their humanistic realm suspended between the void of matter on the one side and the vacancy left on the other by the removal of the old super-naturalistic deity." It is not my intention to throw labels around, or to call anybody a "humanist" or any other kind of "ist"; I wish simply to point to a problem, and offer some suggestions pertaining thereto.

Yes, Dr. Ames, Amen to your suggestion! We must get these two commandments back together. But this can be done only by looking at the problem from both sides. Man cannot love God except by expressing his love in a concern for his fellowmen; but one wonders if the reason he has not been successful in his love of man is not partly that he has lost the feeling that it makes any difference. The horizontal dimension of the Christian's love is an egoistic circle without the vertical dimension to which Jesus pointed in the first commandment. Like Ricardo in Edna St. Vincent Millay's CONVERSATION AT MIDNIGHT, we may yet realize that "Man has never been the same since God died . . . He gets along pretty well as long as it's daylight . . . But it's no use; the moment it begins to get dark, as soon as it's night, he goes out and howls over the grave of God."

"Physicians of the Soul"

Reviewed by J. J. VAN BOSKIRK

While histories of preaching, worship, doctrine and virtually every other aspect of church life abound, "Physicians of the Soul," by Charles F. Kemp, minister of the Christian church at Red Oak, Iowa, is the first book that pretends to treat the story

of the minister's dealing with persons—the "care of souls."

Part I (66 pages) shows that outstanding ministers, from the Hebrew prophets down, were primarily concerned with persons, and that they used many of the principles which modern psychology has "discovered."

The emphasis is definitely on the modern period. Mr. Kemp sketches the rise of modern psychology and psychology of religion, social case work, the mental hygiene movement, and tells something of the attitude of the leaders toward religion. He is more concerned to show the impact of thought in these fields upon the clergy, and the reader may trace the process by which religion's attitude toward the individual has changed—and is changing. Whereas previous to the 20th century human nature was seen pretty largely in a common pattern (sunk in sin) with a standard remedy for all cases (salvation by formula) abundant evidence is presented that the modern minister is able to declare a more realistic salvation because of his insights into the structure of personality derived from the social sciences. The work of the leaders in this new development is admirably presented, although a more critical evaluation of it would be in order.

Obviously so small a book (314 pages) could not possibly do more than outline such a field of study. This Mr. Kemp has ably done. He has explored the sources quite thoroughly, and his orderly documentation will enable the one who is interested to follow topics further.

Notes

C. M. Sharpe writes from Watervliet, N. Y.: On July 12th I had a serious return of my former heart attack which first took me in 1939 while we were in McConnellsville, but from which I thought I had

fully recovered at the time I accepted the call to Troy. Well, then, here I am a fully retired preacher and pastor—one who so far finds the retired life (under such limitations as mine) terribly tedious, trying and unsatisfying. . . . I do try to “fake it” with what religion and philosophy I can muster; but I can’t help saying “Ouch!” once in a while.

Our people of the Church in Troy are looking eagerly for the entrance of Mr. Vaughan C. Anderson upon his duties as pastor of the church. I am happy in the coming of a young man who has had the advantages of training both in Drake and in the Chicago Divinity School—the fellowship of the D.D.H. I heard his first sermon and formed a high opinion of his personality and his abilities. I believe he will succeed.

Our enterprising Robert W. Burns has projected an ambitious and interesting plan in his great Church in Atlanta, Georgia, for the training of ministers and other religious workers. He proposes to take a small group in the summer months, provide their expenses, and offer them intensive training in various phases of church work in Atlanta and in nearby places, under careful supervision. He has issued a careful statement of the plan which is highly original and promising.

Oliver R. Whitley is now at 270-A Whitney Ave., New Haven, Conn. He writes, I thought you might be interested in knowing that I have made enough of a recovery from my long illness to be able to pursue a partial program of work in graduate school at Yale. . . . I very much miss the rewarding experiences I had when I was stationed in Chicago and was able to come out to the Disciples Divinity House from time to time.

Dean Blakemore is inaugurating a “seminar” at the Disciples House on Thursday, February 26, for the ministers and others of the Chicago area. It begins at 10:00 a.m. Luncheon and supper will be

served on reservation. Ben Burns, David Bryan, Dean Blakemore, and Dean Loomer will speak this month.

Letter from William F. Clarke, Duluth: I have just read your address as published in the January SCROLL. Certainly the world needs the advocacy of brotherly love. But such love cannot be secured through commanding people to love one another.

. That is the meaning of I Cor. XIII. So God never prescribes specific acts for man's observance. Pharisees hold that he does. They talk about sacraments, etc. All religions seem tainted with this idea, this hypocrisy, as Jesus called it. Paul's eulogy of love is faulty. All of man's conduct is prompted by love. Of course, Paul had in mind love of righteousness. He should have been more specific.

God knows that to develop righteous men he has to induce man to love righteousness. So he has so constituted matters that man cannot live successfully, that is, satisfactorily, without living righteously. That is the lesson he teaches in his school of life. Man likes to think that he can discharge his religious obligations by going through with certain activities, like tithing, circumcision, baptism, bead-counting, church attendance, etc. That is a very pernicious concept, and that is why Jesus condemned it so bitterly. It begets self-satisfaction and its attendant bigotry. Let's be done with it.

An Urban Workshop

By J. J. VAN BOSKIRK, Chicago

AN URBAN CHURCH WORKSHOP will be held in Chicago this summer under the auspices of the Chicago Disciples Union and the Disciples Divinity House of the University of Chicago. The first phase of the workshop will enlist students for Dr. S. C. Kincheloe's course, THE CHURCH IN THE UR-

BAN COMMUNITY, the first half of the summer quarter, June 29-July 30.

For those who cannot give five weeks to the project there will be a summarizing conference July 26-30 which will feature reports of studies made by the students who have taken the course, field trips, and lectures by outstanding Chicago ministers and other authorities on the subject.

Dr. Kincheloe's course will deal with six areas:

1. Forces and factors producing urbanism.
2. Characteristics of urban community life.
3. Types of urban communities and types of churches related to them.
4. Major reactions which churches make to the urban community.
5. Special adaptations which churches in urban areas have found most effective.
6. Effective city churches—case studies.

Further information may be secured from J. J. Van Boskirk, 19 South La Salle Street, Chicago.

Gandhi's Supreme Choice

CHARLES R. WAKELEY

An easy choice was offered him
That glittered with attractions.
He might evade great suffering,
Dishonor, shame and loss.
He might escape Gethsemane
With its supreme exactions;
He might have by-passed Calvary,
Golgotha and the Cross.

By human calculations,
Did he choose a way unchoosable,
Our common yardstick he refused
For measuring life's span.
He chose a course which mortal mind
Had long declared unusable.
He gave a new directive
For the onward march of man.

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At Home In Religion

E. S. AMES

In the SCROLL for April, 1946, *A Dialogue About God* was printed to which a great deal of time and thought had been given. It was the outcome of reflections through many years. Instead of "proofs" for the existence of God it was rather a series of conversations involving different points of view, partial insights, and emerging ideas unfinished. We are slowly learning that attitudes and directions of inquiry may be more interesting, more fruitful and more satisfying than attempts at final definitions and logical demonstrations in the biggest problems of life and religion. If we limited human beings are compelled to refrain from the claim of absolute certainty with reference to all the other things that concern us most intimately, such as the span of our individual life, and what a day may bring forth, why should we think it possible to answer once and for all the great questions about God and the world to come?

Actually we live by faith, by imagination, and by hope. We constantly drive into the future under the impulsion of the will-to-live, stirred by relentless hungers of body and soul. These hungers are for food, for action, for love, for companionship, for knowledge and for achievement. Our longings take many forms, and they multiply rather than diminish with growing experience. We do indeed learn to restrict ourselves to chosen and selected channels of interest, though we are ever beset by dreams of other things we would like to do and other ways of life we would like to follow. There are so many charming persons we might know, and so many arts that

it would be a delight to share. But the old familiar paths are the ones in which we feel most at home, and if we have really traveled in those paths with open eyes of wonder we move onward to new worlds of wonder and beauty. The accustomed paths become tiresome and uninviting only if we have not had the courage and imagination to read the sign posts along the way and to go on to what they signify. Surprise and novelty are abundant in the first and most elementary lessons we learn, but they are ever present to the adventurous souls who go on to the higher plateaus of skill and insight. If the roads we journey over present no new alluring scenes we must have lost the way or lost our vision.

Lack of certainty and completeness in knowledge of God need not be disastrous to the religious life any more than lack of complete understanding defeats satisfaction in food or drink. Even yet, after so much development in the chemistry of food, few people know, in scientific terms, what they are eating. They recognize the tastes, odors, and effects of nourishment but they could not give a clear statement of the nature of their hunger or the process of its satisfaction. Why should more specific explanation be demanded concerning the heart's hunger and its repletion? This does not mean that knowledge of the basic things of life and religion should not be investigated. Often discoveries are made in little and in great things that yield knowledge and control, and greater confidence in living. Such gains are important and rightly encourage further search into conditions of well being. They are therefore pursued eagerly and with increasing zest. No one sensitive to the known goods of scientific achievements would wish to lighten or minimize in any degree the useful aids to health which have been found and appropriated for man's protection and security, but it is refreshing to see many persons taking reasonable precautions yet living buoyantly

and vitally in the face of seen and unseen hazards. They know it is an imperfect world, and that dangers are involved in every turn of the road. Wise, good, and careful men frequently run foul of unforeseen stumbling blocks, but those we call normal persons push on in what they consider the line of duty toward the ends they desire and the goals they seek. They make themselves at home in the everyday world and trust their commonsense and experienced judgment to help them through. A similar attitude is equally feasible in reference to the most important relations and objectives. A person may come to feel at home in reference to the highest and finest responsibilities, although he is aware of unfortunate, or even tragic, possibilities. Whoever contemplates timidly the uncertainty of the issues of marriage, or rearing of children, may easily find himself perplexed and inhibited in the prospect of making a happy home until his will is weakened and paralyzed. It is an impressive sight to see eager youth taking the "risk."

In all the crucial, as well as the trivial matters, it is the same. We live by faith and trust. We are sometimes mistaken in planning a future course and suffer the consequences of misjudgment, but we continue to make ventures and are often rewarded with success. The same is true in religion. We have no absolute guarantee in advance, however much we desire to believe we have. We are like Abraham who "went out not knowing whither he went." Saul went in search of asses and found a kingdom! Russell Conwell often gave his famous lecture on *Acres of Diamonds*, which was full of stories of the surprises that come to people who hopefully and intelligently look about them in familiar places and discover great treasures.

It is extremely difficult for people trained in the words and forms of traditional religion to think with much tolerance of Christianity presented in

this tentative and somewhat incalculable way. They have been trained to think of a very definite and unchangeable "plan." Yet it is generally admitted that we all have sinned and come short! We are sheep that stray. What is the poignant doctrine of forgiveness (ever to be had for the asking) if not an admission that the Gospel of Christ is too much for us in its most ideal and undiluted form? If the "covenanted mercies" furnish a correct divine scheme of salvation, why are there "uncovenanted mercies"? The answer is that a perfectly correct gospel will not work. There must be some elasticity in the laws of God as well as in the laws of man.

Nothing in nature is perfectly on the square. The trees and rocks are not really round, nor the earth itself. No two leaves or blades of grass are exactly alike. It is interesting to look at the faces of great numbers of people in a crowd on the beach or in the park or in church and note how they differ. The two eyes, nose, chin, ears, mouth, cheeks, head, brows, hair, complexion, are there but the diversity is unfailing even in twins. The talents of the mind, and the pulses of the heart, move in slightly different rhythms. Talk about "normal" blood-pressure, or normal weight, is never more than an approximation. There is no mathematical exactness, and certainly not in matters of justice and mercy. We deal out and receive in this world only a "rough justice" even where there is the kindest intent. It is just this kind of world.

What kind of a world *is* this? It is impossible to prove that as a whole it is good or bad. It is easier to see both good and bad in it, not as separate and distinct existences but as qualities in the mixed experiences we undergo and observe about us. Toothache would generally be called bad but the ache might be judged a good if it led to having the tooth removed or made sound again. Pain and pleasure seldom come unalloyed. They are often seeming com-

panions, interrelated experiences or successive states. It is said that pure joy remembered, may be bitter; and that suffering overcome, may lend richness and depth to happiness achieved. Some persons learn marvelous patience from their vicissitudes, while others succumb to apparently slight annoyances. That is a difference between the "tough-minded" and the "tender-minded." Individuals with these wide variations can scarcely be expected to agree in their estimates of the Reality they would like to assess. For these and myriads of other impressions and causes people differ mildly or furiously in their feeling about the world.

No wonder serious persons hesitate to ascribe this world as they see it, to an all-wise, all-good, and all-powerful God. There is so much tragedy from disease, crime, war, and passionate prejudice, that the world seems to be a very sorry job. It appears to be incomprehensible that intelligent people would wish to continue to live in it when they know how easy it is to get out of it! The fact is that only very few want to get out of it, no matter how much they talk and threaten. Mother Nature asserts herself in the extremity and restrains the hand lifted for self-destruction. This fact might be regarded by a cynical pessimist as the last word in a diabolical scheme of things, for he might say after being rescued from the river or the overdose of something, why couldn't I die when I had made up my mind and laid the whole plot? Occasionally, by a kind of slip in the "unconscious" an individual gets by all the censors and escapes into the shadows. The shadows look so quiet and inviting. But only a negligible few ever carry through their "escape," and no one ever knows what they think of themselves afterward for the venture. This will-to-live may be the answer to the most important questions human beings can ask about themselves and their destiny!

The living cell of the vegetable or animal organism brings with it the urge to live. Incessantly it gathers sustenance and reaches out for moisture, light and air. It may persist against heavy odds which seems to be the case with the lichens that grow upon rocks, and with the tiny amoeba that makes its way without organs of sight or hearing. The amoeba does, however, distinguish what is good or bad for it. It encircles and absorbs the good and rejects that which it cannot assimilate. Here is symbolized the basic reaction of all living things. They take the good and reject what is to them bad. It is by that "choice" that specific things, and the whole world itself, is estimated and regulated. Gestures of acceptance and of rejection run into words of approval and disapproval along the ascending levels of behavior. Approval leads to life. Disapproval leads to death. Words are evocative. Yea, yea, point toward life. Nay, nay, turn away from life. The complex patterns of action require more discriminating description than this but the principle runs through the world and society. In the great summation, the Good is God, as Plato said. The good is what all creatures seek, for the good means life. The greatest assurance Jesus gave men was that he came to bring them life. The most searching test of him and of his mission, and of his religion, is whether that assurance is fulfilled.

To fairly apply this test it is important to remember that he promised life, and men will themselves decide whether this religion really brings them life, that is, the good. Jesus was careful to indicate that his religion brings life when it is the spirit and not the letter of his teaching that is followed. We can only feel at home in his religion when we take it as he meant. When we try to define its terms and impose these definitions on others we risk distorting and perverting his religion. We glibly say that the essence of the Christian religion is love of God and

love of neighbor, and assume too easily that we know clearly and surely what such love is, and what it calls for. We need to carefully observe what our love to others does to them. An indulgent parent may spoil the child by the exercise of intended love. It is the greatest problem confronting the human race today to know *how* to love so that the Great Commandments will be rightly and fruitfully observed.

(To be continued)

Ordination Statement

By JAMES W. CARTY, JR.

The majority of men and women who choose as their vocations some form of Christian service are, I suspect, motivated largely by one of two influences. Either the joyful experiences of a youth conference enthusiastically instills in them the desire to work with pliable, ambitious, yearning youth, or they greatly admire someone whose career they judge to be worthy of emulation. With me the latter influence most determined my behavior. Through two men it was that my visions first caught fire. One man was a mellow old sage who, like Socrates, could lead his audience to renounce absurd positions for more rational and logical ones; the other was a young philosopher, who had an all around background which he skillfully applied to religious problems. These personalities, I could plainly see, flourished in a Christian environment; that is, they were not smothered and killed by Christian service but inspired.

After the preliminary concern wrought in me by these two distinctive personalities, I began to reflect upon the meaning of the Christian ministry. My train of reasoning went something like this: The ministry should lead people to think about truth. What is truth? That body of knowledge ascertained and refined by the scientific method? How could the

ministry aid rather than hamper the development of truth? By showing that there is no necessary conflict between Christianity and the scientific method. In other words, by developing in people a naturalistic philosophy of religion, ministers could set a philosophic framework or context in which the scientific method would be at home.

Out of these reflections came a messianic zeal, really a drive to paint on the world a naturalistic hue that would lay the framework for resolving all problems, once and forever. Perhaps this easy optimism was over-simplified; nonetheless, it lasted throughout my college days. At graduate school, the world was revealed to me as exceedingly more complex. Contacts with such pessimistic realities as men and organizations in whom adhered the will-to-power forced upon me the assumption that most problems would never be solved. The world would get neither better nor worse, only more complex. Such compelling realizations seriously threatened my messianic mission. If problems were never to be removed, and consequently, if ideological unity or oneness was not to be attained, what could a minister contribute? Actually confronting me was a very real and very demanding personal crisis: Should I remain in the ministry? About this time, my appreciation of the world changed. Variety became of more value than similarity. Thus it was that varied Christian forms seemed as vitally true and rich in meaning as did the one expression that I previously had conceived to be the only good, the only true, the only beautiful.

Thus in me there came a re-thinking of the functions of the Christian ministry. It has, I decided, dual functions: Either a minister should work for the creation of a vital *new* Christian life, or he should point out to his people the existence of Christian life, in other localities, in other forms of expression, so that they can take faith that they are not alone, and second can align themselves with

these other movements and men. My own interest in religious journalism would seem to add to the second-named function. By describing the happenings of Christian vitalities everywhere I may, in a small way, be saying to Christians: Take heart. Christianity does exist, somewhere. And if your own environment temporarily is too tough for Christianity, join with these vitalities in other communities.

Charge to James Carty, March 12, 1948

E. S. AMES

In ordaining you to the Christian Ministry we recognize that your interest has been to equip yourself as a religious journalist. Journalists are not mentioned in the N. T. among the divinely appointed ones for the "equipment of the saints, for the work of the ministry, for the building up of the body of Christ." But in the 12th chapter of First Corinthians the appointed ones are ranked as "first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues." If there had been any journalists in the apostolic age, they would probably have been ranked just below administrators! No one in that age could have imagined how many specialists would have been needed by the year 1948 for the work of the ministry—secretaries, financiers, transportation managers, statisticians, psychiatrists, architects, and stenographers.

What the Apostle Paul really emphasized was that all the different gifts were to be used to promote a common purpose, and that was to build up and spread the religion of Jesus Christ. Every one who contributes to this end is important, indeed equally important in the final estimate.

The usual interpretation of the work of the minister is that he should have, and teach men to have,

faith in God; that he should exalt the character and work of Christ; that he should love and serve his fellow man; and that he should expound and interpret the Bible loyally and inspiringly. No matter what special gifts a man may have, his ordination to the Christian ministry in any field includes these things. None of them can be escaped by his specialization, whatever it may be.

I often wish this great work of the ministry could be so expressed that it would be better understood by every minister and by all the people who benefit by his labor. Religion, in our day, greatly needs to be translated into our common language, as we have now succeeded in achieving translations of the scriptures themselves. If you are to be a helpful minister of journalism one of your great responsibilities will be to find the right words, words that penetrate and illuminate, words that reveal and magnify the functions of every genuine feature of the religious life.

Even in the few moments we have here together I will venture to specify what I mean. First, faith in God. On every hand preachers and people are asking what faith in God means. My answer is that it means a larger view of life, faith in the vastness and mystery of the reality in which we live and move and have our being. It means that we see the moments of the day in the endless stream of yesterdays and tomorrows, that we see events in the shoreless sea making ripples and waves out beyond where we stand into incalculable distances. It means faith in the long consequences of momentary deeds. It means common elements in the most diverse people, and endless possibilities opening out of simple and commonplace plans and actions. A little stone may change the direction of a stream at its source. A single life, like that of Schweitzer or Gandhi may refashion continents and nations. God is the good, and the good is involved in struggle and

toil and tragedy. Every true minister is dedicated to find out in every possible way what is for the good, that is, for God. The good life, the Godly life, is not all clearly given as in a road map for us travelers. We can see much of the long trail the human race has come, and there are markers where there were pitfalls and dangerous hazards, but the future highways are yet partly to be discovered and constructed. Faith in God is faith in the possibilities of going forward on the journey, in little domestic things, and in great social ventures. It is biologically natural to be optimistic, that is, to believe in God. And we are, by our nature under a deep *moral imperative* obligated to be optimistic and hopeful. Faith in God is a seasoned and relentless faith in the dynamic of the good seed of wisdom and love to bear fruit, some thirty, some sixty, and some a hundred fold in the soil of this world, and in the fields we carefully tend and cultivate.

The Christian minister is also committed to understand, interpret and exalt the life of Jesus Christ. Newer and simpler conceptions of Jesus are needed. Unfortunately his nature and his greatness are often obscured by those who seek to reveal him. It is beginning to be evident that Christ means more to multitudes of men and women when presented in human terms than when clothed in mystery and metaphysical attributes. His courage, his tenderness, his wisdom and wit, his faith in love, and his willingness to die for his vision of God and his hope for the kingdom of heaven on earth, constitute a character before which men intuitively bow in reverence, and to which they respond with measureless abandon and confidence. The parables of Jesus are not conundrums but are luminous comments on the deepest and commonest experiences of life, which may be verified in every community, and perhaps to some extent in every personal history. The Prodigal Son, the Good Samaritan, The Wise and Foolish

Virgins, The House Built on the Sand, The Widow's Mite, The Last Judgment Scene, are etchings out of human life and scarcely need an interpreter. And this Christ of love, and honesty, and wisdom, enlists in his cause all the great souls whom he meets and inspires.

The third great factor in this religious faith may be the most difficult to hold and to make luminous. This is faith in man himself. You must believe in the greatness and the goodness of the possibilities of human nature. It is difficult because for so long a time religious men have thought they were right in attributing to man an evil heart and a nature inherently rebellious against God. I am convinced that this is a mistaken view and that it obscures and frustrates the Christian religion more than any one doctrine that influential men have promulgated. I would rather have you glory in the goodness and achievements of man, even to the point of journalistic exaggeration than to have you fall into that old fallacy. Man is certainly not perfect in any way. He is not even perfectly imperfect. He is a candidate for goodness. He is a child in school, the great school of experience. He is a seeker, he is a hunter, he is an experimenter, he is a wishful, hungry, aspiring being, groping his way to light and strength. He makes mistakes but he may learn from them. He would like to be given everything he needs but in reality he enjoys more what he gets if he earns it.

Now this is the kind of ministry to which I trust we are ordaining you, a ministry of great faith in God, in Jesus Christ and in your fellow man.

Notes

Albert Einstein asks our members to join his committee to support the campaign to ensure that atomic energy will be used for the benefit of mankind. Let us all send our name and money to 118 Nassau St., Princeton, N. J.

Thoughtful Fellowship

C. E. LEMMON, *Columbia, Mo.*

We are all too busy—or perhaps I should say too active. There has never been a time when those of us who are in the active current of life have felt the pressure as we do to-day. The administrative demands of a church are increasing. Personal anxieties make pastoral calling more important than ever. Sermons! Sermons must still be produced on a weekly basis and careless preparation is akin to “the sin against the Holy Ghost.” In the midst of this pressure I am grimly holding out for the sermon.

My brother ministers are too busy. Some of them are busier than I am. One hesitates to invade the sacred precincts of their headquarters. This however is a false similitude for neither the word sacred or precinct applies. Their offices are much more like a taxi stand than the adjunct of the house of God. If one happens to see the clerical brother he has his hat in hand and is on the way to his car. He cheerily calls out “come along and we can visit in the car.” He drives down the street with set face and a piercing eye. However he is not looking for his Lord. He is anxiously peering for the green light at the next traffic corner.

The paradox here is that there never has been a time when the ministry needed more to be studious, reflective, and poised than now. It doesn't look well for the man of God to be rushing about like a lost soul. The people need an example of poise and faith. His words should have the authority of wide reading and his insights should be those that come from leisurely processes of intellectual and spiritual culture.

Preachers need fellowship—thoughtful, meditative and inspiring fellowship. We need to think collectively about the issues of our day. Because I believe this, I have taken the initiative in calling

together a group of mid-Missouri preachers into a monthly fellowship. We have been discussing the issues raised in the successive volumes of the Inter-seminary Series. Even so we are too hurried. We get to our meetings too late and leave too early.

The unique contribution of the Campbell Institute is right at this point. Throughout the years it has furnished thoughtful fellowship. It has not engaged in church politics—although often falsely accused thereof. It has not endeavored to place its members in high station. Its emphasis has been upon ideas and fellowship. At one time this fellowship was restricted to a small number. To-day there are hundreds of members and they are scattered throughout the nation. If each of these members would dedicate himself to this purpose and would do something creative in this direction our lives would be enriched, our churches would be benefitted, and we would have a better chance than we now have to save our own souls from “this crooked generation.” The Campbell Institute idea is more important to-day than ever. Let us think it over and put it to work!

Acceptable Religion

C. N. BARNETTE, *Cynthiana, Ky.*

The terms “liberal” and “conservative” as used by many in the field of religion are often misleading and confusing. Most of us are both liberal and conservative regarding our interpretation and application of certain great religious principles; that is, we are liberal in some respects and conservative in others. I like the term “open-mindedness,” which to me means a willingness to seek the truth and apply it, to learn from history discerningly; the willingness to lay aside values and practices which are no longer vital and the freedom to accept, and to continue searching for, the things that are vital. This attitude of mind will, I believe, lead one into “Practical Christianity.” Certainly it makes the

first and second Commandments inseparable—a comprehensive love for God and one's fellowman. A love that employs the mind, the strength, the soul and the heart of man in his relationship to both God and man. I accept the teaching of Jesus that "On these two Commandments depend all the law and the prophets." Matthew 23:40 (Revised Standard Version).

A religion based upon the first and second Commandments and expressed in practical living is acceptable to everyone who is seeking to live abundantly, usefully and eternally. We may argue about certain beliefs, practices and theories; we may disagree in interpretations, organizations and institutions, but it is very difficult to argue against, or disagree with, a life of goodness expressed both in relationship to one's God and his fellowman.

I recently preached a sermon on the twelfth chapter of Romans, calling this sermon, "The Acceptable Life." I received a new thrill presenting the familiar truths of this chapter on reasonable and practical religion. A religion that comes in response to an appeal; that calls for a transformed (not conformed) life; that calls for sober judgment of one's own life; that admonishes one to use whatever gifts or talents he may possess in the service of others, and to do whatever he does in the right spirit. The writer of this great chapter reminds us to let our love be genuine, to hate evil and to hold to that which is good; to "outdo one another in showing honor." He says further: "Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality." As I continued in the closing of my message to give an exposition of the remainder of this chapter, reminding myself and those to whom I was speaking to bless those who persecute us, to rejoice with those who are happy, to enter sympathetically into the sufferings of others, to live har-

moniously and peaceably; never to repay evil with evil, but to serve our enemies and to use the method of overcoming evil with good, I could sense a response of approval. It is an acceptable religion; it is practical Christianity; it binds together inseparably one's love for God and man.

Love of God and Man

O. F. JORDAN, *Park Ridge, Ill.*

The problem which you posed to our divinity students about the relation of the love of God and the love of man is indeed a difficult one.

First of all, most of us would confess the inadequacy of our idea of God. Once we had in Chicago a Haeckel Club which used to delight to get a preacher into their midst and propound to him the question, "How do you define God?" If the unhappy theologian tried, he put a fence around what was for the older theologian the Infinite. Fencing in the infinite can get us into plenty of trouble.

What God has meant to me in my entirely inadequate religious experience would require a lot of words. "Be ye perfect as your Father in Heaven is perfect" makes Him our goal of moral perfection. It has often seemed to me that a hand from the unseen world pushed me in some important emergency of my life, and in that sense it took direction at times from God. The bigger tasks of life have been performed under an authority that was most compelling.

It has been less easy to love my fellowmen at all times than to love God. I cannot always understand what makes them behave as they do. But religion has brought me no more beautiful experiences than when I have shared my treasure with another. Usually I have done that without silver or gold. With another I have shared hopes and dreams and ideals.

It does not trouble me very much to think of God as very near. I think we need a revival of the

doctrine of the Holy Spirit, God dwelling in the soul of man. Few modern ministers say "Holy Spirit" for it has a revivalistic connotation that is most unpleasant. However, it has been God revealed in the soul of man that I have seemed to know all of these years.

When I contemplate the heroism and the self-sacrifice of one of my fellows it is hard for me to say that he does his good works alone. There is a presence there. I cannot separate the love of a good man from the love of God who dwells within.

People — Places — Events

F. E. DAVISON, *South Bend, Ind.*

(The editor of THE SCROLL has been insisting that I write a page for each issue of that noted journal. I have consistently refused but anyone who knows that editor is aware of his appealing, persuasive, yes even commanding ways. To avoid his piercing look of condemnation one must do what he wants done. One of my hobbies has been storing up memories of interesting people, attractive places and humorous events. In order to get even with the editor I am tempted to impose these memories upon the readers of THE SCROLL.)

Not all interesting people are famous and not all famous people are interesting. Toyohiko Kagawa is both interesting and famous. I first met this famous Japanese in a class room at the University of Chicago. He lectured before a summer class in which I was enrolled. His subject was "Prayer" and during that hour he opened up his own life and revealed to us the intimacies of his own practice and techniques of prayer. Many of these techniques were developed by him during times of imprisonment in Japan.

That same evening I heard him again lecture to a mass meeting. It was after that lecture that I had my first conversation with Kagawa. Fred Helfer and I were standing on a street corner near the

lecture hall when Kagawa and his secretary came that way. We engaged them in conversation. The secretary spent most of his time trying to get Kagawa to hurry on to his hotel or perhaps to another appointment. However, it was a beautiful night and Kagawa wanted to talk. His democracy of spirit, his apparent interest in us, his many questions about Chicago and the American church interested us greatly. It was fifteen minutes before he yielded to the demands of his secretary and hurried away but it was a very precious fifteen minutes for us.

Some five or six years later I had a small part in bringing Kagawa to South Bend where he addressed several thousand people. A local judge, who was greatly interested in Kagawa, arranged a dinner party in his home in honor of our distinguished guest and I had the great privilege again of visiting with this world Christian. His simpleness of dress, his extreme modesty, his friendly spirit, his great social passion, his knowledge of world affairs and his Christian consecration made a lasting impression upon me. This man who is only about five feet tall stands so high in my memory that I have placed him in the forefront of my book of golden memories.

In looking back over the shelves of history, we find an ever changing pattern of human leadership. Like waves of the sea, men have risen and fallen. Some were weak; others were strong; some were cruel; others were merciful. But overshadowing all, there has stood the figure of Christ,—the one dominant figure,—dominant in strength, in wisdom, in mercy. Not only has He so dominated history in the past but with each new decade His influence grows. In our day we see the world shattered at our feet because men have tried to deny Him, and the only return of hope and restoration now centers in Him. He is the unavoidable, inescapable fact of history. He is God in history.

Reproduced from BETWEEN THE LINES,
March 17, 1947.

Proposal to the Editor

PARKER ROSSMAN, *New York City*

None of the really controversial issues in the brotherhood are being discussed in any of our publications. The SCROLL could make an exciting contribution to the life of the Disciples if the members of the Institute would use its pages to discuss some of these issues.

Therefore I would like to suggest that we dedicate all of the 1949 issues (the year of the 100th anniversary of our convention) to such a theme as "The Future of the Disciples." We might discuss such issues as "Congregationalists and Baptists," "Disciples' contributions to the Ecumenical Movement," "The Development of an Order of Worship," etc.

Issues during the year might deal with such topics as future of worship, future of ecclesiastical organization, future of missions, church strategy, theology, journalism. If these were announced this far in advance, we could each give some thought to how to make a contribution. Each member of the Institute could plan to contribute an article. Some of us could plan to preach on such topics and submit our sermons.

Perhaps an "assistant editor" might be assigned for each month to make some assignments for papers on two sides of certain issues. It would be a good idea for the Disciples Divinity House class of 1944 to take over one issue, and start now writing some papers and exchanging them for discussion. I would be willing to take the initiative for that issue—on say, the question of "Baptists and Congregationalists—should we unite with them?"

John Hirschler has printed his research on Worship which he has been preparing for several years. His address is 2525 Brookway, Indianapolis. Send him one dollar for a copy.

The Parable of the Dingy Linen

By WARNER MUIR, Seattle, Wash.

There are parables in the Old Testament as well as in the New. Take, for example, the clever and delightful account of the teaching method of Jeremiah which appears in the 13th chapter of his book of prophecies. For months Jeremiah had preached to the inhabitants of Judah that they were losing touch with God. They had cast off God by their disobedience and their sins; now God would cast them off. Early and late the prophet repeated his theme, denouncing the spiritual carelessness of Judah and foretelling the punishment they would receive. And nothing Jeremiah said seemed to make a dent in the minds of the Jews. Words simply could not reach their hard hearts.

Then the Lord inspired his messenger to illustrate his point with something more spectacular than words. "Go and buy a linen waistcloth, and put it on your loins," the Almighty said to Jeremiah. As he made his way to the clothing shop the prophet took care to tell his friends and his enemies he was going to buy a new waistcloth. This was probably startling enough news in itself, for, being a prophet, it is likely that the clothes he wore were usually threadbare and old-fashioned. Everyone thought Jeremiah needed new clothes. As the gossip spread along the narrow streets and stairs of the city, the reaction was everywhere the same. "This we must see," the people of Jerusalem said. So, just as he had planned and expected, when the prophet reached the clothing shop, a multitude had crowded into the market place to watch him.

With an air Jeremiah examined the suitings. He held the center of attraction then, just like Margaret Truman or the Princess Royal of England when she goes to buy a dress today. The prophet chose the most expensive piece in the bazaar; a long strip of

linen, pure white, and soft as rayon. This cloth, triple-X in quality and fit for the body of a king, he carefully folded and put on over his *old* clothing.

Nor did this end the display. Jeremiah apparently repeated to the people what the Lord had told him to do. He informed them that he was not going to wear the new garment very long. "I am going to take this new waistcloth to the Euphrates River," he said, "and I am going to bury it in the mud of the river." This made their eyes pop and their tongues wag. Why was he going to the Euphrates? Above all, why was he going to take that beautiful piece of linen and put it in the mud? Was the man crazy? Undoubtedly a few who had the time and money went with him. Those who couldn't go to the Euphrates waited in Judah in a dither of excitement. If there had been radios in those days, the citizens of Judah would have stayed by their instruments as they did in this country during the flying saucer rage.

When Jeremiah came back to Jerusalem, he was wearing his old, patched, soiled waistcloth. Those who had accompanied him regaled the population with detailed accounts of the operation. In its northern reaches the Euphrates has deposits of red silt. In this red mud the prophet made a hole and threw the new waistcloth in the hole. Then he covered it with mud and sand and stones. Those who watched said they saw the dirty splashes of the seeping water on the snowy white cloth. The red came through in spots like goblets of blood.

After "many days" Jeremiah went back to the Euphrates, uncovered his garment and brought it down to Jerusalem. There, in the square before one of the great gates, the man of God held up the waistcloth so that all the people could see it. It was stained irretrievably. No amount of washing could make it clean and pure white again. When the people saw the waistcloth they shuddered for, as the Scripture says, "Lo! it was ruined." "This evil people, who will

not hear my words," he cried to them for his God, "this evil people who follow the stubborn promptings of their own minds, and run after other gods, to serve and worship them, shall be like this waistcloth, which is good for nothing." The prophet's words had been spurned before, but they could not spurn so easily the ruined linen, for they remembered how beautiful and precious it had been before it was left in the mud.

Jeremiah's parable has the same instruction and the same warning for us it had for the people of Judah. What does the ragged, dirty piece of linen mean now?

Jesus the Saviour knew the functional worthlessness of a hidden man or a hidden talent. In his Parable of the Talents he praised the men who employed the fortunes they received by putting them to work and earning profits. He definitely condemned the man who buried his fortune in the ground and who had nothing to give back to his creditor. "Put the good-for-nothing slave out into the darkness outside, to weep and grind his teeth there," is the thunderous conclusion of that parable of our Lord.

The prophet's visual parable commands us to live openly and fully. It forbids us to hide what God gives us, whether it is some skill to help mankind, some grace of Christian experience, or the very life itself. Whatever belongs to us that is good we must keep out of hiding, out of the mud where it will be unseen.

When we look at the prophet's piece of cloth we are reminded that what is misused deteriorates. Anybody can see that this is true of cloth. Every housewife knows that to keep her best linen tablecloth in suitable condition to show when she has her best company, she must not use it for a dustcloth or a doormat. But do we understand this about other things as well? Do we realize that anything in the universe meant for quality—that anything in the life

of man meant for greatness and goodness—will go bad if it is misused?

Luke reports that the Master once told about a man who had an evil spirit in him. He managed to drive out this foul spirit, but somehow he did not use his hardly gained freedom rightly. He became the victim of one of the sorriest tragedies ever to happen to a human being. This evil spirit he had driven out came back and, finding the man's life had been filled with nothing to take its place, moved in on him again with seven of its most vicious relatives. "And in the end the man is worse off than before."

Gandhi and Orville Wright

Within two days, two figures of impressive magnitude and achievement have passed. They can be contrasted, not compared. We may say one embodied the contemplative ideal, the other that of control. They typify the East and the West, and their attitudes explain why the twain do not meet. Neither comprehends the other. Both men will be remembered long, and each will become a legend. Perhaps one will become a myth. Myths are poetic and take on the quality of super-human grandeur. When they do, they gain something and lose something. They gain reverence, adulation, worship, even deification. But they forfeit the identification with mankind that made them great and inspired emulation. They cease to be men and become gods, whereupon worship supplants action and quietism supervenes. Fortunately Gandhi made no pretenses to supernatural powers. All the more, his spiritual stature will long remain, possibly will even increase. The civilization is fortunate that bred him. It will need his spirit to endure the ordeal of a free nation, at a time when world-order is undergoing transformation. Part of that transformation will be the adjustment of the two conceptions of man, typified by Mohandas Gandhi and Orville Wright.

Solitude to Civilization

JAY R. CALHOUN, *Chicago*

The distance between Seattle, Washington and Chicago, Illinois is over 2,000 miles through splendid mountains, valleys, vast plains, and great cities but there is a more meaningful way of measuring distance. This is the distance between the minds of men.

On stepping off the train in Chicago a vivid stream of impressions began flowing into my thoroughly western mind. For some time the multitude was so great as to be impossible to sort but slowly large distinctions began to take form. The realization came that, in a very real sense, a westerner lives in solitude, not only among majestic mountains and serene seas, but in its very centers of culture, its cities. It is not the solitude of loneliness but of quiet. Much has been written about the solitude of the ceaseless eternity which one experiences in the rare atmosphere of a mountain country but it was a revelation to realize that the cities of the Northwest seemed to have imbibed of that atmosphere. Only in contrast with a seething center of civilization such as the "Windy City" can one realize the serene stillness which pervades a Northwestern city. In walking through the "Loop" western trained ears are overwhelmed with the feeling of being a part of a gigantic surge of civilization. Here one senses with startling clarity the movements of humanity.

The differences in the minds of men are strikingly revealed in the fruition of their thoughts. It is with a certain excitement and a sense of awe that a westerner views the magnificent buildings of Chicago. It is somehow reassuring to feel the competent cultural assurance of this crossroads of America. The heritage of tradition has already borne fine fruits here in the form of splendid and unusual church edifices.

Within the congregations another difference is noted by the newcomer. The church of the Northwest is still a frontier church with the freshness and freedom of a frontier spirit. One notes in the West a striking absence of theological questioning but finds a virile emphasis upon evangelism of all types. Numerically, the future of Christianity is in the West. The Disciples of Christ especially, being the product of an earlier frontier, fit well into the aspirations and hopes of our people of the Pacific. And yet, the policies of the church are being formulated by the leadership of the more well established congregations here in the Mid-West. The church of the Pacific is sending its youth to be trained at such outstanding centers as Disciples Divinity House at the University of Chicago. The future of the Disciples may well be in the West but certainly the direction of that future lies in the Mid-West.

The visitor to the Mid-West sees also a basic difference in the work of the Church in the two areas. Here we are working intensively as a farmer upon a limited section of land. In the West the church is still farming extensively an area of grand limits.

Perhaps the most difficult thing for a westerner to adjust to is that a large part of Chicago's population lives much as do people in a great hotel, meeting but not knowing one another. However, Lake Michigan and the Puget Sound are not as far apart as they might seem. Life in Chicago, with its accelerated change, its divergent behavior patterns and their element of chance resembles life on the Pacific coast. It is not necessary that we either think or act alike, only that we recognize the unique worth of each other.

James W. Carty, Jr. goes to Oklahoma City, April 1, to become director of publicity in "Bill" Alexander's Church. Mr. Carty was married March 21, to Miss Marjorie Tufts, a grand daughter of Professor James H. Tufts.

A Challenge to Our Institute

L. P. SCHOOLING, *Calgary, Alberta*

A circular informs me that the printer needs my 47-48 dues. My becoming liable for this notice is not altogether negligence. For long I have debated with myself whether the printer of the SCROLL may not be better employed.

Past forty years I have been responding to the treasurer's gentle reminder, and during this time my fellows and I have preached and voted our country into two world wars with one devastating depression between, and now, without visible change of behavior, we are hurrying it on to a third world war or else economic and social chaos as an alternative. If not positively active in this fast moving trend we, at least, qualify as passive observers on the side-lines giving cheer as occasion presents to the players who understand better than we the rules of the game.

We seem not to realize that we live in, and foster, a social order that is entirely out of step with the advancement of science and its application to physical phenomena which results in ever increasing technology that carries us further and further from the past to which we tenaciously cling.

The scientist and the engineer have delivered into our hands the unerring means by which a Christian civilization can be realized in all its implied fulness, yet we ignore this potent agency and cling to orthodoxies born before the dawn of history.

Living on a continent of potential abundance in everything desirable for human welfare, why do we teach, preach and behave as though scarcity in all things needful is necessary? Instead of using our abundance, thereby eliminating our social ills, we painstakingly plan scarcity bringing down on our civilization all the manifold ills that our preaching purports to objectify as worthy our lifelong efforts to remove.

While we thumb the beads of our rosary and delve into fine distinctions of theology and philosophy the rust of the past eats ever deeper and deeper into the social structure, inviting all the ills that fear begets until today, at the high tide of potential blessings, we know not the day that calamity will overtake us sweeping away the realization of a civilization toward which the race has slowly moved through all the centuries of the past.

In order to justify the perpetuation of the Campbell Institute into this new half-century it seems timely to analyze the effects of our highly developed technology on our clashing unstable American way of life. Following this, a designing by which the same technology will function in every phase of the social order to its maximum efficiency for harmony and distribution of abundance.

The very impact of extraneous energy is demanding that we face facts as we never faced them before. The economic machinery of the past can neither bring tranquility to the present nor warrant hope for the future. The challenge is ours as never before. We have the greatest array of productive equipment on earth, and natural resources equal to its application. We have the trained personnel to operate still greater developing facilities. No question: we know that we can surfeit every man, woman and child with abundance in everything desirable: food, clothing, shelter, health, education—unfailing security from the cradle to the grave!

Clearly then, with such potential at arm's length, we are remiss in our calling if we longer delay what is already overdue. Somebody must preach in the wisdom of the social engineer and nullify the stupidity of political interference. In this we are all too well conscious of the orthodox economic ruts into which our civilization has fallen. But the crisis is at hand; the job is ours. Our young men demand it of us. If we lead them to another world war we

will deserve the reproach they will heap upon us—provided we live to receive it and they to bring it.

The very applied science that has brought us to the present impasse is also the means by which to correct all errors. The full blue print of the new social order has been before our leaders and teachers for more than a quarter century in the design of the North American Technique. It is simple, thorough and practical in every respect. If we cannot improve on it, then we can do no less than accept it, thereby giving to our own country a practical Christianity, and to the world at large that measure of peace and security which is clearly the obligation of this continent.

Science in Hiram College

From Bulletin of Hiram College

The need to know is one of the driving forces impelling us to action. The desire to get at the facts and the uneasiness of an honest mind in the presence of explanations which are felt to be merely plausible have forced scientific inquiry and produced scientific discovery.

Contrary to the opinions of the semi-literate, the newspaper mind, or the Marxian theorist, scientists have not made their greatest discoveries to bring about the economic betterment of themselves or of the rest of mankind. The whole electrical industry is based upon two discoveries made more than a century ago, one by a Dane named Oersted and the other by an Englishman named Faraday. Each of them would have been almost as astonished as any of their contemporaries if they could have seen what a century would do with the simple concepts coming from their little laboratory experiments, although Faraday is said to have replied to the cabinet member who had asked about the use of all this: "My Lord, some day you can tax it." Mendel had

a curiosity about the crossing of garden peas in his monastery garden. By counting all the progeny he arrived at some curiously definite results, announced them, and resumed his silence. In the last year alone, the application of Mendelian principles to the breeding of corn in America produced an extra two hundred million bushels. In almost every instance of a *fundamental* discovery the discoverer was not working for his or your well-being, either in pocketbook or in longer life and better health. These advantages are the unforeseen by-products of the gratification of an urge to know.

If we will be honest with ourselves we must admit that some of our scientific progress has made us unhappier. The time was when a famine in another continent brought us no ethical worries. By the time the news slowly crept to the threshold of our knowledge half the victims were already dead and before the food we could send reached the stricken spot the other half had died and the famine was over. Now the word of a famine which will begin in three months comes in over the radio and disturbs our pleasures with the morning cornflakes. Science has saved and prolonged more lives by far than the tyrants and their wars have been able to destroy. Europe is now over-crowded with a hungry hundred million of extra people. Nobody, least of all the American, is really happy about the atom bomb. The innocent and romantic pictures of the world so beloved in what have been called the ages of faith have been rudely cut to ribbons by scientific discovery. Few of us can understand how terribly some trusting souls were hurt when the facts proving a round earth destroyed their pious beliefs in a heaven "up there" because every possible direction became "up" for some person somewhere; or when the great globe itself, the footstool of the Almighty, was reduced to a mere invisible speck in the vastness of space; or when their venerated

monuments of immemorial ages past were brought within a watch-tick of our times in the awesome vastness of the astronomical past.

Under these circumstances the small college has some duties to perform for those to be instructed in the sciences.

First: we cannot permit a student to become so narrow that his science is all the world to him. We must insist that he shall become acquainted with other areas of thought and learn how his science looks from the outside. Some of our nuclear physicists suddenly woke up to this point of view after August, 1945, and their bewildered misery of mind is pathetic. Hiram insists that our young scientists shall be exposed to these other points of view. One-third of one's time spent in the strict discipline of one science is enough or more than enough.

Second: the virtues of a scientific attitude of mind are to be cultivated. There must be absolute honesty in reporting facts and an open mind for new facts. There must be a readiness to discard old theory in the presence of new truth. And finally, this honesty and clarity of mind must, if possible, be trained for action in all the regions of life activity.

Third (and almost as a corollary to the two points just made): the scientific training should strengthen and not weaken a deep feeling of reverence for the great though unseen powers behind our human struggles for honesty, justice, mercy, understanding, kindness, and love among men. Science and religion can and should lend to each other their resources and their strength. There need be no conflict. At least, in Hiram, we do not see such a conflict. Only a few years ago, before our student numbers were quite so large, four men were teaching the sciences in Colton Laboratory. All four were elders in the Hiram Church.

Life should be whole. Minds should be in balance.

Personalities should be unified in wholesome purpose. Every human being should know and feel that his own life is a part of every life. Every college which guides its science teaching and shapes its laboratory work toward such purposes while it is pursuing the understanding of scientific principles and the elusive facts of observation is contributing toward the making of a sound and useful life for a world of free men. We believe, in Hiram, that our small college with its religious heritage has better success in this guided scientific discipline than great centers of mass technical training. Education is more than training and life is more than a series of technical difficulties.

We commend especially the article by C. E. Lemon in this SCROLL with reference to the need among us of a longer, deeper intellectual life. We may be developing far more activists than scholars.

The strength of Communism may be in its cultivation of organization in the interest of power. Church organization, in local churches and interdenominationally, may be more or less dominated by religious "power-politics."

We almost forgot to mention the fact that the SCROLL costs money. Our best financial years have been those when dues and payments have been couched in verse, or at least in a kind of verse! At this time the financial welfare of the SCROLL needs poets, lots of poets!

The Campbell Institute will have a number of informal meetings and discussions during the Hoover Lectures, April 5 to 8, in the Disciples Divinity House. These meetings will be open to all.

Van Boskirk Calling!

The Van Boskirks in Chicago with hearts all aglow
 Have some very good news we'd like you to know.
 The Uncomfortable Time at last has been kivered,
 And Irene of her Burden has now been delivered.

JANE ELLEN's the name of the adorable tot
 Who upon birth weighed a considerable lot.
 Nine pounds less one ounce—a twenty-two inch
 frame
 Which is almost as long as her parents' full name.

Four days in the hospital's now considered enough
 By MD's who ostensibly are up on their stuff.
 And Irene's an example the techniques are right
 For she's spry as a chipmunk from morning till
 night.

We've seen all the cards which are printed in type.
 To congratulate parents upon such a Mite.
 So, for a change, will you use the attached card
 To try your good hand at being a bard?

*(just TRY and rhyme February twenty-seventh!
 We did.)*

The second series of lectures on the William Henry Hoover Lectureship, under the auspices of the Disciples Divinity House of the University of Chicago, will be given April 5 to 8, 1948, in Mandel Hall, by Professor Walter Marshall Horton, of Oberlin. Subject: "The Next Phase in Christian Unity."

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At Home In Religion. II.

E. S. AMES

We are more at home in our work when we know and feel that it is important; when it is appreciated by others as well as enjoyed by ourselves; when it "counts" in building something that endures; when it has the feel of influences that radiate widely and permeate deeply and penetrate into the future. Parents caring for their children, teachers stimulating the minds of pupils and students, have such satisfactions. When men allow themselves to think of their tasks as routine and merely repetitious, their work becomes humdrum, monotonous, and boring.

Too much religious work is unilluminated by any sense of novelty or vitality. Where persons think everything is prescribed beforehand and set in patterns that never change, their minds weary and spirits lag. When I was a small boy, I used to ride out to a coal mine to see the miners at work and to watch the loading of the wagon for the return trip to town. I sat in the high seat with the driver and at times he would let me hold the ends of the reins back of his hands. But I never got the sensation of strain from the pull of the bits, or the feel of guiding those big sleek mules. That was all left to my imagination. The driver alone had the kinesthetic sense of driving. The *fun* of my part of the process soon gave out. I have sometimes felt that way about religious activities. It seemed as if there was little or no direct participation or responsibility in what I was asked to do, or permitted to do. Everything was prescribed. The teachers and elders gave the orders which they in turn thought

they had received from above, from revelation, and from authority. Their ultimate appeal was to God and to his Word. They did not know or did not reckon sufficiently with the fact that all scripture had to be interpreted, and that interpretation varies from age to age and from language to language. This is still true of masses of religious people today, in spite of many new versions of the Bible, and countless commentaries by scholars of different schools of thought. It is too generally assumed that there is to be found a "key" to the sacred writings, and that by its use the final truth may be discovered. It is implied that some day the work of translation and interpretation will be completed and that henceforth there will be no chance for misunderstanding or uncertainty concerning the divine will. The Bible will then be seen as a "level" book so that any reader will be able for himself to rest secure in possession of the original revelation. There will then be no need, it is believed, to resort to the spirit rather than to the letter of the commandments, or of the "sayings," or of the events recorded. The spirit and the letter will be the same. All that will be essential will be an honest mind and a trusting heart on the part of the reader. Differences of belief and of opinions will be overcome, and the union of all sincere and humble believers will become possible. The two hundred and more Christian denominations and sects will then coalesce and the one glorious and united church will emerge.

The long, and at times tragic, struggle to reach this consummation gives no sign of achieving success in that way. Sects are more numerous, occasions of difference arise anew so long as the attempt is made to equate the letter with the spirit, or the spirit with the letter. No "authority" of that kind is in sight, and the determination to find such authority only increases division and weakens the cause of religion. No one can be "at home" in such a state of religion,

except in the little group of like-minded proselytes who are willing to surrender their freedom and initiative. The only chance for peace and contentment is among those who are ready to acknowledge loyalty to the spirit and to grant freedom within its broad domain. Such a fellowship includes persons of very diverse opinions and doctrines so long as they realize that good-will and comradeship may bind together in the strongest ties those who recognize in true humility their oneness in love and service. They will encourage one another to seek fuller light on all questions that seem important to them, and will delight in whatever discoveries, or experiments, promise richer and fuller measures of intellectual insight and awareness of order, goodness and beauty. In such fellowship there can be no atheisms, no bigotries, no fear and no despair. That fellowship brings to all who share it, the fullest comradeship, comfort, mutual support and freedom. It grows with experience and gains strength with every difference mediated by sincere efforts toward understanding and magnanimous friendliness.

It was a wonderful dream our founding fathers had of a church united in love and loyalty to Christ. They boldly rejected the old theological ideas and launched the first and only union movement without the customary creed or attempt at unity of doctrine. Individuals had advocated union but they never began at the beginning to build a body of people united simply in love and granting entire freedom of thought and opinion. It has been difficult for the Disciples to adhere to that early dream. Whenever men of new ideas and convictions arose they were usually met by officials of some kind who thought it necessary to "steady the Ark" with their own fallible hands. We still have some would-be guardians of the law and the gospel who take it upon themselves to protect the sanctity of revealed truth and the purity of the faith. Such men, how-

ever sincere and well intentioned, retard the "movement" and paralyze it into another static illustration of arrested development to clutter up the already crowded dumping grounds of immobile dogmas. Too many theologians are sitting in the driver's seat but only holding the superfluous ends of the reins. Modern men want to have a real part in the direction and management of the propelling power. They have learned to drive automobiles and to fly airplanes. They crave opportunity to feel a share in the total operation.

A great declaration of Paul gains meaning: "We are laborers with God." That challenge changes the old conceptions of both God and man. God is no longer thought to be aloof and completely independent. Man is here declared to have a responsible part in the greatest affairs of life. He is not now just a spectator of the mighty drama, but he is an actor. He is a vital agent. The great ends of the kingdom need his thought and labor. Man is the missionary who carries the good news; the engineer building roads; the linguist, writing the languages of all peoples; the explorer, delving into the secrets of nature; the dreamer, seeing new possibilities in humanity's future; the saint, hearing the inner voices of challenge to build more stately mansions for the soul. The human being no longer accepts the status of sinner and slave. He has heard the appeal of democracy. The earthly kings have departed, and many of us have witnessed their death march. The kings that remain in the twilight seek to sustain their waning power by becoming the servants of the people. Thus is symbolized the greatest shift in the vast scenery of the world stage on which the human drama is being enacted. The thrones, courtiers, counsellors, jesters, soothsayers, and magicians fade from view. Silence deepens in the late evening of their little day. Entering upon the stage are the thinkers, the workers, the artisans,

the artists, the voters, the poets, the social workers, the physicians, the devotees of new religious faith, hope and love. These are free from the old fears, fears of superstitions, myths, demons, death and hell. Their faces are lifted to the light. Courage is in their hearts. Deep peace fills their souls. Joy and laughter go with them as they meet the realities that no longer, as in times past, threaten only defeat and disaster. Men have become brave and aggressive in the presence of the most devastating diseases and social injustices. The overpowering weight of "Sin," spelled with a capital letter, and written into the constitution of human nature by the old theologians, has been lifted and analyzed into its components. These components are found to be unfortunate childhood conditioning, social maladjustments, nervous shock, hysterias, religious manias, false ambitions, misdirected love, loneliness, extreme sensitivity to failures great or small, and very often the lack of any steadying philosophy or satisfying religious faith. The psychiatrists have at least shown how tenuous and hollow sin may be when they are able so often to abolish its power over its victim simply by inducing the victim to talk about it to an understanding, wholesome-minded friend, physician, or counsellor. Freudian psychoanalysis sometimes failed to meet successfully the ills of its patients, because it was itself obsessed by the assumption of a kind of fatalistic infant or childhood conditioning which could too easily be taken by theologians and others to be just another name for original sin.

It is significant that the Apostle Paul should have been the one to say we are laborers with God, for he is as responsible as any one for the idea of the sinfulness of human nature. Goodspeed's translation indicates that Jesus did not regard man as so hopelessly sinful that he could do no good thing. "So if

you, bad as you are, know enough to give your children what is good." Matt. 7:10. In any case man is passing out of the old pessimism about himself and taking courage to think of himself as working with God.

Bad as we are, God needs us! Could God alone have made the railroads, the highways, the bridges, the tunnels, the electric signal lights, the way-stations, the terminals? If so, why were they left unprovided these thousands of years until men supplied them? Some people think these inventions and discoveries are superfluous and unimportant and contend that they do not really add to human welfare. But if this is true, why does God allow men to waste so much time and labor on useless things? Such confusion arises from childish ideas of the nature of God. If it is assumed that God is all-knowing, all-mighty, all-good, then the confusion over the present state of the world deepens and darkens. One answer to this is the suggestion of another conception of God which identifies God with the Good, and conceives this Good to be in *process* of realization in the midst of various conditions and forces which hinder and threaten the process. Man is in this process and becomes conscious of goods and evils with his growing experience. By his will-to-live he gradually distinguishes what makes for life, and what tends to defeat it. Through the long ages of his "trial-and-error" education he has accumulated some knowledge of the good and has learned to cherish it with devotion and reverence. It is the sturdy will-to-live that drives him on. Every good discovered and tested in long use yields new confidence and courage for further experiment and adventure. Intelligence and industry are so often rewarded with satisfying results that they are seen to be great resources in the success of any undertaking. Cooperation with fellow workers is another important means to good ends. Awareness of the natu-

ral and social environment is indispensable, and a confident, venturesome, patient and persistent spirit is necessary to finding and making the goods of life. Some goods are better than others and intelligent discrimination among them is evidence of genuine wisdom.

It is by such characteristics and attitudes that we are laborers with God. Thereby we enter into the greatest fellowship and gain a sense of the dignity and grandeur of human life. Inferiority complexes do not belong to persons who identify themselves with partnerships and social enterprises of this quality and scope. They are laborers with the best of their human kind, and they are laborers with God. They are at home religiously.

What has been said here does not mean that only a select few participate in these most important things of life. The humblest workman, like the switch-man in the tower or the brakeman with his lantern, is essential to the traffic of the road. The unionization of lowly grades of workers has already made their functions appear in a new light. The huge industrial plants cannot operate successfully without their hearty cooperation. Slowly, and often grudgingly, society is giving recognition to the common worker, revising his wage scale, providing laws to guard his health, and to insure various kinds of security. Developments in these lines are sometimes forced, against the habits of the past, and against the selfish interests of powerful men, but they advance inevitably until larger measures of justice are gained for all parties involved. The "industrial revolution" has already had a long history, and it is likely to continue until a fairer adjustment of all the powerful forces involved are adjusted with more complete understanding and sympathetic recognition of the rights and welfare of all classes. More and more it becomes clear that business and economics are compelled to take into account values

that are religious. These values are religious just because they are essential to order and equity and to the proper estimate of human life in a good society.

Complaint is often heard that the laboring man is not much concerned with religion, but this is not strange when ministers are so much bound up with institutions that they call "religious" in contrast to the "secular" world where workers labor. How can those who are occupied all their working hours with "secular" things think of themselves as workers with God? That would require an interpretation and administration of religion which few ministers are able consistently to make. To overcome the confusion about the chief ends of life which exists in many minds both in and out of religious fellowships a radical change of basic ideas is needed. The old myths of the Fall, and of hopelessly tainted human nature must be discarded, and replaced by the inherent quest of living beings, especially human beings, to strive for what will satisfy not only their physical bodies but also their imaginations and their dreams of the greater goods. Really good things are not made better by having holy water sprinkled on them. They are good in their own right, by the manner in which they serve the deepest cravings, and by the appeal they make to the wisest and richest moral natures of mankind. Perhaps the appeal of the good in the character of Jesus is weakened when that good is attributed to his divine origin and guidance. How can the derived and divinely sustained goodness of Jesus be an incentive to plain men to imitate him when the plain men cannot claim such endowments or such supernatural aid along their earthly way? What does "one world" involve in the realm of values?

(To be continued)

A Modest Proposal for Mediocrity

WILLIAM REESE, *Drake University*

Each of us must have felt real humility as Dr. Ames showed his continuing enthusiasm for increased intellectual life among the Disciples in the 1948 January issue of *THE SCROLL*. It is magnificent and stirring that he has dropped one of his many "emeritii" for a "pro tem" with the ". . . world's greatest religious . . .," and has returned to the attack on the same old corner. I was becoming depressed by routine and Russia the day it came; the words were there, precisely what words I do not know, but the tone was vibrant, confident. Perhaps the means would not be quite commensurate with the end, but one alternative to despair is to work out our intellectual destiny in the pages of *THE SCROLL*. This I take to be the intent of our editor's words.

Some of us hesitate to enter the forum of thought and counter-thought, unsure that we at present qualify for the intellectual life. Surely the measure of that is interest, desire that our group and our day find a solution to its basic confusions, and not ability alone, whatever this latter would mean.

But most of us, I suspect, think ourselves quite capable of debate with the best, had we but the time and energy. To show ourselves as we really are, . . . i.e., to good advantage . . ., would take more effort than we can, at present, command. Now perhaps the creed of the scholar is to shape his thought until, so far as he at least can manage, it shows no seam to the most competently critical eye. Not at all dunderheads, most of us fear our halting words in print will be assumed by all to be our best; not wishing what we ourselves would call half-done to be thought our best, we read and never write. Could we but mutually understand that until the art of this thinking craft be mastered, it is not our de-

liberate best, but deliberately our rough-hewn worst we tender to THE SCROLL, our diet might be more variegated, and indeed more healthful due to this planned inclusion of intellectual roughage. Granted: under the proper circumstances we are all giant intellects; but let us be deliberately mediocre, reveal at once the lesser workings of our thoughts each to each, rather than labor our first twenty years among crumpled papers. In the process we shall have turned to the pressing matter of helping interpret these middle years to ourselves.

Why should we not be both very tentative and very daring in our discourse among ourselves? Blessed as we are with a professional journal, limited in its circulation to ourselves by some accidental providence, should it not be intimately our own? Preachments for the lay and for ourselves could be for the nonce suspended; the problems touching us might be candidly confessed and treated. Tentatively at least, we are capable of being daring, are we not? And thwarting the finality of printer's ink by announced intention has its own claim to be heard. Here we are at home; we can afford to be tentatively daring. Indeed by mutual consent we can practice the virtue of being daringly tentative. I shall characterize you only as inquirer, not heretic, conservative, simple-minded, muddle-headed, tyro, genius, if you do as much for me.

This form of intercourse gains in its importance the more it becomes evident that science must always fail in its attempt to characterize the nature of our world with adequacy. Long ago in the book of Ames it was written: Science deals with an abstraction. This is the key as to why we must write as well as read, think as well as listen. Science has not answered our theological and philosophic problems because it cannot. Limited by the nature of its techniques, it is palpably incom-

petent to answer the questions which concern us. The mere abstraction cannot interpret the rich, concrete, and inherently complex reality in which we work. Only indirectly does its evidence contribute to the solution of a religious or a philosophic problem. Wise as it is for us to give occasional, side-long glances at those white-smocked figures working their magic, if our gaze becomes fixed, we stand in danger of a peculiar malady which may be called "scientism." More than one ultimate problem has been over-simplified by taking the scientific world as all reality. Such has happened when psychology now and again reduces the human self to a process of pseudo-mechanical causation, and even forgets how to pose the problem of free-will. Such has happened where sociologists would answer all propositions of religious import by data about religion's origin, as though that truth could comprehend any later attempt at truth in one of religion's more complex stages. This is to forget that only in the scientific world are action and reaction equal, if even there. Such has happened where positivists would hold a proposition meaningless where they cannot conceive any manner of adducing physical fact to prove that proposition. All of these would lay the abstraction of science athwart the world, and assert that it alone is.

A very decent reason can be given as to why science is limited in its reach. The heart of science is the laboratory — man plus instruments. When the scientist wishes to investigate he devises instruments which, in order to probe, divide the object into parts. The color, "red," is divided up into certain frequencies of light waves; the object before you into molecules, atoms, electrons, neutrons, protons, and what-not. Whenever the scientist wishes to learn more he divides further. This may be useful in gaining power; it seems to me doubtful that it does much to reveal the nature of

the world. A tenable philosophic axiom is that the world is a continuum, essentially divisible, but not (without our action on it) divided. Science is simply demonstrating that the world can be divided up. Of course, even our native perception is selective, and in that sense we abstract certain elements from the whole of existence to merit our present attention; but Hume is likely wrong, and perception is not irrevocably atomic, revealing the split-apart; it is probably equal to sensing structure, totality and complexity in experience as well. Now is not my experience of "red" the concrete reality from which the scientific dicta on light-waves is an abstraction? Is not the color in my experience more real and more complete than the light-wave frequencies? Likewise, my naive experience of the objects around me would seem to be a truer, more concrete picture of reality than the divided-and-subdivided abstraction from these objects. They, the scientists, have divided minutely and found at one stage electronic impulses. Well and good — but this does not explain the solidity of my experience-world which, as an undivided whole, is more real than the perpetual dance asserted of their abstractions. To find the nature of an afghan I rip out the knitting and find only yarn; but who would say my discovery of yarn explains the afghan? The afghan might be better explained by leaving it whole, even though, to be sure, some knowledge of yarn would be needed eventually.

Perhaps I have indulged in excess, an over-statement. Suppose I were to be forced to admit that the world apart from man is what the physicists say it is, though I see no reason for admitting this without many qualifications. I should still object to the manner in which the sciences parcel out reality. Physics analyzes the material world; psychology analyzes man. Each interpretation results in certain abstract statements, impartial — also

misleading — definitive statements with some supporting evidence at least. Then with simple, arithmetic righteousness the abstraction they have made of man is added to the abstraction, world, and the sum of the two is called reality. Here at least the same objection can be raised in a somewhat stronger manner. It is not a quantitative addition of man to world which constitutes reality. It is a qualitative, organic relation of man to world which must be meant by that term. Suppose we are empirical; it is this which is the burden of our constant experience — the world is rich in quality and you are part; suppose we are operationalists; it is no burlesque of that view to state: the truth of reality is whatever we need to admit about it in order to operate on it — as men. It is precisely a qualified existence of which we are part that needs admitting.

Science is simply saying: suppose we are machines. Put powerful machines in the place of men; then the world is thus-and-so, a cosmic, electronic drift. But that is precisely what we are not, even though some analysts of human nature would have it so.

It is this specious and unthinking displacement of richly qualitative existence by an abstraction therefrom, this taking of the part for the whole, which has temporarily rendered us incapable of interpreting the meaning of human nature, purpose, freedom, responsibility, the values of religion, and man's relation to his world in adequate terms. The paralysis, I trust, has not been fatal. If science is unable to deliver to us the nature of existence, how else can it be done? Only an empiricism of the greatest breadth can avoid the over-simplification of scientific method as understood popularly, and as wrongly understood even in some technical areas. Precedent for using empiricism broadly has already been established by Charles

Peirce, William James, and the late A. N. Whitehead. The facthood of science will be taken for what it is, and used where it applies; in addition the data of religious worship, aesthetic impulse, and ethical imperative must be accounted for and not simply explained away. Where one is attempting to assess the value of meanings derived from a markedly complex experience, he can try out their subtleties only by reasoning in a group. The scientist can check his instruments. In this area of greater subtlety the final check on our breadth of observation as embodied in our personal interpretations, can only be the sense of objection or appropriateness by other experiencing minds in reaction to our reasoning. At last even this is tentative; but whatever will answer all our most acute objections may be taken by us to be approximately true. This insistence that all experience must indicate something is more truly empirical than that method which allows only recurring sequences of physical events as evidence. Actually the laboratory is but one resource, and gives us only information as to the nature of a divided world. Even the broad life of sensation is not enough. Only when the imagination has risen above the mysterious waters of common-sense experience, rocked to and fro — as are these waters — by partial contradiction and *non sequitur*, and has matured a possible explanation of the world in its related complexity, not as divided up, do we even begin to sense what our experiences may mean.

As I re-read the above, it seems all too likely that it may be thought to deserve any one of the now-odious characterizations: rationalism, idealism, transcendentalism, romantic intuitionism. But actually it will fit none of them. It is merely an affirmation that the Greeks were not primitive innocents, using their Socratic method because they

had too few tools for accurate, scientific work. It is likewise an affirmation that the religious genius was not wrong in drawing conclusions concerning the nature of the world directly from his value-drenched experience; he may not have been cautious enough in evaluating his experiences, but his method was not, otherwise, at fault. The correction needed by philosopher, prophet, poet, is the criticism of other men, not insight into the recesses of nuclear physics — or at least, certainly not that alone. This is also the curb needed by plain men who like to think, who do not like to go it blind. In time to come these pages might well be the vitalizing center of our thinking, the forum through which we begin to find our way.

Types of Liberalism

W. B. BLAKEMORE, *Chicago, Illinois*

There are several distinguishable kinds of definition of the term liberalism. Since all these sorts of definition refer in the end to personal relations, the best procedure for initial clarification is to state the opposites to liberalism.

In one sense in which liberalism is meant, the opposite term is sectarianism. In contrast to sectarianism there are a variety of kinds of liberalism which can be defined. These definitions will be presented below, but their common quality is that the truly and fully opposite attitude to each of them is sectarianism. Another sense in which liberalism may be meant is one in which the opposite standpoint is authoritarianism. Because there is this second meaning of liberalism, a man may be liberal in the sense that he is not sectarian, and be authoritarian at the same time. It is also possible to be liberal, in so far as one is not authori-

tarian, and yet to be sectarian at the same time. A third way in which the term liberalism may be meant is in contrast to the notions of illiberality and penuriousness.

What follows is a typology of liberalisms which stand over against sectarianism.

In our world religion receives social expression in a vast multitude of sects — there must be thousands of them all together — which are grouped into several major cults such as Christianity, Mohammedanism, Hinduism, Buddhism, etc. Sectarianism may be defined as the strict adherence of an individual to a single sect in so far as he asserts that only in the one sect of his choice is the ultimate truth of religion to be found. Any other position than this is not sectarianism but a type of liberalism. However, while it is obvious that there is found eventually only one type of sectarianism, there are obviously at least four types of liberalism with respect to the existence of sects. These four types we shall designate as: 1. Sect-family liberalism. 2. Cult liberalism. 3. Cult-family liberalism, and 4. Religious liberalism.

Religious liberalism is that attitude which asserts that, in some way, the fundamental truth of religion is present in all the religions, in every cult everywhere and throughout all the sects. All religions are declared to lead toward the true God, along different paths to be sure, and by different routes. But each of them is the particular way which a particular group has derived, in terms of its own particular circumstances and conditions of existence, by which that group is moving toward a goal which in the end is identical with the goal toward which all other religious sects are moving.

Cult-family liberalism does not make such a sweeping statement. It would assert that some cults have missed the road to the real truths of religion. But a true direction can still be identified in more

than one cult. The possibility of groupings of cult by which any particular cult-liberalism would be defined can be quite varied. It may be asserted for instance, that the monotheisms—Judaism, Christianity, and Mohammedanism — all lead at last to the same God. Or again, it may be said that the true religious method is mysticism and that upon examination the mysticisms of Christianity and Hinduism prove to be essentially identical. Or it may be asserted that all the sects in any cult which is founded on the idea of sacrifice point ultimately to the same religious truth; in such a point of view Christianity, Hinduism, and Temple Judaism would be grouped together as equally valid, with Synagogue Judaism and Mohammedanism declared to be invalid religiously. A very popular type of cult-family liberalism today is one which declares the ultimate truth of religion to be discernible in Christianity and in prophetic Judaism but not in other aspects of Judaism. Another type sees Christianity as the full expression of true religion, and judges a great many other cults to contain partial truths which can be filled out by importing into them certain Christian doctrines which would fill out their present lacks and resolve their present tensions.

Cult liberalism asserts that the truth of religion is contained in all the sects of one particular cult, but is not to be found outside of that cult. One instance of this type of liberalism is Christian liberalism which asserts that the religious truth is discernible in all of the Christian sects, but is not to be found outside of Christianity. There are also Hindu and Moslem liberalisms.

This type of liberalism has great difficulty in maintaining itself, however, because the question which arises inevitably is "When is a sect true to its cult?" For instance, does a Christian liberalism include as valid such sects as Mormonism and

Christian Science? Confronted with such a question as this, cult liberalism usually is abandoned in favor either of cult-family or sect-family liberalism.

Sect family liberalisms are exceedingly popular in Christianity today. Included in this type of liberalism are all those attitudes which assert that the truth of religion is to be found not in several cults, nor yet throughout all of any one cult, but in each member of a family of sects with one cult. The ways in which the valid sect families are defined is quite varied. It may be asserted that the real religious truth is to be found in all the sects of congregational order, or of episcopal order, or of Eastern Orthodox strain. Again it may be asserted that the ultimate truth is conveyed by all of the "evangelical" sects, or in the Reformation churches. The left-wing of the Reformation may be identified as the matrix of the valid sect family. Very popular at present is the idea of a "main-stream" of Christianity; any group that is outside of the main stream is declared heretical. In this ecumenical day and age the main stream is defined in pretty liberal terms, but its banks are none-the-less pointed out with fair precision; the middle of the main stream is the best place to be, of course. The popularity at the present time of sect-family liberalism is perhaps accountable in the fact that in holding this position one may appear to be "liberal" and "orthodox" at one and the same time: liberal in so far as one is not strictly sectarian, orthodox in so far as the approved sect-family is characterized by very strong family resemblance in terms of what is held to be orthodox doctrine. The difficulty with the position is that sectarianism is always back around the corner, waiting to engulf one again if the sect-family should coalesce into a single sect. Sect-family liberalism therefore always must end logically either in a return to

strict sectarianism or the emergence of sect-family liberalism other than the one held at present. The only real avenue of "escape" for any sect family liberalism, which logically contains the seeds of its own destruction, would be the coalescence of all the sects of the cult into a single grouping. But this inevitable contradiction within this type of liberalism has remained so well hidden that sect-family liberalisms tend to characterize large numbers of Christians today, particularly those who want to be known as ecumenical, but still do not wish to relinquish the particular religious values which to their minds are to be found only within a relatively narrow circle of Christian sects.

The great value of this kind of liberalism in our time is that it has enabled millions of men and women to move beyond strict sectarianism into attitudes which allow for some expression of Christian unity. In terms of allowing the formation of practical steps toward religious unity it has been an exceedingly fruitful type of liberalism. In this respect, sect-family liberalism can claim a demonstrated practical efficacy that neither cult, cult-family, nor religious liberalism can claim. It has furthered religious unification in some degree while still providing its adherents with virtually the same quality of zeal to be found frequently in the strictly sectarian attitude.

So widespread has this type of sect-family liberalism become that it dictates the task of the majority of contemporary theologians. The problem upon which they are engaged is that of reconjugating what is declared to be the truly representative tradition and on that basis working out a new theological articulation of the "faith." The primary questions regarding the validity of this procedure over using either a wider base or a narrower more sectarian base remain unexplored. If the theologians were formerly religious or cult liberals they

now move to the right with respect to the subject matter of their inquiries and hopefully devote their attention to hitherto unexplored aspects of the "tradition." If they have been sectarian they move to the left in respect to the subject matter which shall be inquired into in the search for a new theological standpoint.

In neither case is the shift made because it has already been validated, but because the shift gives promise of being the valid procedure. The decisive factor in motivating the shift is therefore not rational, but is operating at some deeper level. Whether it is the worst case, that is, a shift in conformity with the demands of the contemporary ecclesiastical climate, or whether it is the best case, that is, a shift on the basis of profound but as yet inarticulate religious conviction, undoubtedly differs from person to person within any theological circle. One who does not himself hold to a sect-family liberalism has the right to do no more than suggest to those who do, that in this particular moment of theological history the proponent of sect-family liberalism must be doubly cautious with respect to the religious sincerity of his standpoint. Since it is by all odds the most favored at the present time popular pressures may be more operative than is realized. But such a preaching must be accompanied by a word to the one who does not hold the position to beware. He may be indulging in neurotic revolt against a profound religious attitude in the majority party.

A word might be stated with respect to the difficulties that inhere in cult-family and religious liberalism. Actually the proponents of these views, in our day, can never experience even a passing relationship with a social expression of these points of view. The one exception to this statement is that a cult-family liberal of one particular kind might consider a meeting sponsored by the Con-

ference of Christians and Jews as the social expression of his form of liberalism, as evidence that it does have a "church," even if only in embryo. But social expressions on the interfaith level are exceedingly rare. The sect-family liberal and even the Christian liberal has the opportunity nowadays to nourish his faith by at least an occasional participation in an "ecumenical" service. But the religious liberal, and even the cult-family liberal can have no such experience. There are no more World Parliaments of Religion. In retrospect it is interesting to try to judge just how much dynamic did persist from the great Chicago conclave of 1893, inspiring for a long decade the religious liberalism of certain Chicago scholars and upholding the enterprise of an Open Court Publishing Co.

Yet the lure of full religious liberalism is amazing. Despite the fact that "ecumenical movement" is constituted largely of sect-family liberals, they have made just enough expression regarding the future possibility of inter-faith rapprochement to suspect that deep laid in the ecumenical soul is a full religious liberalism.

The consequence of this situation with respect to religious liberalism is that it is virtually, not absolutely, but virtually an untenable position today. It is beyond human virtue. By this is meant that while the logic of a real liberalism may be acknowledged, the psychology of a real liberalism is unattainable. It is almost the general rule today that if you scratch an avowed religious liberal you will find the vital stuff beneath to be a sectarianism and sometimes a libertinism. This does not mean, in the former case, that at one time there was not the substance as well as the aspect of religious liberalism. It does mean that subsequently the stuff of that liberalism has become attenuated and rarified by lack of societal nourishment. The exigencies of life have simply forced the indi-

vidual back onto levels of his religious nature where more than intellectual factors operate to uphold him. The retreat has been forced irrationally by the circumstances of the times rather than by virtue of rational decision. The fact that the aspect of religious liberalism has been the mask behind which libertinism has hidden is too notorious to warrant further remark.

What must be said however is that cases of personal disintegration of religious liberalism cannot in and of themselves be taken as evidence of the invalidity of the religious liberal standpoint. To do so would be to argue *ad hominem*. What they do suggest is that the failure of religious liberalism to achieve that social expression in a cultus which would nourish its devotees is an objective phenomenon which deserves profound analysis. It raises the question whether the failure rests on circumstantial or upon substantial grounds. Does the failure come because of non-religious factors? Or is it the result of the religious factor itself, pointing at last to the fact that there is only one sect which is valid, and that in the long run, all others are incompatible with it.

Prayer

by W. B. BLAKEMORE

The Lord Be With Thee

And With Thy Spirit.

For through thy spirit cometh the renewal of all things; in Thee is gracious care remaking, rebuilding and reforming earth and life despite all seemings of destruction, decay and death. In Thee, O Lord, are neither endings, nor conclusions nor finalities, for thou art given faithfully to the recreation of all good, the accumulation of greatening value, and a considered, deliberate and intentional

perfecting of the imperfect. Thine is an impassioned and empowered realizing of ideal things and conduct and orderings, and to this thy way we seek to give ourselves in searching prayer.

We are mindful of the blame upon us that earth is not fair and all men good and wise, for none of us has been very fair, and love of evil has been our recurrent foolishness. Accept our contrite hearts as earnest of our love for thee in whom is goodness unalloyed, righteousness unfeigned and beauty without flaw. For we must pray to such a one as Thee, and know that we dare pray to none other, for in Thee alone is true love for our human-kind. And in thee alone is power to give uncorrupted expression to such a love.

We pray for all sorts and conditions of men, and Thou, O Lord, knowest the deep need out of which in our day and time we pray. The hearth of the world so shattered, its granary so sparse, that men hardly believe that earth can be truly their home; our societies so broken that in much of the earth civil life is crippled, ineffective to promote welfare, and oft defenseless against malevolent power. How can we maintain our faithfulness in decency and a life that is lovable, O Lord, except we come to Thee in such a moment as this. Hear our prayer, and teach us to hear our own prayer as thou dost hearken to it, with intention that Thy will be done through Thine engagement with the task — and through ours.

Grant us again the vision of the highroads of peace, the ways of brotherhood and equality, the paths of justice, that in them we may walk toward the lofty places. And in this quiet moment may our souls capture once again the faith that knows the reality of these ideals, that in the days ahead neither sceptic within us, nor prideful cynicism, turn our feet from Thy ways Thou dost chart, nor dull despair slacken our pace.

We pray especially that we may each so walk that whatever our associations in this life they may be dignified and made honorable by our membership. That our families may grow in felicity, our neighborhoods advance in the spirit of common accord, our governments increasingly able to represent a holy intention within the body politic. We pray for our university that the spirit and tradition which she lends faculty and students shall be appreciated, that the inspiration and encouragement she bestows be constantly returned to her magnified by our devotion.

For goodness we dare pray, for thou art good and Thy Son has bid us come to Thee. Know then that our hearts fill up the words as we pray Thee in the way He taught us to do:

Our Father who art in Heaven

Hallowed be thy name.

Thy kingdom come,

Thy will be done on earth as it is in heaven.

Give us this day our daily bread

And forgive us our debts as we forgive our debtors,
And lead us not into temptation, but deliver us
from evil,

For thine is the Kingdom, and the power and the
glory, forever. Amen.

People — Places — Events

by F. E. DAVISON

The event was at the close of an International Convention. The place was Denver, Colorado. The people were two preachers who have been good friends for a quarter of a century. They have traveled together, worked together, played together, preached together, prayed together, slept together, laughed together and quarreled together (in fun, never seriously). Their names are R. M. Thompson and F. E. Davison.

We were to leave Denver on the Denver Zephyr and I had been informed that the train left at 4:30 p.m. I arrived at my hotel at about 3:45 and found Tommy pulling his hair and shouting "Davy that train goes at four! Come on, let's get our bags and try to catch it." We reached our room on the run. My bag was locked and ready to go. "Tommy" had his yet to close. I said, "I am going on and get a taxi and be ready for you when you get down." When I reached the end of that long hall I suddenly stopped for I had heard a distressing yell. Then I turned to see that "Tommy's" bag had come open and all of his clothes were scattered over the hall. I started back but saw maids running to his rescue so I hurried on to get the taxi.

The taxi driver cooperated and delivered us at the station in double-quick time. We could see the Denver Zephyr on the high track ready to pull out in three minutes. We both started running through the station calling out "Denver Zephyr," "Denver Zephyr." People would show us which way to go to get to the stairs. That city is a mile high and we were both portly gentlemen but in this case "Davy" outran "Tommy." I reached the top of the stairs which placed me on the platform near the front of the train. Just then there came up the step that same yell I had heard before. Looking down I saw this time "Tommy's" clothes scattered all over the station steps. Believe it or not, the train started moving with me running after it calling to the porter "Stop that train! stop that train!" but all to no avail. With a heavy heart I sat down on my bag trying to breathe and wondering what we would tell the good ladies who were home taking care of the children.

When the last coach reached me the train stopped and a porter shouted "Brother, if you are going on this train you are going to have to get a move on you." I looked for my traveling-partner and saw

the sight of my life. He was running down the platform holding his bag shut with his arms. He had his buttoned coat stuffed with socks and shirts, underwear was hanging out of his pockets, and in one hand he carried his precious "beauty kit." He gave the general appearance of a scare-crow out in the garden.

I stumbled around getting my bag on the train so that "Tommy" would have time to make it. He fell up the steps of the Zephyr just as it started "zeffing" down the track. It was some time before he could breathe again but there he was sitting on the vestibule floor trying to get his underwear back in his bag. His first words (and I thought maybe they would be his last) were these: "Well, (puff) I never (puff, puff) missed a train (puff) yet (puff, puff, puff). The train was filled with our convention friends and we had to face the music — and the kidding.

Disciples In Alexandria, Va.

by WILBUR S. HOGEVOLL, *Alexandria, Va.*

Being here just a month today, it is a little early to record impressions of the East except in an ephemeral manner. First Christian Church is the only Disciples of Christ congregation in this ancient city of Alexandria. The Church is young being organized just 17 years ago. The city is ancient only in an American sense of the word. George Washington had his town house here and his farm of Mt. Vernon is located less than ten miles from the city.

People here speak of the Old City and the New City and the tremendous railroad yards divide the two sections. One feels that Old Alexandria likes to be thought of as a unit apart from the rapidly

growing newer sections of the city. The rapid growth of the city is reflected in the census figures of the past few years. 1930 census figures list the city at 24,149; 1940 shows 33,523 persons; but the real growth has been in the last eight years with a present population of about 72,000.

The Disciples Church is located in the newer section of the city near the Arlington County line. The organizing pastor and the Church's preacher was Ralph W. Frame, a Washington D. C. printer, and a Eureka College product. Considering the fact that he had a full time business in the Capital city, one marvels at the growth and strength of the Church he shepherded until he died last Autumn.

Bro. Frame became seriously ill a little over a year ago. The pulpit during most of his illness and until we arrived here was capably filled by Chaplain Harold Elsam, Editor of the Army and Navy Chaplain's Journal. He and our Washington D. C. Council of Christian Churches, whose director is ex-chaplain William Lineback, proved to be a great stabilizing factor to the Alexandria Church during this year of adjustment.

The future indicates that Alexandria will be swallowed by Metropolitan Washington D. C. If not politically, at least culturally. It is only a fifteen minute bus ride to downtown Washington.

A religious preference survey conducted under the auspices of the Washington Federation of Churches last year estimates that there are between 1100 and 1200 Disciples in the newer section of Alexandria. The local church has a membership of 328. This indicates room for much growth. With this in mind the Church Board is forming a Building Committee this month to replace our present very inadequate facilities. To give one an idea of our present crowded condition is to consider that the present sanctuary seats but 150; and there are only three rooms in addition to the sanctuary. Yet Sunday School attendance varies from 120 to 160.

Four services were held Easter with a total attendance of over 500 persons.

The Chairman of the Board of the Church is John B. Owen, an editor in the Washington office of the Associated Press. He is capable, hard working, and is really concerned for the welfare of the Church. He has a great interest in the History of the Disciples of Christ and the work of the Brotherhood at large.

The fellowship of Disciple ministers of this area appears to be a fine one although we haven't had the opportunity of getting fully acquainted as yet. Bell of Columbia Heights Church, Burton of Wilson Boulevard Church, Shaw of Bethesda, Md. Church, Burgess of the Suitland Church represented their Churches at my installation in addition to Chaplain Elsam and Area Secretary Lineback.

The three hour Good Friday service in the National City Christian Church under the direction of Warren Hastings saw 12 Disciples ministers of this area participating together.

Next year the City of Alexandria will be two hundred years old and a great year-long celebration is planned by the city fathers. Every event in history of any significance will be brought to light again in the jubilee of the occasion. Needless to say, we Disciples will take advantage of the situation to educate these Virginians that our Brotherhood has part of its origins in this state going back to the year 1794 when the Republican Methodists in Convention became "Christians."

One last sidelight: Our Church membership is probably fifty percent "foreign," i.e. non-Virginian, composed of persons from the stronghold states of the Disciples: Illinois, Kansas, Indiana, Ohio, Oklahoma and others.

New Service To Scroll Financing

BENJAMIN BURNS, *Waukegan, Ill.*

According to Robert Frost "a poem is never a put-up job. It begins as a lump in the throat, a sense of wrong . . ." Poetry for THE SCROLL'S fiscal page has always sprung from a sense of wrong and a lump in the aesthetic throat of those who read the poor verses found therein. The only thing lower than the quality of poetry is the treasury balance. One eminent local (community of THE SCROLL) psychologist insists that a sense of poetical inferiority or superiority has perpetrated the deficit. "Men who can or can't write poetry which sinks to the depths of that found on the fiscal page just won't endure the stigma of sending in two dollars without a quatrain or a couplet or a ballade." To remedy this condition and the zerotic condition of the coffers of the Institute, a new service is being offered readers. A financially sound company, Western Union, has for years offered prepared texts for transmission as greetings. Those unable to compose greetings or unwilling to do so may select a greeting by number and have it sent over their name. Attempting to become a financially sound company, THE SCROLL now offers prepared fiscal page poems. A discharged greeting card poet recently released from a large state institution has prepared a number of texts. Select an appropriate text, send in two dollars and the number of the text, and your name will appear as the author. Perhaps in time only the numbers and not the verses will be printed.

822. Enclosed
Two,
Long
Overdue.

711 No poet am I to be sure,
But my shame I cannot endure,

Accept these two bucks
 Or they'll go to kill ducks
 Or to buy me a brand new striped lure.

899 Two Iron Men — old, hirsute,
 Plasma for the Institute.

999 Treasurer hollers.
 Enclosed, two dollers. (Because of the colloquialisms herein this text is restricted to users in the South and Southwest.)

666 This two dollar bill was rescued from sin
 From its home at a race track near by.
 'Tis hoped 'twill be used
 (And our Judas enthused)
 To stall off the printer agin!

Notes

The Hoover Lectures, delivered by Walter Marshall Horton, of Oberlin, were much appreciated, and the informal meetings with him in the Disciples House after each lecture added delightful personal contacts, and revealed his wide travels and personal acquaintance with world leaders in the cause of Christian Union.

“Ideas Have Consequences” by Richard M. Weaver, is a book to read but not to believe. It is Thomistic, medieval, neo-orthodox, and out of date before it was written!

“Peace of Mind” is a good book but not perfect. It is not critical enough of Freud, and of psychotherapy. Its view of liberal religion is better.

Ray Charles Jarman has withdrawn from the Huntington Park Church, in California, and begun as a free lance in the Vogue Theatre, in South Gate. He calls it “Christian Chapel.” In his announcement he says: “We propose to make religion effective in human experience.”

Correspondence

A. A. Esculto, Northern Christian College, Laoag,
Ilocos Norte, Philippine Republic

Greetings for 1948 from across the blue Pacific. This annual letter will have exclusive copyright to follow the outbursts of Escultoic literature that budded with the lilacs, hyacinths, gladioli, tulips, and apples of 5505 Kellogg Avenue, Minneapolis (our little honeymoon cottage), and with Minnehaha Falls' dandelions the past two decades.

The last time we physically rubbed elbows with some of you was at the Disciples Historical Society and Campbell Institute Sessions and dinners during the International Convention that ushered in our brotherhood crusade at Columbus in the summer of 1946, and on the Fiftieth Anniversary of the Campbell Institute in connection with the inauguration of the Hoover lectureship on Christian Union at the University of Chicago in November, 1946.

The following winter was our best in America. The Men's Class at Lake Harriet church gave us our orientation for our Philippine Professorship. We will always cherish our noblest memories with the manhood of Lake Harriet.

We reached Manila in Mid-June. Here we oriented ourselves with the prevailing educational, sociological, and economic struggles of our much depressed people. We interviewed relatives and old chums and educators, missionaries, and leaders in all walks of life who are now in the saddle helping in the immediate and long-range program of rehabilitating these war-torn people.

We lectured to a philosophy class of the Union Theological Seminary at Manila; we have enjoyed meeting and conferring many times with President Albert Sanders of the Seminary and his faculty and student body, and with Bishop Cipriano Navarro of

the Philippine Federation of Churches. We enjoyed addressing the national leaders of the Disciples in conference the week of our arrival.

After a fortnight in Manila, we moved to the most northern part of the Philippines and began working among the students of Northern Christian College in Laoag, Ilocos Norte, near the northeastern shores of Luzon. Here is the greatest center of Disciples in all the Far East. Half an hour's drive from Laoag is Batac, the city that gave us our birth. There, we were glad to give our civic address in the capacity of guest of honor on the first birthday of this young Republic. The day was also dear to every American heart, for it was July 4. Here was a civic gathering where we rubbed elbows with men of affairs who were our former childhood mates and relatives, friends, and our former teachers. It was a touching moment to all, especially to their homecoming "prodigal son."

Here in Laoag, we are enjoying a new role as Professor of Philosophy, Psychology, and the Social Sciences for the future makers of the new republic. We also play the role of Dean of students' affairs, but we prefer a word we coined for ourselves, "counsellor," and in this capacity we enjoy the privilege of being one with the students, both on and off the campus. Besides our crowded classroom task and the responsibility of the weekly convocations, we have to deliver many addresses to churches, schools and colleges, civic gatherings, etc.

A. T. DeGroot will attend the Amsterdam Conference, and will teach in Overdale College in Birmingham six months next year. He is now in the process of publishing at least two books!

The annual meeting of the Campbell Institute will be held in Chicago July 26-30. Also Van Boskirk's Work-Shop.

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At Home In Religion III

E. S. AMES

The great quality of religion is the feeling of at-homeness in life, the sense of belonging, of having a real part in the world. This is the attitude of trust and confidence so natural to the child. It is the sense of warmth and comfort experienced by the infant at the mother's breast, and by the growing child, surrounded by watchful parents and friends. His smile is returned by the whole circle of those who sit about him, careful of his needs and responsive to his call. This is the original and basic feeling of every human being until something disturbs his peace and quiet. Sudden noise, the prick of a pin, the sensation of falling or being dropped as when supporting hands are momentarily withdrawn, arouse instant terror and make the whole nervous system shudder with alarm. Many factors and forces work for the recovery of painlessness and euphoria. The bodily organism overcomes the shock, heals the slight wound, recovers the normal pulse, and carries on the usual activities. The social group aid these processes and set up precautions against the recurrence of distress.

This is the pattern followed all the way through life. There is a spontaneous, forward thrust of action, sometimes completed in the successful attainment of the goal sought. Often there is some friction, or some obstacle, some break in a machine, or failure of a nerve. The injury must be healed, the machinery mended, the engineer restored, and the total system put into operation once more. Let any person look at his own experience through

this simple formula. I was sick. Rest was necessary. Engagements had to be cancelled. Hospitalization for a week. Heavy expense. Opportunities could not be utilized. Nervous tension rose until total collapse threatened. Then a month of complete vacation. Other persons came in to share the burden of a fellow workman's job. Worry at last was driven away. Sleep returned. Appetite came back. Recreation was possible and enjoyable. The days were again new every morning and fresh every evening, until the old job was resumed with zest and eagerness. No two life-lines are exactly the same. Some individuals go on a straight course for a long way, and some few, very few, to the end of the working day. Most of us have "ups and downs," smooth sailing alternating with rough seas.

For most persons these variations of fortune come all the way through life. But usually we learn, more or less effectively, to adjust to them, and to offset adverse events by the happier moods and a dominant tenor of patience and hopeful expectation. Childhood trust and confidence return again and again after the pain of loss and disappointment. Religion encourages us to look on the brighter side and to believe that the sincerely good man will come through his troubles and profit by them if he is humble of heart and willing to learn from experience. At length, with developing maturity, we come to realize that painful hours will pass, and that after the cloudy days the sun will shine once more. The rough moments may come to be regarded as challenges, trials, tests, disciplines. We say to the hurt child, "Never mind!" and to the adult, "Forget it!" Wholesome, buoyant persons minimize their miseries, and learn to rise above them, not merely by wishful thinking but by the best rules for living, by consultation with doctors, and by following sound advice. That is the

way wise, and devout people trust in God. They know that in pursuing any plans there may be unforeseen contingencies, and they must move forward in faith and hope and trust. All significant living is an adventure which calls for courage and a hopeful spirit.

It is a commonly accepted belief, even among scholars in the study of the origins and history of religion, that religion springs from *fear*—fear of the gods, and the gods have innumerable forms. R. R. Marett, in his book, *Faith, Hope, and Charity in Primitive Religion*, says fear is secondary to hope. Hope is the basic outreaching forward urge of the will-to-live. "We fear because we hope." As men become somewhat aware of the hazards of hunting, fishing, and fighting, they hope for success but they fear failure. If they did not seek something they would not fear frustration. Fear is in large part due to the desire to secure something, and the uncertainty of success. Fear induces caution in trying to get what is wanted. This caution is shown in the safety measures used to catch game, to make the crops grow, and to conquer the enemy. If there were no goods to be gained, there would be no fear of losing them. Religion, in manifold ways, expresses hope for life, and life more abundant, and it offers encouragement and direction for obtaining the means to achieve that life. As living becomes more complex with advancing needs and with longer range planning for all human interests, hopes multiply and attendant fears are inevitably increased, but these fears may lead to more intelligent caution.

The great, insistent, and recurring question then is, how can we be at home in religion in such a world as this, and in such a life as we human beings live? Evidently it must be a religion that faces all the facts and yet discriminates and evaluates them. It will be a religion of childlike trust carried up into the thick of mature years. Such an atti-

tude is not achieved by calculation, by balancing the good things against the bad. It is rather the natural disposition of hope for the good, and of trust that we live in a "friendly universe." In the course of years we become disillusioned about many things on which our hearts were once set, but the deeply religious man realizes that many things are unfailing and he is not shaken in his belief that he can live in the warmth and comfort of unwavering trust in life itself, down to its depths, and up to its heights, and to the farthest reaches to which imagination may lead.

This is not to say that evil is illusory, that pain is not real, that suffering is a fiction of wrong thought. But it does say that man "clings to the sunnier side of doubt" whatever the doubt may be. Job is not the only man who says, "Though he slay me, yet will I trust him." Situations often arise in which it is said, I cannot understand why this should happen, or why matters should be as they are, but I shall continue to trust that there is some explanation, or that even this tragedy can be borne, and that its darkness will pass. The reasoning may be ineffective to satisfy strict logic but there are other sources of comfort and hope. There are always persons around us who have suffered greater losses and have held to their faith. They console and inspire us. It is amazing how a child's laughter may drive clouds away from a troubled parent. One visit to a home for crippled children filled me with surprise at their contentment and playfulness. Blind people, deaf people, incurable people, have their own forms of merriment in spite of their handicaps. Poor folks are often gayer than the rich. Soldiers in the trenches do not forget how to sing. The wealthy, healthy, well-favored classes are not certain to be the happiest. As Stevenson says in *The Lantern Bearers*, "The ground of a man's joy is hard to hit upon."

Perhaps it makes little difference what the actual ground of one's joy is, so long as his heart is refreshed and ennobled by it.

It may be a song singing itself almost unconsciously over and over in one's heart; or a poem learned long ago; or a promise made in whispered confidence; or a picture of a loved face engraved in memory; or a text of scripture cherished as a word from above; or some inarticulate mood rising in the soul in moments of need. The important thing is that the attitude reinstated is one of hope and assurance. The tensions of the day's work, and the shifting scenes of ever changing events, may carry the mind into weariness and confusion, but a moment of relaxation and refreshment returns the self to its dominant chord. The thought of the love of Christ is the sure anchor to millions of hearts. The love of God is the solving word for other millions, and for others the refuge is the sense of life itself, burgeoning anew in every springtime, with beauty of flower and sky, with warmth of sun and the soft light of myriads of stars in the vast dome of heaven when night falls.

The divine love comes to us through human beings at every step from infancy to the grave. How surprised we would be when we lie down at the end of the journey if we could look out upon the company who have come to bid us farewell. There would be some who seemed to scarcely know us in life, but they, too, sit silently and listen with intent concern to the life story and to any words of commendation or sympathetic remembrance. We seem now really to be part of their world and to belong to them. They do not let us slip away alone. No one lives or dies to himself. So also no one suffers great bereavement by himself. There are companions near who share our grief and whose outflowing love is the manifestation of the boundless sympathy and comfort which rise around us

like tides from the measureless sea of love. Human beings are like fruit on the tree of life. They are nourished from within by the great common stream which sustains all things. We partake of that stream and belong to it. We depend upon it in days of strength, and we rest in it when we are fatigued and exhausted. The powers that hold the planets in their courses, and that gently keep our feet upon the earth, play through all the depths of space and time, and never carelessly relax their support to let us fall. The life of the vast universe is the life in which we live and move and have our being.

This life is our home. We never wander from it nor escape it, nor cast it off.

In the middle of this twentieth century, intelligent men and women stand in the cross currents of many cultures and of many conflicting "winds of doctrine." Traditional religious ideas have been shaken by critical studies of the Bible, by evolutionary theories of the earth and all things in it, including man and social institutions. As never before great world religions face each other at close range not only through translations of their sacred books but also by face to face contacts through missionaries in the field, and by open-minded scholars and students in class rooms and libraries. Comparative religion put the classics of all faiths within reach of all university students and of all candidates for the ministry. One consequence is that the best informed scholars no longer seek to set up any one faith as exclusive of all others, but they are inspired by many ideas and attitudes common to them all. In all the great religions is found the quest for a way of life whose pursuit promises salvation and blessedness. The better missionaries try to find the common ground and to build upon it a broader and deeper faith in the things vital to a good life. Every religion

is burdened by the differences between its legalists and its idealists but the idealists make gains in appreciating each other while the legalists weaken and hinder their own cause.

Being "at-home" in religion is very different to the legalist and to the one who emphasizes the spirit of his faith. It is becoming clear that it is impossible to fulfill in every respect the letter of any system. The attempt to do so puts burdens upon men too great to be borne, as Jesus said. He condemned the Pharisees because they exalted too much the forms and minutia of their system, and this he illustrated by their rules for the observance of the Sabbath, and by their disposition to tithe little things and to neglect the larger and profounder things, justice, mercy and truth.

The legalists have sought to reduce the service of God to forms and ceremonies that could be meticulously performed—saying so many prayers, counting the right number of beads, giving alms to a certain number of persons, gathering exactly the right tithes for the temple, fasting, sacrificing, keeping nights and days of vigils. But no one has ever been able to prove to himself or others what is the perfect measure of such things. When they asked Jesus how many times his disciples should forgive, he answered in effect, O, more than you can count!

The same liberty applies to the conception of God. The test of the validity of any man's idea of God is the sense of at-home-ness that idea affords him. If it gives peace and strength to his heart against all vicissitudes and calamities of life it is right for him. If it yields the sense of intimate and satisfying companionship in the daily round, and in the shattering crises of loss and suffering, it is valid. If the thought of God lifts his spirit to lofty visions and the will to follow them, then he is armoured against all attacks of doubt and weakness. Such a soul is free to conceive God in any

way compatible with the satisfactions sought. It may be in terms of the mystic's belief that he possesses God through feeling and in experiences too great for words or clear reasoning. It may be in the form of uncritical conviction in childish pictures. It may be to him like a gracious force of nature, like the wind of heaven, or the sun warming the earth, or the light shining in the darkness of night. God may be to the believer a glorified person, or a moral law within all men, or an undefined "power that makes for righteousness," or the unknown arbiter of human destiny, but if in any of these terms, God answers the deepest needs of the soul for ultimate security, and assurance of hope and trust for the best in life, now and forevermore, then the meaning of God is unassailable and valid. The poet Swinburne voiced a faith in God, incapable of impeccable proof but of a scope and power great enough and intimate enough to make the soul who held that faith at home in this mysterious yet friendly universe. These are Swinburne's lines:

Mother of man's time-traveling generations,
 Breath of his nostrils, heart-blood of his heart,
 God above all gods worshipped of all nations,
 Light above light, law beyond Law, thou art.

Thy face is as a sword smiting in sunder
 Shadows and chains and dreams and iron things;
 The sea is dumb before thy face, the thunder
 Silent, the skies are narrower than thy wings.

All old grey histories hiding thy clear features,
 O secret spirit and sovereign, all men's tales,
 Creeds woven of men, thy children and thy
 creatures,
 They have woven for vestures of thee and for
 veils.

(To be concluded next month)

Wider Fellowship for Disciple Colleges

by HENRY NOBLE SHERWOOD, *Secretary of Disciples
Board of Education, Indianapolis, Ind.*

With Overdale College, England, and the College of the Bible, Dunedin, New Zealand, added to the membership of the Board of Higher Education, our Disciple colleges now enjoy an international fellowship. Just how personal the new relationship may be, despite the long distances between the colleges in the United States and those abroad, stood out clearly last summer when Principal A. L. Haddon of Dunedin, brought Disciple leaders in our country greetings from this New Zealand institution. He was the honored guest at the dinner of the Board held in Buffalo in connection with the International and World Conventions. The charm that comes from high thinking again blessed this new relationship when during the year Principal William Robinson of Overdale College gave a series of lectures on Christian unity at a number of our colleges in the United States.

Higher Education Is a Brotherhood Concern

This world-wide Christian fellowship among our Disciple colleges is the mark of a growing consciousness that higher education is a concern of the entire brotherhood. The founding of our colleges too often was the result of a decision made by an individual or of a small group. A wide appeal to Disciples for financial aid which followed their founding was the first sign that the new institutions were a part of a large constituency which originally they were intended to serve. To these colleges came Disciple young people preparing for the ministry at home or abroad; loyal laymen with a concern for religious values, getting ready for their calling; students whose purposes

were not formulated but who thought it was a good thing to go to college. Founded as independent units by Disciples who were unfamiliar with local churches in cooperative effort, more than a century has elapsed before colleges have become a concern in brotherhood planning.

This new interpretation of the relationship of higher education and the churches also finds expression in our current forward movement which we call a Crusade for a Christian World. In preparing goals for this movement the churches listed their needs. Among them were additional ministers, missionaries, and guides in religious work. Only the colleges could supply them. But the colleges lacked equipment, dormitories, money for scholarships, and many other improvements to prepare fully these needed leaders. The churches therefore put the colleges in the financial goal of the Crusade for about five million dollars. This attempt to give financial undergirding to our Disciple colleges shows the growing consciousness of the churches that higher education is a concern of the entire brotherhood.

College Control Bows to Service

The colleges during the past year have joined heartily in the Crusade movement sponsored by the churches. Many have sent their presidents to explain this movement to Disciples in conventions; they have increased the number of their full-time Christian service students; they have made their departments of religion stronger; they have selected for the topic of discussion at their annual meeting the place of religion in education. They see more clearly now than ever before the overall picture of this brotherhood and the place of colleges in it.

This consciousness that higher education is a brotherhood concern, more evident this year than ever before, has come without quibbling over the

question of control. The brotherhood is satisfied to have independent but cooperating colleges enjoy the blessings of self-government; the colleges are happy to gear into the brotherhood movements and to produce for the churches the leadership required to direct groups of Disciples as they grow into more spiritual units of the Kingdom. As the hand is necessary to the body and bound to it, so are the colleges necessary to the churches and bound to them. What affects the one for good or evil affects the other. Both are paramount in the pattern for brotherhood advance and both are of major concern in brotherhood planning.

The Training of the Faculty

Excerpts from a paper by Professor W. C. Bower at the May meeting of the Disciples Board of Education.

Religion functionally conceived is not an entity that invades human experience from some supernatural realm outside experience, but is a potential quality that inheres in any and every experience of man's interaction with his world. Religion is not something that one can "get" or "lose." Any experience is religious to the degree that it is interpreted, judged, and carried through to the completed act in the light of these ultimate values. It is non-religious to the degree that it is dealt with without consciousness of or without reference to these values. It is anti-religious to the degree that it is carried through in conscious violation of these values. That is to say, if religion is to function vitally in human experience, it must function at the specific points at which persons and groups confront the issues of living, where concrete situations are being met and where decisions are being made. Judged by these criteria, the commonplace experiences of the campus—

classroom procedures, dates, fraternity and sorority associations, relations with the faculty and administration, sports—may have profound religious meaning, whereas formal religious exercises may have little or no religious significance.

Religion should be considered an integral phase of every subject in the college curriculum, to be dealt with objectively wherever and as it appears in every field of study—in the natural and social sciences, in literature, in history, in philosophy, and in the arts. Historically and functionally, religion as a quality of personal and social experience has arisen, like all of these products of culture, out of man's interaction with his objective world, and is inseparably a part of them. It is impossible adequately to deal with our literary heritage without taking into account the literature of the Bible and the great religious classics, especially when these have done so much to fashion our literary forms and the structures of Western thought. No less is it impossible to trace the historical development of the human adventure without giving attention to man's religious acts and institutions. How can any account be given of the development of man's philosophy without including his reflections upon the nature of God, of man, and of human destiny and the great architectonic structures of religious speculation? Who could suppose that the social sciences could afford an adequate picture of man's associated behavior while neglecting religion as one of the most obtrusive forms of collective behavior?

As matters now stand, college teachers are trained in highly departmentalized fields of learning in the universities. These departments are for the most part quite unrelated to each other in the total educational program of the university. They are concerned with highly specialized subject-matters that are the cumulative end-product of long years of research. The men who teach in

them are highly specialized scientists or scholars and authorities in their respective fields. This, in turn, has accentuated the fragmentation of the undergraduate college curriculum. This fragmentation of learning has been the subject of searching criticism as involving one of the weakest points of college and university education, and has led to numerous experimental reorganizations of the college curriculum as in the General Education Courses at Harvard, Columbia, the University of Chicago, and Transylvania.

The specialization of college and university education is accentuated by programs of study and research leading to the Ph.D. degree generally required as a prerequisite for college teaching. Within an already segregated field, the candidate for the doctorate pursues a sequence of subjects and independent work pointed toward a highly specific aspect of the field in which he is to take his degree. It is with this equipment that the college teacher enters upon his work. Not infrequently he has come to feel that it is academically "correct" not to profess knowledge in other fields than his own. In certain respects this training is an asset for college teaching. In certain other respects it is a liability. In view of the rapid accumulation of technical knowledge in highly specialized fields, the service of the expert is increasingly indispensable. No one in his right mind would advocate that college teachers should be less competently trained in the subject-matters and technical methods of their respective fields. On the other hand, unless compensated for by corrective procedures, such training tends toward the isolation of the scientist and scholar, the narrowing of intellectual perspectives, and the difficulty of perceiving the interrelatedness of all fields of knowledge. It further accentuates the already extreme departmentalization of the college curriculum. To this high degree of

specialization in the training of the faculty must be added the further fact that in most of the training programs now available in universities, little or no opportunity is offered for the understanding of religion as a phase of culture or of personal experience. As a result, the scientist or scholar may be only vaguely aware of the role that religion has played in the evolution of man's thought and life.

Perhaps a fruitful suggestion lies in the development of the comparatively new experiment in unified science, as exemplified in the work of the Congress for the Unification of Science, The International Encyclopedia of Unified Science, the Conference on Science, Philosophy, and Religion, the recent roundtable discussions of the American Association for the Advancement of Science, and the creation of such procedures as that of the Interdivisional Committee on Unified Science at the University of Chicago for the integration of scientific research and teaching. As Edward F. Haskell has pointed out in an article in *The Scientific Monthly* for June, 1942, this movement toward the integration of a world view based upon unitive science has profound religious significance:

Unified science is, like all religions, inseparably and directly connected with values, ethics, and morals. And values are connected with action. The religious force of unified science (unlike that of most other world-views) is manifested in integral knowledge, mutually comprehensible speech, and uncompromisingly social action. . . . In short, unified science gives the power of knowledge, of faith, and of efficient action to the individual and to society. This power is the religious force of unified science.

It may well be that the interrelation of science so conceived is more effective in creating religious attitudes and religious commitment to the realities

of life than are the traditional theological formulations and symbols that arose for the most part out of a prescientific culture and that now, having lost their articulation with the real and present world of man's experience, have lost their religious significance and have become secular.

It is assumed that phenomena of personal and social religious behavior are as amenable to observation, description, analysis, and appraisal as those of any other form of human behavior. As such they constitute the subject-matter of a field of study comparable with those of science, philosophy, history, and the arts. In no case, however, should the organization of a department of religion displace the study of religion as a phase of the subject-matter of every field of learning in the college or lessen the responsibility of every faculty member for a total program of religion on the campus.

A department of religion is subject to the same dangers that beset all other departments—that of isolation and contributing to the fragmentation of the curriculum. However much any field of learning suffers from departmentalization, religion, by its essential nature, suffers more. Religion, as we have earlier noted, is a comprehending experience that derives its nature and function from bringing to focus all the interests and activities in a total meaning and worth of life in its responsible relation to reality as a whole. When religion migrates from this integrating center of values to the periphery of attention and becomes only another specialized interest with a self-contained subject-matter and method, it loses on the campus, as it does in practical life, its religious quality and may, and often does, become a factor of personal and cultural disintegration. Having a department of religion, however competent, by no means in itself guarantees that religion will pervade the campus as a vital and creative influence.

The isolation of theological education is accentuated by the fact that in many instances, to which there are notable exceptions, theological thought moves within a closed system of unexamined a-priori assumptions concerning a supernatural and authoritative revelation, the nature of God and man, the origin and nature of sin, the operation of divine grace in contravention of the orderly processes of nature, and the eschatological nature of history. At best, this dualism creates a severe tension, if not a complete split, between scientific and theological methods of thought; at worst it creates an impassable chasm between them as is evidenced by the recrudescence of neo-orthodoxy with its repudiation of human intelligence and its supreme emphasis upon irrational faith. A too narrow training within a self-contained tradition of theological education renders it difficult, if not quite impossible, for its student to assume an objective attitude toward religion or to achieve an insight into its functional relation to the social process. This point of view is in entire accord with the historic non-theological attitude of the Disciples toward the training of the minister. Some of the most productive religious thinking in this country has resulted from this objective approach.

Religion in the Curriculum

by DR. LUTHER W. STALNAKER,
Dean, Drake University

Paper read at meeting of Board of Higher Education, Disciples of Christ, Indianapolis, Indiana, Sunday, April 4, 1948

Unequivocally I say that religion should take a place along with other subjects in the curriculum in an undergraduate college of liberal arts. Ideally there should be a department of religion which would rank with equal dignity along with any other department of the college; and its offerings should be as replete as the budget and all other circum-

stances permit. As good Disciples of Christ we might think that of course this is taken for granted. I am not so sure. Often we treat undergraduate courses in religion as appendages to the regular curriculum. We seem to assume that we should have a course or two there as a sort of magical guarantee of redeeming exposure; if we but betoken our good intentions we think God will take note and insure the rest. We have not given as penetrating and comprehensive attention as we should to the development of a serious undergraduate curriculum in religion in our colleges of liberal arts.

This position presupposes first that religion is the most vital experience of mankind. It further presupposes that religion, historically and sociologically, has continually been a major phenomenon in the drama of man's destiny. Accordingly, the undergraduate student should be given full opportunity to see and feel, understand and appreciate that. It is true that religion is woven into the total process of social behavior and that, therefore, when history tells the story or when anthropology dares its hypotheses, or sociology projects its descriptive patterns, religion appears in its various roles. But, just as we need to set up separate subject-matter areas and disciplines for the sake of affording emphases and better development of educational values for students in economics, political science, etc., so should we set up an equally developed curriculum in religion. At Drake University, we have devised our undergraduate department of religion on these presuppositions. And we endeavor to implement it so as to make the offerings attractive to any and all students, not just to pre-professional students in religion.

There have been many religions cherished by many men, cherished as dearly as you and I cherish ours. And any honest attempt to present religion to undergraduate students should make apparent

to them the myriad patterns through which men have voiced their religious yearnings. If we are to treat students as personalities in their own rights they must have an opportunity to appraise the total drama of religions for themselves. For us to claim to present religion as an academic discipline of equal dignity with any other subject on the one hand, and then to sneak in evangelistic propaganda for any particular brand, on the other, is plain dishonesty. In a college curriculum, the teaching of religion should take its place with as honest, objective, adult presentation as any other subject. Basically, religion must be recognized as essentially that attitude of the human personality which yearns beyond its limitations for reassurance that life is worth living and that somehow the universe or some agency within the universe, will guarantee the worthwhile outcome of man's efforts and faith. It is true that we owe it to the student to let him see the comparative values of religions in terms of the dignity and stature of human personality accorded by the content-beliefs of the various religions. Beyond that point we cannot go and still claim equal intellectual rank with other disciplines.

Now, what I have just said intimates what I should say about the meaning of integration. Do you recall your going about as children drawing mustaches on every photograph you saw? Or have you observed your wife mixing the coloring into oleo-margarine? Sometimes I suspect that is what we mean by integration.

Perhaps our perplexity might be approached by asking why we should wish to "integrate" religion into the other subjects of the curriculum. Do we wish to administer repeated shots in the arms to students so they can't forget religion? Do we wish to propagandize them into admitting God? Do we wish to evangelize them into signing on the dotted line, hitting the sawdust trail? Please don't mis-

understand me: I am not protesting especially against our propagandizing and evangelizing students for the religion we sincerely believe to be true. All I am insisting on is that we should exercise those functions in their proper place, viz., the explicit program of the church and of other avowed religious agencies. To exercise those functions in the teaching of foreign languages, English, literature, economics, political science, history, geography, sociology, mathematics, chemistry, biology, etc., etc., would be utterly extraneous to the nature of the subject-matter as such; and, as I have intimated above, would mortgage the intellectual integrity of letting the subject-matter and facts speak for themselves.

In more positive vein, wherever the subject-matter naturally embraces the facts of religious experience and of the history of religions certainly it should let religion speak for itself. Wherever the subject-matter has clear-cut implications for religion the student's interest in following out those implications should not be discouraged. No subject in the college curriculum, and especially in a liberal arts curriculum, has any intellectual rights which would absolve it from obligation to face its implications for any and all other subjects. This I maintain since all subjects should exist for the sake of aiding human personalities into more adequate development of themselves in commanding their lives constructively in human society. Therefore, while we cannot rightly expect the teacher of economics or of mathematics or of chemistry, etc. to be an expert beyond his field, we should, in liberal arts colleges at least, expect him to sense the inner-relations of all fields of men's inquiry; and religion most certainly should be included.

Obviously there are fields in which religion might much more readily be integrated either explicitly or by their implications for religion than in others. For instance, the analytical logic and techniques of mathematics or the strenuous analyses and syntheses of physics and chemistry, or the mere drills of journalistic writing would hardly embrace any explicit integration of religion. On the other hand, history, sociology, literature, philosophy, and the like would be replete at many points with actual data of religious experience. Those should not be soft-pedalled.

How far teachers, in the fields which have little, if any, explicit integration of the data of religion should go in following the implications for religion in their subject matter is a wide-open question. I should insist to the end upon what I have said about intellectual integrity. When we cut and trim our investigations and our presentations of our areas of knowledge to predetermined ends of propaganda, whether religious or any other kind, we shall deserve what we shall get, viz., loss of respect by the student and by the educational world. But if a student in biology sincerely wishes to know of the implications of evolution for religion he should not be ignored. It is true the teacher should remind the student that problems of religion should not be settled by the biologist; but the teacher should at least draw the issue clearly for the student and should direct the student to persons that might then aid him further in the synthesis between his scientific understandings and his religious beliefs. This might be true for the inquiring student in physics and chemistry, which student has been wondering about the self-imposed limitations of those sciences, which limitations seem to presuppose a mechanistic definition of the universe.

I repeat, however, we should not hold the teach-

ers of other subjects in the curriculum responsible for going continually out of their way to point out the especial phenomena of religion. Certainly, we should not hold them responsible for constantly going out of their way to point out implications of their subject-matter for religion. We do the student a greater service when we let these matters arise naturally. Our obligation is to the student. Someone might be thinking I should have talked about our obligation to religion. My answer to that should be quite evident from all that has gone before. We are concerned in teaching religion in the college because of what it can mean for students. We owe religion as such nothing. Religion's significance consists in what it might mean for struggling human souls who can now and then glimpse through the challenge of their education the prospective dignity of human living. Accordingly, we should abandon once and for all our panic about bolstering religion as some threatened, feeble anemic entity to which we must administer frequent hypodermics through the college curriculum. Rather our fear should be that you and I who talk and preach and teach about religion might fail to provide students with insights which make religion a natural expression of their joyous lives. Let students feel their intellectual expansion, let them sense the wonder of a magnitudinous universe, let them envision the dramatic, heroic struggle of the human race, let them see that we are not afraid to let religion speak for itself and to let them choose for themselves, and we have little to fear.

A VITAL QUESTION

What is the logical, historical development of the original Disciple teaching for today? The significance of the Campbell Institute depends upon the answer!

E. S. A.

Four Reactions To Difficulty

Sermon by CHRIS GARRIOTT, Homewood, Ill.

Text: Numbers 14:1—The children of Israel had migrated out of the tyranny of Egypt under the persuasive leadership of Moses and Aaron, and a generation of their fathers were buried on the waste lands of the wilderness. Through years of peril they had dreamed of the land of their destiny, "a land flowing with milk and honey." In evening-time around flickering camp-fires they talked of fertile fields, refreshing streams, and luscious figs and grapes from productive trees and vines. Then came the day when they stood on a mountain-edge overlooking the rugged terrain of Palestine, and they were filled with joy and anticipation as they gazed at the winding rivers and fertile fields of ripened grain, the orchards and vineyards, and the tiny walled cities nestled on the crests of rising mounds.

The people were preparing to enter the land when the spies returned with fruit from the vines of the valley, and declared: "We are not able to go up against the people; for they are stronger than we." The people of this nomadic congregation were brought face to face with a realistic difficulty, and their reactions, both individually and collectively, were similar to our reactions when we are confronted by a difficult situation.

I—*The people wept*

Weeping is excusable as an emotional release from the throes of trouble, but personal and social difficulties are not solved with tears. Most of us have learned in our experiences of "growing up" that we cannot change or alter the hard wall of circumstance by giving vent to our emotions. As children we have tried this method of meeting trouble and sometimes mother, father, or teacher responded to our tears. However, as we have passed from kindergarten to grammar school we have gradually lost faith in this

method as a means of solving difficulties. Yes, the children of Israel cried that night but the giants of Canaan did not grow smaller in response to their weeping. Life for all of us is populated with troublesome giants—of fear, failure, frustration, and difficulty, but these giants are not conquered by tears or loud crying.

Into our lives come trials that test our spiritual capacities. This was true of Madam Marie Curie when her husband, Pierre, was killed by a run-away horse on the streets of Paris. As she fondled the trinkets taken from the lifeless form of her husband, she sank to the floor overcome with grief. She cried that night, and yet out of that experience came a new insight of her role in the home, laboratory, and in the world of scientific discovery. Had she merely continued to weep for her husband the world would have remembered her as Marie, the wife of Pierre Curie. However, through responding to the work which she began with her husband she became known as the world's greatest woman scientist. She had discovered that "something else" besides tears with which she met and conquered a difficult situation.

II—*The people murmured*

When the children of Israel were weary with weeping they began to murmur against Moses and Aaron. How common is this reaction? All of us tend to blame other persons for the personal troubles and difficult situations in which we are involved. When in government we are involved in difficult crises, we can easily dismiss our own personal failures and lack of responsibility by blaming the officials of the State or nation. Boys and girls in a school-room tend to blame the teacher when they have troubles in studies and deportment. Likewise in churches when a difficult situation arises it is very easy for the members of a congregation to murmur against the minister.

The psychological tensions which tighten up inside us, in the face of difficulty, are temporarily released

by casting blame on someone else. Dr. Rollo May in his book entitled, "*The Art of Counseling*," tells of a young college student who was a master in the use of this technique of blaming others for his own personal difficulties. He failed in athletics so he blamed the poor instructional abilities of the coach for his failure. He failed in a love affair, and blamed the girl because she didn't understand and appreciate him. He failed in his studies and blamed the faculty for their inability to teach him. Dr. May infers that we are wise when we ask ourselves the question: What's wrong with me?

Beware of the tendency in you to blame others for a difficulty that affects your life. True the children of Israel murmured against their leaders, but they would have been nearer a solution of their difficulty had they said: "What's wrong with us?"

III—*Let us return*

The third reaction of the children of Israel to their difficulty was escape. "Better for us," said these disgruntled Israelites, "to return into Egypt." There is a prevailing tendency among persons of middle-age to idealize the "good old days." Youth engaged in the struggles of life live by faith in better days to be, but men in the middle years, involved in the tensions of the present, look back to days that have been as a means of escape from the realistic difficulties of the present. Everyone of us has felt this desire to turn back or to escape the dangers and responsibilities of life as we have stood upon the threshold of difficulty, and the world is full of persons on board the ships of alcoholic forgetfulness, imaginative fantasy, and personal immaturity.

However, no man can successfully escape the reality of difficulty. Isn't it easy to imagine Jacob looking back toward the land of Laban when he came near the camping ground of Esau? But the reason that Jacob was later called Israel hinged around his determination to solve the difficult situation that existed in his former relationship with his brother.

Although we may long for the good days of our yesteryears, or board a ship of escape, we must remember that the Christian faith demands that we grasp our personal difficulties with the challenge: "I will not let thee go, until thou bless me." As we stand on the fringe of difficulty let us not make plans as did the ancient Israelites to return into Egypt. Let us look toward our figurative Canaan, and move forward to conquer the realm of trouble in the name of Jesus Christ.

IV—*If the Lord delight in us*

Tears, blaming others, and escape are customary reactions to difficulty. Yet none of these are creative reactions, and even the children of Israel were convinced that these ways would not bring them into the land of promise. A man of great faith named Caleb stood up in the company and said: "If the Lord is delighted in us, then he will bring us into this land, and give it unto us, a land which floweth with milk and honey." He inspired the men of Israel with a new perspective on their difficult problem. He was saying that men need to look within themselves for courage and upward to the living God for strength. There is a creative reaction to a difficult situation and men need not lose courage in weeping, justify their own personal weaknesses by blaming others, or flee from the scenes of tragedy, sorrow, or trouble. There is, indeed, a better way to solve the difficulties of life, and that way points to an analysis of self and a discovery of the powers that God has given to us, and renewed allegiance to the God of our destiny.

In the opening pages of *King Lear*, Shakespeare presents a young man named Edgar. He was a gay youth living the luxurious life of a courtier, and untouched by the difficulties that constantly beset men as they interact in society. His half brother, Edmund, usurped the throne and forced Edgar out of the court. Shakespeare pictures him outside the walls of the palace sobbing and weeping. He later fled from the palace walls into another city. How-

ever, like a certain young man in the land of Palestine "he came to himself," and Edgar returned to the court disguised as a servant. He faced his difficult problem through understanding his personal role in the restoration of the King to the throne, and he came to know the God who directs men through the valleys of difficulty. In the closing lines of the play, Shakespeare says of Edgar: "He was the circle full come."

We are the children of a generation standing on the mountain-edge of a promised land of justice, peace, and creative good will! If we are to enter this land we must be mature persons of faith, and willing to work and envision the blessed community that God has called us to build. In spite of the sorrow and tragedy of our time we must not be overcome, but we must overcome the difficulties of our day. Yes, there are four ways of reacting to difficulty, but only one way gives you a sense of personal completion, and an awareness of the Lord interacting with you in your struggles with difficulty.

People — Places — Events

by F. E. DAVISON, South Bend, Ind.

The place is Rolling Prairie, Indiana. The people are Rev. and Mrs. J. N. Thomas. The event is the gathering of a dozen Indiana preachers and wives to take cognizance of the fact that the Thomases are closing eighteen years of service with the Christian Church there and are retiring from the Christian ministry.

Mr. Thomas is seventy-eight years old and his wife but little younger. More than fifty of those years have been given to the work of the ministry. Their names have not often appeared in the headlines and measured by some standards they have held no great churches. However their spirit of devoted, humble, and faithful service has tended to make every group they have served a great church. Mr. Thomas would lay no claim to being

a pulpit orator but throughout his ministry he has cultivated a studious and open mind, an understanding heart, and a kindly spirit toward all people.

During his ministry in this community of some three hundred souls he has led the church to new heights of the Christian graces. He has made the box church over into a cathedral by the roadside. Although there is another church in that village he has been considered the pastor and counseling father of the entire community. Mrs. Thomas has been the faithful helper every step of the way. For several years she was president of Women's Work in Illinois and has been a speaker of ability and challenge.

This article is written however to tell what happened and what was said on the day of celebration mentioned above. Following a delicious dinner served by the faithful women of the Rolling Prairie church every person present was asked to speak. To sum up the content of those messages would result in a speech something like this:

"For many years (or for a brief time) I have known Mr. and Mrs. Thomas and they have been a constant inspiration and help to me. If I and my husband (or wife) can grow old as gracefully as they and if we can have as much influence for good upon those who are younger it will be the height of our ambition. We hope that you will continue to live in our midst and be a part of the fellowship to which you have given such delightful leadership. May God bless you with many more years of usefulness."

Without detracting from the greatness of those who have served our brotherhood in high offices and great pastorates I would like to nominate for canonization into Disciple sainthood this country preacher and his wife. They have performed miracles through kindness. They have seen the Lord high and lifted up.

C. H. Smiley, December 20, 1947, En Route Hongkong to Singapore

Our ship has rolled and pitched most of the voyage. Just now the roll is gentle compared to that experienced on the Pacific. The typewriter can now be made secure on the table so we will attempt to give you the highlights of the voyage thus far.

Our ship was three days late into Yokohama due to rough seas all the way from the Golden Gate. We have never experienced such an extended stretch of rough seas over fifteen days' time. We have been in more severe storms but always of shorter duration.

There are about two hundred missionaries aboard ship representing the principal Protestant Churches, the Seventh Day Adventists and the Roman Church. Several left the ship at Yokohama, among them being Bishop and Mrs. Arthur Lea. The Bishop celebrated his 79th birthday aboard ship. They had served forty years in the Episcopal Church in Japan and were returning for a period of special evangelistic effort. It is significant that the call to return was given by the Japanese Christian leaders. Missionaries for China and Tibet left the ship at Shanghai and Hongkong. The missionaries for Siam will leave at Singapore while the Burma missionaries go to Madras and take another ship to Rangoon. South India missionaries are fortunate in landing at Madras so near to their stations. A fairly good number of us stay with the ship all the way to Bombay. Miss Neva Nicholson and the Smiley family are the only representatives of our mission aboard the ship. There are more children on the ship than on any ship we have ever sailed. There are six or eight young people about Jewel's age, too. This is our fourth voyage out to India. We are enjoying the Christian fellowship and the inspirational services held daily aboard this ship.

Miss Neva Nicholson, Sumankhetan, Pentra Road,
C. P., India, March 10, 1948

Yes, no doubt there must have been a great deal in all the papers about Mr. Gandhi. We have been so interested to see the form which the tributes in our papers have taken. Some quotations from our own convention held in Jubbulpore in February are:

"That which India loves most in Mr. Gandhi is that in him which is most like Christ—the highest tributes which the people of India have been able to pay him have been in terms of Christ's love and service, ideals and experience." In everything that Mr. Gandhi did for the Harijans, he lived above his Hinduism. "'Jesus' greatest gift to humanity was the sermon on the mount. Gandhi's greatest gift to humanity was to implement the sermon on the mount.'" "Mahatma Gandhi taught not only India but the whole world to combine material with spiritual forces." So many people have spoken of how often there have been in the newspapers and in people's addresses concerning Mr. Gandhi, references to Christ's death and service and self sacrifice as if nothing else was comparable to his. In one paper there was a drawing of Mr. Gandhi ascending to Heaven while a few of his friends, at either side, watched him go. And some have compared his death to Crucifixion.

C. C. Ware, Wilson, N.C.

I have your note written to me on Feb. 10, and I appreciate the information that it contains. I have already taken my file of two years of THE SCROLL to our Greensboro binders, and they will do their usual superb job on it, making it a very nice volume indeed, to put along with several other bound volumes of THE SCROLL.

I note your suggestion in the last paragraph of your note that I write something for THE SCROLL. I hope that within the next three or four weeks to be able to submit something which you may wish to use.

The Church in the City

A special opportunity to study the church in the city will be offered under the auspices of the Disciples Divinity House during the first term, June 27-July 30 of the coming Summer Quarter, 1948. During the five week term Prof. Kincheloe will offer two courses: "The Church in the Urban Community" and "Sociology of Religion." Registrants for this special program will register for a third course elected from the offerings of the Federated Theological Faculty. During the fifth week of the term a workshop under the direction of Prof. Kincheloe will be held in which the work of the two courses will be consolidated in reports and discussion periods. Disciple ministers may either register for the full five week program or may attend the workshop during the final week. There will be no charge for the latter event. The five week program will require registration in the University of Chicago.

Scholarships Available

The Disciples Divinity House is offering a limited number of scholarships for those who want to register for the full term's work and to work for academic credit in the courses taken. These scholarships will be available only to men in the active ministry who hold an A.B. degree from an accredited institution. The scholarship will provide three-fourths of the registrant's tuition (\$50.00 against a total of \$87.50) and the use of a room in the Disciples Divinity House free of rental. The scholarship committee of the Disciples Divinity House will select those to receive the award. Applications may be had by writing to W. B. Blake-more, Dean, The Disciples Divinity House, 1156 E. 57th St., Chicago 37, Illinois.

The Workshop

The aim of the Workshop, July 25-30, will be to

explain problems relative to developing a strategy for the Disciples of Christ in large metropolitan areas. Cooperating with Dr. Kincheloe in the Workshop will be J. J. Van Boskirk, Executive Secretary of the Chicago Disciples Union and ministers and other leaders in Chicago who have had special experience in the city church. Mr. Van Boskirk will arrange for a series of visitations during the five weeks to typical problem areas of the city and to religious institutions which are meeting this special need of particular communities. Opportunity for the study of cooperative procedures between the denominations and for the analysis of the Disciple role in Protestantism's contribution to urban American life will be available. The structure and work of brotherhood city union and federated work will be analyzed. There will be no charge for attendance at the Workshop which will be open to all interested laymen and ministers.

The Campbell Institute — Annual Meeting and The Seminar on the Church in the City

Monday, July 26 to Friday, July 30, 1948

Disciples Divinity House of the
University of Chicago

1156 East 57th St., Chicago, Illinois

Monday Evening: Dinner

Address: "The Hopes and Fears of the City Man," Dr. E. W. Burgess, Dept. of Sociology, U. of Chicago.

Communion Service: Benjamin F. Burns, Waukegan, Illinois, minister.

Tuesday Morning: "Our Urbanized World," S. C. Kincheloe, Federated Theological Faculty, U. of C.

Afternoon: "The Contribution of the Ecumenical Movement to Christian Unity."

Evening: "Baptist and Disciple Conversation." W. E. Garrison, Chicago, and Paul Allen, Executive Secretary, Chicago Baptist Association, Chicago, Illinois.

Wednesday Morning: "Types of Community and Types of Churches." Members of the Five-week Seminar on the Church in the City.

Afternoon: Field Trip, "The City the Minister Sees and Knows."

Evening: "Secularism: Real Threat or Bogeyman." Discussion: W. B. Blakemore and David M. Bryan, Chicago.

Thursday Morning: "Religion in the City: Ceremony in Urban Life," I. E. Lunger, University Church of Disciples of Christ, Chicago, Ill.

"Religion in the City; Churching the City."

Afternoon: "Religion in the City: Evangelizing the City," "The Christian Philosophy of World Disorder and Re-ordering," Jackson Jarman, Mexico, Mo., and F. N. Gardner, Des Moines, Iowa.

Evening: Dinner

Business Session

The President's Address: C. E. Lemmon, Columbia, Mo.

Friday Morning: "Resources for the Advancement of Christianity."

Afternoon: "Religion and Education in the Local Church," Don. E. Poston, Quindaro Christian Church, Kansas City, Mo.

THE SCROLL

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No. 6

At Home In Religion IV

E. S. AMES

The following prayer by me was printed in the Church Calendar, June 20, 1937:

O God, Great Life of the world and of ourselves—we pour out our souls in wonder and love. We commune with thee as with one like ourselves, for we hunger after understanding love, and for wise counsel and deep comfort. Children of the day, we reach out toward the past to hold the treasures it has given, and we seek for still greater satisfactions in the future. Enable us to learn from experiences that have gone and to face the dawn of new days with confidence and trust. Help us to see the way we take in the light of wisdom and serious purpose.

When we stumble, may we have strength to rise again; when we are hurt, may we find balm to heal us; when we are lost and undone, may light arise upon our darkness. If weeping endures for the night, may joy come with the morning; and when we have borne the burden of the day may there be rest at evening. In a troubled world of so much strife and violence we are grateful for quiet places of peace and beauty. When the storms overwhelm us grant us refuge and shelter until the darkness is past. May the hours of companionship and joy outweigh the hours of anxiety and pain.

Help us to cling to the sunnier side of doubt, and trust in the anchors of faith that surely hold. Renew a right spirit within us, and fill our hearts with love, and the things that are of good report. Lead us into the company of the wise and strong, of those who are aspiring and understanding. Touch our souls with sympathy for any who suffer, for any who are lonely or afraid of high places. Open the book of knowledge of life before our eyes, and lift any curtains of cloud that hide the sun and the stars in the

heavens above us. Reveal to us anew the vision of Jesus Christ and of the way in which he would lead us evermore. Amen.

The prayers of a people or an individual reveal the spirit of religion and open the way to deeper insight into the meaning of religion and into the nature of prayer itself. All language has limitations, and is in danger of inadequately expressing the full meaning of the mind, and especially of the heart. Conversations between persons are subject to misunderstanding, which often entail grave consequences. One way to reduce the chances of misunderstanding is to carefully choose every word spoken or written. Yet the most complete confidence is found in mutual trust between two souls, whether of the same order or of differences as great as those between God and man. Some one has said, "Oh the comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts, nor measure words, but pouring them all right out, just as they are: chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping, and with the breath of kindness blow the rest away."

The act of prayer is itself evidence of faith in God. No one really prays who doubts the existence, the reality of God. The names to which prayers are directed are indicative of the thoughts of the one who prays. In the above prayer, the address is to God, Great Life of the world and of ourselves. No one could offer a prayer in those terms who did not believe in God, who did not reverence and trust him. Greatness and mystery are acknowledged but there is also the childlike confidence that God understands us and is able to afford comfort and help.

No doubt our prayers are often wiser than our reasoned thoughts. We are accustomed to pray for things which it is beyond our imagination to comprehend or vaguely see. To receive some of the gifts we crave would upset the world of other persons, though we do not realize this in our impulsive petitions. Therefore our better prayers provide for corrections for ignorance and weakness. We must allow

for the order of the physical, as well as for the moral world. Some things surely are impossible to God himself. He cannot make a door to be open and shut at the same time. He cannot make the false true, the high low, the bad good, the great small, the bound free, in the sense in which these terms are used in the same sphere of discourse. Even our finite, human, sense of a reasonable order of experience would be overwhelmed if we could sit in the seat of the All-mighty for one day and listen to the prayers of millions of men and women and little children. Yet, if that great Being were All-merciful, we might perceive beyond the words of the prayers, meanings and intentions that would awaken compassion and answering response.

How much freedom may a lowly human being allow himself in his thoughts about God without becoming impious? Is God perfect in knowledge, in goodness, in power, in being, in creativity, in administration of his universe, in foreordination, and in the execution of divine plans? How can such perfection be consistent with a growing and changing universe? Does God always maintain imperturbable calm and peace of mind and heart? Or, as the Bible intimates, does God sometimes become angry, repent of some of his deeds? What are the sorrows of God? Does God allow himself any holidays, or even half-holidays? Does he enjoy beauty when the thunders and lightnings play over the sky? Is it conceivable that the great God can play with the forces of time and space, reverse at will the order of things as humans see them, speed up the natural processes as a film operator may do, or give slow motion to the earthquake, or fast action to the creation of planets and to the cosmic days of judgment? If God can exercise his vast powers to amuse and entertain his creatures as he sometimes seems to do when he allows the young of every species to be sportive and gay, why should he not, just for fun, reverse all our lives and put us back into childhood and youth, endowed with whatever wisdom and skill has been achieved in one lifetime? It would be marvelous to hear Socrates speak now, or Plato, or Aristotle, and

answer their critics, or refute their own errors. What would Job say about the sufferings of human beings, and the righteousness of God? Why could not God decide now who shall be the candidates of the American parties, and thus avoid all the struggle and expense, and confusions, and temptation, that goes with a national election? Why are so many people allowed to be duped by crass superstition, and that in the very name of religion? If God has purposely given man moral freedom to permit man the development of healthy, righteous character, how long is the experiment to be continued without showing some more encouraging results? Is the rise of Hitler something deliberately allowed by a righteous God? Or was it a plan of the Devil from the first? Where are all the claims and effects of the "Christian" centuries, in the light of the fires kindled by the two World Wars? Is it ever right for man to judge the course of history?

Perhaps man is really coming to consciousness of himself as a child of God. It may be adolescence of the race, a time when human nature makes new assessments of its powers and tries its strength in new ways. To the bourgeoning spirit of youth things seem possible that to the worn spirit of age are inconceivable. One hundred years ago no one dreamed that there could be such stream-lined trains as we now have, and certainly no one then thought that the power of man, working with the forces of nature could create telephones, television, radar, airplanes, and hundreds of other undreamed of inventions. The miracles of medicine, agronomy, nuclear physics, and other sciences, are man-made achievements, and are due to the exploring, adventurous spirit of awakened humanity. The catalogue of these man-made wonders is too long to enumerate, though the facts it would record touch every phase of life and well-being.

It is unfortunate that in this age when so many great religious leaders think of God and man as belonging to two different orders of existence, it is impossible to recognize the true greatness of man's discoveries and inventions without seeming to de-

tract from the greatness and majesty of God. What is needed is a more adequate idea of God that takes seriously the biblical declaration that men are children of God. The difficulty holds over from the age of dogmatic theology, from the systems of Calvin and Luther which still dominate the great majority of Christian believers. They gave us a heritage of pessimism and despair concerning human nature. According to this typical ecclesiastical view man is born in sin and must be reborn by a miracle of Grace to participate in the divine nature. The scientists have developed their remarkable ideas and skills without benefit of clergy, though many great minds in science have been Christians. Churchmen frequently refer to the work of science as "secular," and they mean by this that secularism is outside religion, and they imply that therefore science is a rival of religion. Some writers try to reconcile the two by keeping them apart! Religion in its traditional forms of thought and language is unable to conceive science as part of itself, partly because there is no good word for science, as such, in the Bible, and because the assumption of the scientist is that his work is achieved by the natural mind of man unaided by supernatural illumination. Traditional theologians, in contrast, consider their knowledge to be based upon revelation, and upon divine guidance in a unique sense.

The Dialogue About God, to which reference was made at the beginning of this series of articles, is an attempt to escape this dualism, not by humanism or by supernaturalism, but by regarding the life process as one and continuous, in spite of differences in vocabularies, specific problems, and methods. God is within Nature and so is Man. God, as there seen, is inclusive of all reality that can be good, and that includes the so-called materials and forces of "Nature," and it includes the mind and soul of "Man." Neither God or Man is included in Nature in the sense of being limited or bound within a static sphere. Nature is here conceived as dynamic, propulsive, changing, with the processes of growth and of evolution. Man himself, contributes much to this

process of evolution, and particularly to his own evolution. God also grows with the growth of the world. Reality, conceived in the most inclusive way, expands in vastness but also in values and in endless refinements of new qualities. This view sees the lines of reality running back and forth across the abyss that formerly separated the two worlds of Immanuel Kant, faith and reason, religion and science. Faith and Reason are seen to be bound up in the same action of the mind. Neither is possible without the other. Unreasonable faith is futile, and faithless reason is unproductive. The full statement of this problem and its solution will require more than dialectics. It will await the development of experience on the part of religionists, scientists, and philosophers, seeking through normal living the realization of the great values of human life. The split between the two worlds of religion and normal experience has been growing through centuries in the lives of individuals and institutions. The pioneers in scientific work have been persecuted by religious zealots, and it has been a slow and painful process to gain freedom and social sympathy and support for the men and women who have opened the doors upon new paths of health and human welfare.

The release for nuclear energy and the effects of the atomic bomb have brought scientists to the realization that along with science there must be a cultivation of good will and cooperation among the nations and religions of the world in order to prevent the destruction of civilization and of mankind. Here is a far larger and more difficult task than can be understood at the present time. It is comparable to the task of building a democratic order of society for the whole world, and this is a task which the wisest of our statesmen begin to see is far more difficult and incalculably delicate and idealistic than any one has suspected. What this involves seems to be that man must shoulder responsibilities for his life and for his world that have heretofore been regarded as the responsibility of God. This shift of obligation is manifest in many circumstances and

conditions. One striking illustration of the new role of mankind in the conduct of its very existence and welfare has been brought to attention recently by the experts concerned with the conservations of natural resources, even the conservation of the soil itself. Harper's Magazine for this month of June carries a startling article, *A Continent Slides to Ruin*. It shows that the population problem of Latin America is more than overtaking food production, and warns that already partial starvation faces the masses of people and that the forecast is unmistakable doom and destruction. The way of escape from such a terrible fate lies in the hands of the people themselves. Apparently laws will be needed to limit the population, and at the same time increase the food supply and other means of sustenance. These problems, which have been slowly coming to the attention of the most intelligent inhabitants of the earth, are of a new order of magnitude and urgency beyond anything legislators and rulers have ever faced in the history of the world. It is an arresting thought that the missionary zeal of the most enlightened Christian churches is not adequately suited to meet the emergency, for the religion they foster carries the old idea of pious dependence upon God, without sufficient recognition that God cannot create the conditions for a better world without the cooperation of men and women. Such a conclusion may appear sacrilegious to the minds of traditional Christians, but it is not.

To most people who have any sincere feeling for religion, the condition of their being at home in it is whether they have an idea of God that makes him real to them, and attractive, and commanding. *The Dialogue About God* emphasized the declaration that *God Is Reality, Idealized and Personified*. If any one doubts whether there is any Reality, he is not a believer in God. If one does not idealize life or any part of it, he is out of all range of God, and if one does not personify life as he lives it and loves it, he is incapable of the warmth and trust that make the idea of God significant.

God communicates with man through man. The prophets, apostles, martyrs, speak for God. And men listen for God. Professor William James gives an account of the orphanages maintained by prayer in England by the prayers of Mr. Mueller. When food and other necessities of life ran short in these orphanages, the call for prayers would be sent out as widely as possible. And there were answers enough in substantial ways to support these institutions for many years. Much pains was exerted to let the sympathetic public know that those orphanages were entirely dependent upon answers to prayer. Why was it important that the public be told that prayers were the source of support? Because in reality the funds for the hospitals were urgently needed for extreme cases and publicity was required to secure the funds.

Ordination Statement of Mr. Robert Lemon

June 13, 1948

Irving Park Church, Chicago

WHY THE MINISTRY. One hot Sunday morning in the midst of my seventh summer, one of the older members of this church greeted me with the question, "What are you going to be when you grow up?" The heat of the day had increased my usual restlessness and I had grown impatient with the length of the sermon. I quickly responded with the words, "I'm going to be a preacher, 'cause it's easier to talk than it is to listen."

I cannot remember the time when the idea of the ministry was not somewhere in the back of my mind. However it was not until many years after this incident that I reached a definite decision and my choice was based upon reasons and influences which have been deeply ingrained within me.

I. "To whom much has been given, much shall be required."

My impulses toward full time Christian work arose from a desire to serve mankind. I have been given much by the world and I have felt an obligation to give all that I can in return.

It is difficult for me to list all those things which have been influential in shaping this attitude within me. Among them, at least, these should be included:

I have been reared in a home where the highest ideals of Christian service have been held up before me; a home where one's highest hopes and dreams could be shared understandingly; a home which has to this day provided a never-failing source of strength and inspiration.

I have had the privilege to grow up as a part of this congregation sharing in its activities and discovering the meaning of Christian fellowship. It was here that I developed a deep faith in the inherent goodness of all people. The consecrated lives of those who have filled these pews constitute a spiritual force which shall always be with me.

I have had the opportunity to attend young peoples summer conferences and to sense the power of creative Christian experience. Each conference meant a heightening of vision and a renewal of inspiration. These contacts with other young people were broadened by my experiences in the state and international Christian Youth fellowship. Working, playing, and sharing with other Christian youth from across our continent has greatly enriched my life.

I have been given a first hand knowledge of the joys and sorrows of Christian service through comradeship with one who has been at once my minister, my father, and my friend.

II. Since I have been given much, I have desired to give much in return but it took me a long time to decide what form of service it should be.

I considered the field of engineering. My interest

in science and mathematics led naturally in this direction. I sensed a greater need in the field of human relationships, however, so I gave up this plan.

I considered more seriously the field of political science. I felt keenly the need for better government and better relations between nations. I gave up this plan only after I came to a realization of the inability of governmental leaders to bring peace and happiness to citizens who have fear and hatred in their hearts.

I turned finally to religion as the force that can rebuild society by the transformation of the inner man. A father who wanted to teach geography to his young daughter gave her a jig-saw puzzle portraying a map of the world. Leaving her to solve it by herself, he was surprised when she called within a few minutes to tell him of her success. "How did you do it so quickly?" he asked. "It was easy," she replied. "I found a picture of a man on the other side and when I put the man together I found the world was together too." I have chosen to work toward the building of a better world by helping in the building of better men and women.

III. After my decision to enter the ministry, even more opportunities came my way. Mr. Davison and the congregation of the South Bend Christian Church gave me the chance to try my wings in the various tasks of the ministry. It was there that I preached my first sermon, received my first confession of faith, administered my first service of baptism, made my first pastoral call, officiated at my first wedding, and first tried to minister to those who had lost a loved one. I am deeply indebted to Mr. Davison and his patient congregation for the experience and confidence they have given me.

I have become even more conscious of the trust and support given me by the people of my home church. Their advice and encouragement during my recent attempts to serve them have meant much to me. I have been given the opportunity to receive a very good education by means of a scholarship

in the Disciples Divinity House at the University of Chicago.

Through the fellowship of the House, I have been privileged to meet great men who are leaders in our brotherhood. In the rich contacts I have had with my fellow students there are two in particular who have continually clarified my vision and strengthened my purpose.

IV. One of my closest friends recently wrote these words to me: "You're a fortunate fellow. . . . If you don't make something unusually worthwhile out of your life, it won't be on account of your past privileges." I realize that I have been given much. In order that I might give much in return, I dedicate my life to a never-ending effort to learn God's will and an unceasing attempt to lead others in the path of abundant living. May God strengthen and guide me in this my chosen work.

Ordination Address

E. S. AMES

We Disciples of Christ are becoming more careful about this matter of ordaining men to the Christian ministry. It is an interesting fact that we are less content than formerly to depend upon God to decide the fitness of a person to enter the ministry. We think it is important for *men* to take a responsible part in determining the choice and election of individuals to this high function. In the earlier days almost any one could become a minister if he felt himself "called", and if he could persuade some church to choose him as their leader. Now days we seem to think that teachers, fellow ministers, and the officers of the local church, have a responsibility in the matter. We are more and more willing to believe that God speaks through these human agents in selecting the individuals who are to enter the ministry. In this ceremony of the ordination of Robert Lemon Jr., the company participating repre-

sents a large number of friends and counsellors from various groups—first of all the father and mother and sisters of the candidate, then the fellow ministers of the father, the teachers and fellow students of the candidate, and friends in the church and neighbors of the community. I appreciate the honor accorded me on this occasion to have the privilege of making the ordination address. I have spoken in the ordination program of a number of our graduates of the Disciples Divinity House of the University of Chicago, but there are some unique features in this event that have interested me as I have thought about them. One of them is that I had the privilege of meeting Robert Lemon, Senior, at a conference in Iowa City, Iowa, many years ago, and in that conference where we first met, I told him of the fine missionary opportunity Chicago presented for him as a recent graduate of the Yale Divinity School. I was happily surprised later to find that he had taken my advice seriously, which has not always been the case with Yale men whom I have advised, although I, myself, am a Yale man. I have therefore always had a special interest in the success of this Irving Park Church, and in the fine, really heroic work and genuine success of the pastor and his devoted wife. It has been a special gratification to observe the development of their son through the years of his education and particularly during the period of his seminary training. I think this is the first time we have had the pleasure of seeing the son of one of our resident Disciple ministers in Chicago ordained to the Disciple ministry. Several of us have had sons grow up to maturity during our pastorates in this city but this is the first time any of them has chosen to follow his father into the ministry. Perhaps this fact should sober those of us who have not had the joy of having our sons follow in our footsteps. When my own son was a little fellow, about ten years of age, he surprised us by showing that he was already wondering what his

own life work would be. He had often said that when he grew up he wanted to be an engineer on a through train at night. But one day as he walked with his mother he said, I don't think now I'll be an engineer, but I think when I grow up I'll go to the University and teach the boys like father does. I don't think I'll have a church, and I don't think that I could get one anyway. He has stuck to that resolution to be a teacher.

The remainder of my talk will be directed especially to the candidate. The rest of you will be in the interesting position of overhearing what an older friend says to a younger comrade. There is always a particular attraction in listening to a conversation between two people with a common cause at heart when you cannot help hearing what is said although it is not primarily intended for you at all.

My dear young friend, I want to tell you some of my own deep convictions as to what I think it is important for the minister always to remember. First of all the minister should remember that he is to share a deep religious feeling about life, and that in order to share it, he must himself have it and sincerely cultivate it. He will himself know whether he has it, even if he cannot clearly tell how he came by it. He may have imbibed it at his mother's knee, and from his father's prayers, and conversation. I am sure for myself that one of the great influences in my childhood and youth was the conversations I overheard between my father and his fellow ministers who often came to visit him. They were aglow with the sense of a cause. They believed the Bible revealed the will of God and that his will was bound up with the mission of Jesus Christ among men. They cherished the conviction that the Disciples of Christ had a mission and a message, and they were alive with the dream that they could help to clarify the meaning of the N.T., to make it more intelligible and persuasive to the common man. They felt that the great instrument

for spreading the Gospel in the world and sinking it deep into the souls of men and women was consecrated intelligence. They believed that knowledge or wisdom was the primary need of every Christian man and woman, along with a basic piety and consecration. They did not think that mere learning was sufficient, but they were convinced that if a man were wholeheartedly committed to the cause of Christ, he could not have too much education in religious matters. This is the theme I want to emphasize here today.

In biblical speech, it is the word of the wise man in the fourth chapter of Proverbs, "Wisdom is the principal thing," and the corollary of this, "It is better to get wisdom than gold." Jesus is as much akin to the wise men of the O.T. as he is to the prophets. He urged his disciples to know the truth and said the truth would make them free. He declared, Wisdom is justified of her children, and exhorted them to be wise as serpents, and harmless as doves. There is something paradoxical about being like serpents and doves at the same time, but the probable meaning is that the wisdom he recommends is more than ordinary school-wisdom. It is a wisdom refined with love and with deep concern for friendliness and good will. It is a kind of super-wisdom in which, as the Psalmist says, "Mercy and truth are met together."

There is nothing a minister needs more than this kind of wisdom. It is more than knowledge. It is knowledge mellowed and seasoned by experience. It is the mind, operating in guiding the conduct of life, in personal matters and in professional relations. Any human life is beset by endless problems, problems of regulation of health, of fulfilling one's part in the family, in a circle of friends, and in the skills and duties which belong to a man's particular vocation. All these things are as important for the minister, as for any other person, only they are intensified and magnified by the office and the work

peculiar to a minister's life. He lives in the public eye. He is set up by others, whether by himself or not, as an example of the Christian way. He is fortunate if he practices what he preaches, but he is bound to preach what he believes to be the best way, even if, in his human limitations, he can not always practice the ideal way. Whatever it costs him, this wisdom is the principle thing for him as it is for all other men. In the moral arithmetical problem of addition as stated in Second Peter, the first chapter and fifth verse, you are exhorted to add to your faith and your virtue, knowledge. Intelligence is the basis of knowledge. It is by intelligence, trained through memory, judgment, and discrimination or tact, that you gain the wisdom of the serpent and keep yourself harmless as a dove.

Wisdom explores the forward path ahead, the path of discovery and action. In the mind, by the process of imagination, we select among many possibilities, those which seem most promising and rewarding. Then we try out those we have chosen, much as a civil engineer sketches the road he will build. It is the method of experiment. Today it is reported in the papers that the great new telescope on Mt. Palomar in California, is beginning to reveal new marvels in the heavens above us. Its lens is twice the size of the great telescope on Mt. Wilson which has for years been the largest in the world. This new one is dedicated to the late George Ellery Hale who projected it in his imagination twenty years ago. Now it is about to open a "new window to the stars," and to show to the human eye a distance of a billion light years, including the spiral nebulae, the spectrum and the chemical elements of stars, and the phenomena of planets such as Mars and Saturn. Dr. Raymond Fosdick, president of the Rockefeller Foundation, which gave \$6,500,000 to build this gigantic telescope, said in the dedicatory address two days ago, "the towering enemy of man is not his science, but his moral inadequacy." Dr. Fosdick

continued: "And yet I believe that in the (world) crisis we face, this telescope can furnish our stricken society with some measure of healing perspective. This great new window to the stars will bring us into touch with those outposts of time and space which have beckoned from immemorial ages. It will bring into fresh focus the mystery of the universe, its order, its beauty, its power." Here is something for you to remember, that on the day of your ordination to the Christian ministry, a new window to the stars was opened, which invites you to use your intelligence, your mind and imagination, in the divine task which the ministry sets before you, and before all Christian people, the task of helping to correct the "moral inadequacy of mankind."

This is the magnificent challenge which the Gospel of Jesus Christ brings to you. May you be content with no less a dream than to share with all those who hope for the realization of this moral and spiritual extension of the Kingdom of God among men.

Ordination Prayer

by W. BARNETT BLAKEMORE, JR.
Dean, Disciples Divinity House

Our Heavenly Father, we pray to Thee as the one who has given to us all the opportunities of manhood and comradeship, and praise Thee for this hour and the joy we know in it by virtue of the decision which this servant of Thine has made known unto us. We thank Thee that he has laid hold of the opportunities which Thou didst set before him. Through the beneficent influences of his home and his community, through his schools and his friendships, he was set about with good things, and at each stage of life he has so chosen that the next stage could present even greater riches before him. We rejoice with Thee that at all times he has so chosen that by accepting and appreciating what was offered he has known growth and increase of person, and

enrichment of heart and mind and soul. At this hour we come to add to the blessings he has known whatever our human hands and hearts can add of inspiration and acknowledgment of our gratitude.

We pray that in the years to come the ministry of this man will nobly serve Thy church, and that he may know the joys of a devoted leadership of the people who shall come to him seeking Thee. May he find and know the richness of true worship as he leads his people to Thine altar, himself the chief worshipper. Grant unto him clarity and forcefulness of mind, and both tenderness and vigor of speech with which to express to men the truths of Thy religion. Help him to teach, and to create in young and old alike a love and concern for Thee. May his feet be swift and his hands apt with healing power when he cares for the souls of his congregation. Grant him insight and skill for the work of the pastor, and make his feet untiring because it is love of his fellowman that urges him on. We look forward, O Lord, to his years ahead as a churchman amongst us, and we rejoice that together we shall be building thy church. Help us all to be conjoined in works that shall refashion our human society and aid in purging away its ills, that the life of mankind everywhere may be blessed.

Receive our prayer, O Lord, and with it our gratitude that in these moments this our brother has joined the ranks of Thy ministry, and grant that each and all of us may find himself in the company that knows the brotherhood we may have through Thy son Jesus, who is our Lord. Amen.

Thoughts About the Blind

A. L. SEVERSON,

Director of Light House for the Blind, Chicago

Blind people have no more capabilities today than they had in Bible times but they are doing things today thought impossible yesterday. The reason lies

in the changing attitude towards blind people, a change produced by many complex factors in our whole society. The change has not yet affected many churches for few of the 230,000 blind people in the United States seem to be incorporated into active church life.

The "old" attitude was that blindness was an unmitigated tragedy resulting in dependency and removal from normal social activities. The "new" attitude is that blindness is a handicap which to a large extent can be overcome, that capabilities other than sight remain to be used, that a surprising number of activities can be carried on without sight and that blind people can and should be incorporated into normal groups of seeing people. This attitude is directed not alone to the few exceptional blind people whose achievements are "marvelous" but to the ordinary run-of-the-mill blind man. Enough blind men and women are earning their living in industry, trades and the professions and living normal family and social lives to give a solid basis in fact for the "new" attitude.

The "new" attitude is not acquired easily by most blind people who lose their sight in adult life. The shock is frightening and usually is accompanied by despair, bitterness, resentment, hopelessness and a feeling of helplessness. In most instances the newly blinded man knows nothing about the blind excepting that he may have seen a few blind beggars or an occasional blind person walking the streets. His family and friends have about the same store of knowledge and insight. The real sympathy which we feel almost instinctively for a blinded friend coupled with ignorance of the extent to which blindness can be overcome have the makings of a tragedy much greater than the loss of sight alone. That tragedy consists of the permanent imprinting into the life of the blind man or woman of the helplessness and despair which he is experiencing, the dry-

ing-up of energy and the eventual placid acceptance of dependency.

A few blinded people fight their own way almost single-handed and acquire for themselves the stature of a man instead of that of a blind man. Most, however, need opportunities opened for them and encouragement to use these opportunities. The Chicago Lighthouse for the Blind, among other agencies throughout the country, exists to provide these opportunities. Opportunities for work, recreation, training of various kinds and assistance in personal problems have in the foreground or background the central theme of how the person sees himself and how others see him. The particular brand of his religion, philosophy, politics or what not are of no concern to us at the Lighthouse excepting to the extent they help the blind man be a man in his own eyes and in the eyes of the seeing world. Some philosophy of life or religion, or at least some snatches of philosophy and religion, are focal points in the release of energy and in the view the blinded person takes of himself and his world,* but these cannot be imposed from the outside. What is meat to one may be poison to another. The outsider can help create a free atmosphere in which the multitudinous questions of the blinded person can be brought to light. Questions of fact require factual answers; questions of value answers which increase the insight of the blinded person and help him reconstruct his own inner life.

Opportunities opened to the blinded person are used most effectively when they reach him almost as soon as he becomes blinded. The longer the delay the greater the hopelessness. If he was blind at birth the parents need guidance in rearing the child. Education, work training and assistance in securing a job are essential at the right time. It is hard to believe it, but a Chicago woman in her forties had parents who did not think their blind child should have an education. The child did not spend a day

in school and in all the years has hardly left the house. A Chicago man graduated from a school for the blind and in the intervening twenty years has sat helplessly at home. In some instances as difficult as these much can be done but in others there is almost no hope. From the point of view of work capabilities, blind people who have been sitting at home for years have no conception of their potentialities or the requirements of a job. When blind people are ready for work in private industry they have the necessary incentive, work habits and frame of mind, but these are not innate characteristics. They may have been acquired prior to the onset of blindness. They may have been cultivated by an agency for the blind. They may have come through stimulating friends.

Work habits and attitudes are not learned just by talking about them. Work experience is essential. To provide this experience many agencies for the blind operate sheltered workshops. The Chicago Lighthouse for the Blind secures work from private firms on a contract basis and employs blind people in its shops to do the work. Some contract work requires sight for certain operations and wherever possible crippled people are used in these spots. Telephone parts, toys and other articles are assembled by means of hand assembly and tools such as drill presses, kick presses and electric screwdrivers. Capable blind people go from the shop into jobs in private industry, 56 in the past two years. In private industry their production rate is the same as for seeing people and the rate frequently is exceeded. Blind people who because of age or some other common human frailty are not candidates for work in private industry are more or less permanently employed in the sheltered shop if work is available. Wages in the sheltered shop are required to be comparable to those in private industry for the same volume and quality of work. A minimum wage is paid and a varying proportion receive the minimum

even though they do not earn it. Contributions from interested individuals pay the subsidy as they do the social service and other expenses. One man in the Lighthouse shop was subsidized for four months while he was being trained in his work. Another has been subsidized for two years because the fact that he is working and earning some money is keeping his family together.

Many jobs in industry require little or no sight once the person is trained in the proper hand and foot movements. Usually it is not obvious that a task can be done without vision and this creates a hurdle in "selling" a blind person to an employer. This particular hurdle should not be approached with the question, "Can a blind person do this job?" but with the question, "Is sight really essential for this job?" If sight is not essential the proper blind person will succeed. If the improper blind person is selected the firm is under no obligation to keep him.

Opportunities to learn to travel alone, to learn Braille and typewriting, and to participate in recreational events are provided by agencies for the blind. Recreation, to be successful, must be *of* the blind, a part of themselves, and not something put on for the blind. It must be an end in itself, recreation for recreations sake. When it is so, the by-products appear which are emphasized in theories of recreation. It can only be so when the agency for the blind acts day by day in such a way that the blind people feel it is "theirs."

The blind constitute a minority group and the opportunities open to them depend on the attitude and knowledge of seeing people. The beginning of wisdom about the blind is the active recognition that there are all kinds of blind people as there are all kinds of seeing people. Blindness itself is not a common denominator of any significance. It doesn't make a noble man ignoble, a stupid man bright, or a saint a sinner. Some blind people refuse to have

anything to do with other blind people. Others live almost completely in the social world of the blind. Some blind people have no vision, others have a little. The one characteristic most common among the blind is the desire for understanding treatment by the seeing. The four grand rules for the sighted are: treat the person on the basis of his abilities, not his disability; treat him in the matter-of-fact, natural, courteous manner employed with the seeing; where assistance is needed offer that assistance, don't impose it; use the words "blind" and "blindness" without hesitation.

Blindness is no respecter of persons. Accidents occur, wars come, a variety of diseases take their toll, old age has its dangers. Call the roll. A Negro man blinded from a shot in the face during the Chicago race riots of 1919; a girl blinded through misjudgment in an operation; a baby blinded through infection at birth; a professional man blinded in his later years by glaucoma. Depressing? Yes, when the emphasis is on blindness and on the carelessness or foolishness of man. Call the roll in another way. Good-natured John Smith who never misses a day from his job; able Mary Jones who worked her way through college; charming little Sue with the curly locks playing in the nursery school; Professor Smith with his store of knowledge. Perhaps the way we call the roll is the final factor which opens or closes to the blind the doors of the seeing world.

"An Ultimate In Religious Life"

WILLIAM REESE

Two inter-related questions seem to face the religious life where facts, elusive at best, are always drifting just beyond our fingertips, and where faith may be, for all we can demonstrate it, delusion. What if your God does not exist? What if you can never build your blessed city? These two questions, as

most often taken, disturb neither the rugged idealist, nor the tender theist. Often, each takes one question alone—the question, of course, to which he thinks he holds the answer. The one of rugged mind answers that, if God does not exist, he, with his brothers, will build a land of righteousness, the better world, the city blessed. And the tender hearted theist answers that if man is unable to build this city, or reach this land of righteousness, it is only what you would expect of man; he did not believe man could do it from the first. It is for God to do.

The problems of religious thought assume their proper importance when the two questions are reversed, and presented each to the other man. Is it not right that those preeminently concerned about the ideal life, a kingdom built by man, should be asked: what if you can never gain it? Is it not right to ask those genuinely concerned about God: what if he does not exist? Indeed, must not anyone, tough or tender in outlook, face the two questions together? I should like to suggest that the ultimate, religious answer to these two questions will be the same for both—that religion, therefore, does not depend upon any specific nature of the universe. This would mean among other things that it has no vested interest in warping evidence in any particular direction.

What if God does not exist? This, I take it, is the problem of Job, carried a step farther. Job continued to have faith in a loving god even though un-lovely things were happening to him; but he never doubted his god's existence. Could Job have had trust in his idea of God even though that God did not exist? Concretely, what if we were to journey to the heart of the universe — whatever that means and wherever it might be—and were to find there simply indifference to all the schemes and affairs of man? Or what if we should find the universe to be controlled by a force of brutish and naked evil? It has been said: the quality of God's

nature is more important than the amount of power he may possess. We are posing, then, the question: what if God is all quality and no power, the ideal "being" merely ideal? Would the Job of old, or our modern Job cast down this ideal being and turn to the worship of indifferent power or brutish evil? I think not. Since the religious person was formerly able to refuse worship of brute power, where it was embodied in the state, would he not refuse to worship cosmic power as well? The difference would seem to be one of degree, though, strictly speaking, the cases are not quite comparable. Nonetheless, possessing only an ideal God, I should expect to see him seek to rise against the indifferent or brutal universe before him to enthrone his god of love at its heart. Doubtless he would in many respects fail, if not in all; but does it not appear to you that he would find an ideal god of love more compelling than sheer power? Would not this attitude of man represent a sort of ultimate in faith? If so, then the factual character of the universe is not directly involved in our religious life.

The religious "life" may be happy to grant this, but the further question may present greater difficulty. Has man not tried for centuries to build his kingdom, and what if there are only decades left? Analysts of man's nature are prone either to pay him too great a compliment or insult him. Perhaps it should be said that man is neither good nor evil; he is simply tremendous. He can respond to greatness, both to great values and to great, gross values, so that he contains within himself both the greatness and the grossness of his world. He is often most fascinated by great values which have been perverted in some direction. Such great, perverted values are often the vital concerns which sway a culture; it is not likely, then, that the concern to build that blessed city can be cultural in its scope. Nor is it likely that the church, in any concrete sense, can represent this city; the church must speak

to man. To do this it does and perhaps must contain grossness as well as greatness in its makeup (certainly, this is granted by the most ancient church among us). It would seem that no organized social magnitude of good can do more than block and break the thirst of the gross which is pressing against our lives—and this, for a time. And even if we speak in ideal terms of the most equitable social goals, the fact of individuality requires that they come into being by compromise; this means they must merely strike an average, leave great avenues undefined, and contain positive content where no one objects over-much anyway. The picture drawn, and unsupported, I grant, may be too bleak. But if it is, or if it were, true it would have to mean that the goal of the religious man's striving can scarcely be built in the compromising, public world. What then if it can never hope to exist in our common life? There is still one answer.

In the private life of man the miracle may happen. Here if anywhere Christopher Morley's words may fit: ". . . the piddling and the picayune and the petit larceny of life get brushed away, and we feel that we are larger than we know." If it happens within us it may mean that all possibilities including those among which we choose are related inferentially to an ideal possibility. Under certain conditions we may achieve growth by inclusion to eliminate the gross. In our appreciations, there at least, the blessed city—an existence of beauty, richness, and love—may begin to be.

And what if the city exists nowhere else? Plato seems to have given the religious answer to this second question when, seeing the apparent impossibility of the Republic's founding, he wrote:

"In heaven . . . there is laid up a pattern of it . . . which he who desires may behold, and beholding, may set his own house in order. But whether such an one exists, or ever will exist in fact is no matter; for he will live after the man-

ner of that city, having nothing to do with any other."

The statement may be hazarded: the ultimate quality of the religious life is a self-contained imperative, despite a soulless universe, if such it be, and even imminent world-destruction. The answer to both questions then derives from the surging spirit of man, wherein lies the strength of religion—man, willing to play his part, even though he fears a Wagnerian climax to the moving events of our modern world.

People — Places — Events

Three preachers and a lawyer were traveling one summer in Mexico. If you knew the preachers you would understand why they needed a lawyer. If you knew the lawyer you would understand why he needed three preachers.

It was Sunday morning in Mexico City and we decided to attend the English speaking Union Church. It was not a large church but was well filled. Most of the people were from the States and were then living in Mexico City. The very capable pastor led a helpful worship service and brought a challenging message.

During the service our attention was drawn to a distinguished looking gentleman sitting in the pew directly in front of us. At the close of the service we were surprised and delighted to have this man turn to greet us. He said "I think you are strangers here. I want to welcome you to our church. My name is Josephus Daniels. What are your names and where are you from?" We had hoped to visit the United States Consulate and had even hoped that we might get a glimpse of the Ambassador but we had not expected to see him at church. He chatted with us quite a while and introduced us to people who were nearby. He even invited us to come and see him the next day at his office.

Even before the appointed time we were on hand

the next day loaded with a dozen questions about ticklish Mexican affairs. Before we were hardly seated in his spacious office Mr. Daniels launched into a lecture on Mexico and its history. Our time was up before he had finished his lecture and he thus avoided hearing any of our questions.

Josephus Daniels had been in President Wilson's cabinet, he had been a leader of his political party, was then Ambassador to Mexico, and had held many other high offices but he had not forgotten how to be a good layman in his local church. Many laymen including church officers are in such a hurry to get home to the Sunday dinner that they do not take time to speak to two people following the church service. Perhaps we should get them appointed Ambassador with the hopes that they would then learn how to be effective church laymen.

The Task Ahead

DEAN W. B. BLAKEMORE, JR.

In the May Scroll E. S. A. asks, "What is the logical, historical development of the original Disciple teaching for today?" The details of an answer will fill many a volume, and the writing of those volumes is the task before the Campbell Institute. The detailed answer to the question cannot be answered briefly, but a general answer can be stated briefly.

First, however, let us characterize paths of development which would be illogical for us. All of these paths are characterized by a general quality of "imitativeness." This is the method into which Disciples fall when they lose their historic bearings. It is the pattern of imitating what other people are doing, of following the latest religious fad among the denominations. This is the simian response to the future. It is the way Disciples acted in the past when they aped the denominations and took up "revivalism," and "fundamentalism," and

“enrichment of worship” without knowing what they were doing.

At the present time there are at least three paths bidding for our imitation. One of these paths is the “new evangelicalism.” It glories in a new sense of “warmth” about winning souls. It is not particularly concerned about what souls should be won to, but is an emotional response to the idea that we should be out recruiting the church. We certainly should be. But we need something far better than a new outburst of emotional evangelizing energy.

A second path bidding for our imitation is “sentimental ecumenicity.” This sort of “ecumenicity” is in favor of anything that looks like Christian unity to the extent of over-riding real differences between people. It is devoid of any consideration of the logical bases of unity, but goes along with any and every organizational pattern that has unity as its motto. Badly as we need Christian Unity, what we need most of all is a correct *idea* of the nature of the unity that is Christian.

A third pattern seeking our imitation is to join in the dialectics of “theology.” There is a great debate going on today between neo-orthodox theologians and liberal theologians. But this debate is inconsequential. It is inconsequential by virtue of the terms on which the debate is carried forward. Those terms are that if any idea gets into theology which would resolve the argument, that the idea be thrown out of the debate as being non-theological. Therefore theology can never get an idea from which consequences flow. The debate is good experience in debating, but it is destined to go on forever.

The logical historical development for the Disciples will come about by the method which has characterized our great moments of the past. It is a method which succeeds in bringing the theological to rest for a while, and allowing religion to decide upon some practical procedures. This method is that of searching the contemporary mind for its

fruitful ideas. These ideas may not bear fruit forever, but they always release Christianity from dialectic into action. This is the role which was played for us by the Lockean philosophy at the beginning of the last century. It is the role that was played by the scientific method at the beginning of this century. There is available today a philosophy of religion which can do this task for us in our own day: it can resolve the tensions which orthodox and liberal theology set up between themselves without losing whatever of value is in either of them. This philosophy of religion is sometimes called naturalism, sometimes called organism, and sometimes called process philosophy. It propounds a God who is available to man, who is powerful to redeem, and who deals with us personally. The roots of this philosophy lie in historic Christian experience. It has been described as the first philosophy adequate to do justice to the meanings revealed through Jesus of Nazareth. Its implications for the intellectual and practical life of religion need to be worked out in detail. It is a task tailor-made for the Campbell Institute. We are the one group among the Disciples who will undertake such a task. We need to bring into our company all Disciples who are interested in taking this logical method of our development. It is such men who will save us from imitateness.

The Disciples began at Brush Run as a community church meeting a local situation, but they soon became conscious of a mission to the whole church. Through many discouragements and vicissitudes this interest continues.

The contribution of the Disciples to the ecumenical movement is now their biggest interest. This contribution should be both negative and positive. In a negative way we should protest against the crystallization of medieval Christianity in creed and organization. A new Protestant Catholic Church

offers as many opportunities for the destruction of human liberty as are being found by Roman Catholicism. It is hard for a lot of us to stomach a statement that "Jesus is God." In the matter of organization the success of the congregationally organized churches should demonstrate that one may have brotherhood and effective cooperation in an ecclesiastical organization that does not seek to "govern."

In a more positive way we would seek to indicate the way in which the church is now going through its second great reformation, one far more radical than that envisioned by Martin Luther. We now seek to know the nature of religion and its function in human society. We seek to distinguish between the vastly important interests of modern religion and the trivia of religious interest. In propagation of the former we should generate a devotion that will match that of the original apostles of our holy faith.—ORVIS F. JORDAN.

I am glad to see too, a disposition upon the part of our younger men to come into the arena with their fresh and scholarly contributions. They are, of course, our great hope for the future. I can conceive nothing better for the SCROLL than that a great company of these young men, who have had the opportunities of study in our greatest institutions of learning, make of the SCROLL an even greater forum for the frankest discussion of their own differences, if they have any. If they have none, what has happened, what has gone wrong? Your paragraphs on P. 99 of the April SCROLL are fine and inspiring.

C. M. SHARPE,
Latham Heights, Watervliet, N. Y. R. D. 2.

In the Current issue of The SCROLL you ask for "The logical, historical development of the Disciple teaching for today."

I suggest that "the logical, historical teaching of

the Disciples for today" is just the same as for any day. The basal position of the Disciples is a perennial one. Our simple, single confession of Jesus as the Son of God and our Savior is the same yesterday, today and tomorrow. In that the Campbells started us on our ecumenical, heavenward way. Unfortunately in their effort to be superlatively safe they added a secondary article to this primary credo. They said, "Where the Bible speaks we speak, and where the Bible is silent we are silent."

Now some three hundred thousand of us have made a dogma of this biblical silence. They discovered that the Bible (the New Testament at least) is silent as to instrumental music in Church worship. It is just that. The silence of the New Testament as to instrumental music is a pure accident. The early Christians were poverty stricken. St. Paul carried an offering from his gentile churches to the "poor saints" in Jerusalem." (Romans 15-25). They were under persecution. Under such conditions they could "sing hymns," but they had no instruments of music, and had no occasion to speak of such things. This is the silence that has become a mischievous dogma.

As a child and college boy I read the *American Christian Review*, edited by Benjamin Franklin in Indiana. This periodical is happily defunct as I now assume. Its editor was constantly fighting instrumental music in church services. As a child I caught the infection. I carried that infection with me to Butler College, and defended it in debates with my fellow students till a humorist among them finally posed me with this question: "Bro. Lhamon: If you had in your congregation a man with a full set of false teeth, upper and lower grinders, would you allow him to sing in church?" that suck me. I began to think that that was about the size of the whole contention, and I recovered from the infection,

W. J. LHAMON.

Annual Meeting and Seminar

July 26 to Friday, July 30, 1948

Disciples Divinity House

Monday Evening: Dinner

Address: "The Hopes and Fears of the City Man," Dr. E. W. Burgess, U. of Chicago.

Communion Service: Benjamin F. Burns.

Tuesday Morning: "Our Urbanized World," S. C. Kincheloe.

Afternoon: "The Contribution of the Ecumenical Movement to Christian Unity."

Evening: "Baptist and Disciple Conversation." W. E. Garrison, Chicago, and Paul Allen, Executive Secretary, Chicago Baptist Association, Chicago, Illinois.

Wednesday Morning: "Types of Community and Types of Churches."

Afternoon: Field Trip, "The City the Minister Sees and Knows."

Evening: "Secularism: Real Threat or Bogeyman." Discussion: W. B. Blakemore and David M. Bryan, Chicago.

Thursday Morning: "Religion in the City: Ceremony in Urban Life," I. E. Lunger.

"Religion in the City; Churching the City."

Afternoon: "Religion in the City: Evangelizing the City," "The Christian Philosophy of World Disorder and Re-ordering," Jackson Jarman, Mexico, Mo., and F. N. Gardner, Des Moines, Iowa.

Evening: Dinner

Business Session

The President's Address: C. E. Lemmon, Columbia, Mo.

Friday Morning: "Resources for the Advancement of Christianity."

Afternoon: "Religion and Education in the Local Church," Don. E. Poston, Quindaro Christian Church, Kansas City, Mo.

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The Greatness of Albert Schweitzer

E. S. AMES

This summer, as I was re-reading the Autobiography of Albert Schweitzer, "Out of My Life and Thought," I felt that I was experiencing the clarifying of the great spiritual picture puzzle of our age. The puzzle confronted me in fragments on every side, in books, magazines, discussions, in plans for the union of churches, for the uniting of nations, and for the achievement of peace of mind in individuals. Each fragment was interesting and impressive within itself but obviously incomplete. Every fragment had projections and niches in its contour, as if demanding other pieces to complete itself and to contribute to a larger general design.

The life of Albert Schweitzer is remarkable for the number and diversity of special interests that emerge within it. The earliest of these was music. He began organ lessons at seven and played the pipe organ in the service of his father's church at Günsbach at nine years of age. As his rapid development in early years made clear, he was on the way to the highest success as a pipe organist, and might have become completely absorbed in that interest. Many men would have found that an ample field for their highest ambition.

But as a young college student he added other experiences to the materials he was gathering. These materials were from the fields of history and philosophy. He read Kant, Schopenhauer, Windelband, Zeigler, and others. As evidence that this was not any casual acquaintance with philosophy, it was on the subject of The Religious Philosophy of Kant that he wrote his thesis for the degree of Doctor of Philosophy. While in college he developed original research in the New Testament field and wrote a significant and widely influential treatise on, The Last Supper, involving an original inquiry into the thought world of primitive Christianity. *The Quest*

of the Historical Jesus became one of his most extensive and notable books. These studies might well have indicated the New Testament as his chosen life-time specialization. But by the time this book was ready for the press he had decided to become a medical missionary in Africa! This involved studies in the sciences and medicine requiring seven years more of rigorous training of a quite different order. When he went to register in the medical school, the Dean told him he would have liked best to register him in the Psychiatric Department so extensive and diverse were subjects he had already mastered.

He moved over from the humanities to the sciences, and these sciences he was destined to relate to the humanities (history, literature, philosophy) as important features of the great picture he was forming. "Study of the natural sciences brought me even more than the increase of knowledge I had longed for. It was to me a spiritual experience."

There were still other things that were to have importance in putting together the rich stores of experience already won. These were not given in courses of study but were seemingly miscellaneous odds and ends found along the way, in living with people and institutions. These were the practical lines of religious work including the ever-continuing music. Church services, sermons, pastoral duties, instruction and devotional periods for children, and occasional tasks in other parishes. Numerous social contacts with the great and the humble, visits with old friends, and with new celebrities, now in one language, now in another.

There were times when the urge to keep working over the materials of one or the other of the various piles of building blocks threatened to keep him in the more conventional circles or grooves of some one or two of the academic or professional interests in which he was for the time-being absorbed. His sensitive nature did not easily turn from one important activity to another. "Not to preach any more, not to lecture any more, was for me a great sacrifice, and till I left for Africa I avoided, as far as possible, going past either S. Nicholas' or the University,

because the very sight of the places where I had carried on work which I could never resume was too painful for me. Even today I cannot bear to look at the windows of the second lecture-room to the east of the entrance of the great University building, because it was there that I most often lectured."

The segments of experience gathered from education in public school, in college, in theological seminary, in university and professional training, supply much of the building material for the mysterious picture emerging before our eyes and imagination. Few persons understood or sympathized with his decision to go to Africa to be a physician among the primitive black people. It was not an easy matter for him to persuade the Paris Missionary Society to allow him to go even after all the years of arduous and devoted preparation he had given to fitting himself for it. They feared the critical views of his published New Testament writings would be disturbing. When he assured them that he did not propose to preach or teach, but only to be a doctor among the suffering natives, they accepted him. They permitted him to raise funds to buy the medical equipment and supplies he would need! Thus he added more surprising experiences to the great variety he had amassed, but the puzzle was only deepened rather than clarified.

It was in the midst of his labors in the simple, difficult conditions in the jungles of Africa that Schweitzer himself began to raise most seriously the problem of the nature of Civilization, and of a reasonable World View that might be held consistently with it. Here, then, the various materials so long gathering began to take form and to include in comprehensive outline the wealth and unorganized elements of the fragmentary, piecemeal, and confused world. The deepest rift within the modern world has been for many decades, that between the humanities and the natural sciences. This rift has been particularly deep and sharp where it involved religion. All the ethical and religious values had long been attributed to the literary and emotional

forms identified with the humanities. The scriptures of the Old and New Testaments were the revelation of the divine will and provided the sure way of salvation. The sciences dealt with the material and physical, and were in conflict from the first with the spiritual life of the soul. The great and surprising developments of scientific discoveries and inventions, in many instances, were not in accord with the ancient scriptures, and tended to destroy the faith men had cherished in the reality of the spiritual realm, and of God and his governance of the world. Specialists in the sciences did not depend upon revelation for their discoveries, and had substituted for divine creation the strange doctrine of evolution as an explanation for all the orders of nature from the lowest up through the highest human beings.

Brooding over this conflict within the life-experience, the question arose whether there could be any solving of the problem by approaching it from the standpoint of the nature of the values men seek in civilization. On the one side the sciences had concerned themselves with the outer and material things, while religion and philosophy were engaged in sounding the depths of the inner life which were identified with the spiritual. Philosophy, since the English Enlightenment, had sought for the nature of knowledge and the relation of the knowing self to the objects of sense-perception. These inquiries seemed to be stalled in a separation of the mind and the object which it sought to know. It resulted in a sharp dualism which apparently grew sharper and more impossible of solution the more it was studied. The world of sense-perception, and the world of intellect or thought, appeared to be divorced beyond any hope of reconciliation. But neither side could content itself with the division. The result was a sense of the futility of thought in trying to deal with the real world, and an equal inability of sense experience to penetrate into a realm of reality and certainty.

Descartes endeavored to get at reality through consciousness of the self, but when he said, "I think,

therefore I am," it was found that the statement was merely an abstraction which did not reveal any way out of the self into the real world. Space and time became empty forms of thought which furnished no content for knowledge of the real world or for action within it. On the other hand the world of the senses afforded no certainty. It was beset by illusion and gave rise to confusion. Philosophy ran its long course through Locke, and Hume on one side, with Immanuel Kant on the other, without bridging the distance between sense and thought. Neither the rationalists, romanticists, or realists, were able to get the two sides of experience together with any satisfaction. It was in the middle of the nineteenth century that a new venture was made, when Arthur Schopenhauer opposed the intellectualism of Hegel with the principle of the Will as the significant metaphysical fact of life. *The World as Will and Idea*, was the title of his system. This brought into attention the nature of the self as a dynamic, striving, restless activity, motivated by desire, impulse, and strife, in the struggle to live. To Schopenhauer himself this path led to a pessimistic world-view, but it introduced a new outlook and set going developments which led to a radical change in the conception of the problem of knowledge. The fruits of this revolutionary conception still appear in modern psychology and philosophy. It gave Schweitzer a new clue to his solution of the picture-puzzle on which he had so long worked. He seized upon the fact that Civilization is itself an expression of man's will to live, and that Civilization is the will to live a more and more satisfying life. He struggled for a long time in the toils of pessimism as he pondered over the condition of man and society. Then as he pursued the study of various peoples and cultures, he saw that in some the will-to-live was denied, and in some it was affirmed. In India religions sought to deny or to escape the desire to fulfill the cravings of the will and therefore built up elaborate systems for escape from the world and for suppressing and overcoming the natural desires and impulses. In China and in Greece, on the other

hand, the effort to extend and construct a better life prevailed. Neither system was able to carry out its drive, and faltered in the early stages of its quest. The modern world has followed this direction farther and in more diverse ways. But even here it is still troubled with the idea that the affirmation of the world and of life has led to a materialistic civilization, which does not realize the greatest values of life, the ethical and the spiritual. Schweitzer at this point declares that the failure of the affirmative world-view has been due to its lack of an adequate ethical character. Our civilization has achieved startling success in utilizing its knowledge of nature and methods of procedure, but it has not had a sufficient tempering of its powers through an ethical attitude. Therefore war and strife in many forms have beset our age. He is convinced that the affirmative will to live, the quest for progress, is capable of developing a more satisfying order of life only if it takes up into itself the ethics of Jesus. This means the attitude of love, which is expressed in justice, mercy, and an idealized order of society, in which individuals and society may realize themselves in a growing moral order of strength and peace. The key idea of Schweitzer's solution to the great puzzle is *Reverence for Life*, reverence for all life, for all human beings and for all orders of existence. It is no accident that this solution of the world problem came to him in Africa, or that it came to him on a small steamer, towing an overladen barge, with only natives aboard. "Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, 'Reverence for Life.'" p. 185.

A New Project for the Campbell Institute

I have proposed to several members of the Institute that we give special attention this year to the life and work of Albert Schweitzer. In reply there

have been enthusiastic letters of agreement. Others will appear in later issues of the SCROLL. This common interest will give us all the sense of thinking together on a life which reflects so many of the problems already of deep concern to us. There is a report that Dr. Schweitzer may visit this country during the coming year. A rising tide of world-wide interest in the man, his ideas, and his work, is evident in the books, and articles that center in him. In many ways he is a congenial spirit for Disciples (and all other religious persons) to know. He declares himself non-theological, biblical, philosophical in a sensible way, humanitarian, optimistic in the sense of life-and world-affirming. He is mystical enough for any of us, and he is also scientific and practical. It is hoped members of the Institute will write short papers of discussion and comment on points that specially interest them. E.S.A.

Comments About Dr. Schweitzer

EDGAR DE WITT JONES: I acknowledge an unpayable debt to Dr. Ames for interesting me in Dr. Albert Schweitzer's, "Out of My Life and Thought." I have read it with a growing conviction that here is a book, to which the much abused word "great" can be truthfully applied. Particularly fine and noble is the chapter entitled, "Reverence For Life." No wonder Bishop Barnes of Birmingham calls Dr. Schweitzer "one of the three greatest men in the world."

F. E. DAVISON: I intend to join you in the Schweitzer plan.

ROBERT W. BURNS: I have been interested in Schweitzer since his book on Civilization years ago. Your idea that he is fitted to carry us into a new era is a contrast. What he has is just about a complete opposite to our people. He has a realized culture—we have only a shadowy background. He has daring—we are cautious. He is scholarly—our people are not. He is a supreme master in music—we have not even one good, first class hymn, little vigorous poetry, and next to none of the solid intellectual

achievement which he represents. He better leave the Africans and become a missionary to our people—we need him more.

PAUL HUNTER BECKELHYMER: Albert Schweitzer has for some time been a hero of mine. I drew heavily upon his writing for my thesis at Chicago, particularly on his book, "The Mysticism of Paul." Also in connection with one of John Knox's courses we read another of his works. Just a little over a year ago I read his autobiography, "Out of My Life and Thought," from the library here in Kenton, and it affected me much as it did you. Last Christmas our Doctor gave us a new biography of Schweitzer, "Prophet in the Wilderness," by Hagedorn. Margaret has read it, but I have not as yet. She lent it to the psychiatrist at the Sanitarium, and he read it with great excitement. He discovered that a secondhand book store had several copies of Schweitzer's thesis for his M.D. degree, which is a systematic refutation of all attempts to explain Jesus in terms of abnormal psychology. The Sanitarium promptly placed an order for all of the copies the store had. Incidentally our Doctor is a Roman Catholic. I think that Schweitzer is the most awe-inspiring man in the world. I wrote in a round-robin to Burns, Thomas, Hagberg, Wilkerson, and Rossman shortly after reading Schweitzer's Autobiography that I considered him the greatest man since Jesus Christ.

The Mid-Summer Meeting of the Campbell Institute

C. E. LEMMON, Columbia, Mo.

The Campbell Institute began its second half century with a mid-summer meeting, July 26-30, at the Divinity House of the University of Chicago. The weather was beautiful, the attendance was good, the program excellent, the discussions exciting, and the spirit hopeful. Dr. S. C. Kincheloe had been conducting a six weeks Seminar on the Church in the City which culminated on the same week as the

Institute. This added much to the interest of the program.

Three formal papers of philosophical turn were presented. One by David Bryan, Jackson Blvd. Church of Chicago on "Secularism—Real Threat or Whipping Boy," a paper distinguished by the quiet emphasis of its truth and the clarity of its writing. Dean W. Barnett Blakemore followed with a well balanced consideration of the theme and introduced a lively discussion. Dr. Frank N. Gardner of Drake University presented his paper on "The Christian Philosophy for World Disorder and Re-ordering," erudite in subject matter and Whiteheadian in vocabulary. He held his ground amiably and effectively in the discussion. Dr. W. L. Reese of Drake, recent graduate of the Divinity School, made a thoughtful presentation of "Philosophical Resources for the Advancement of Christianity." This paper indicated the author to be a young man of fine mind and great promise.

A profitable session was spent under the leadership of Dr. W. E. Garrison on recent overtures in the direction of Christian Union, with a Baptist friend discussing the Baptist-Disciple conversations, and a Congregationalist leading in the discussion of the recent Oberlin action of the Congregational-Christian-Evangelical-Reformed merger.

Practical presentations were made on city church work by L. J. Tigner of Peoria, F. W. Weigman of Indianapolis, Lyle V. Newman of Indianapolis, and Robert Thomas, of Maywood, Chicago. The President's address was on "Present Day Problems in The Local Church." Benjamin Burns of Waukegan conducted a Communion Service.

The closing session left little time for a discussion of three good papers on the general theme of "Religion and Education"; D. E. Poston of Kansas City, Kansas, speaking on the local church, Dean Richard Pope of Drury on the Church College, and John E. McCaw of Indianapolis on Student Work.

There is a marked transition in the leadership of the Institute. Many of the distinguished leaders of the first half century are gone. Others could not be

present. Especially missed was Dr. Edward Scribner Ames whose genial person has always been a kind of center around which all things rotated. Because of Mrs. Ames' health he did not feel it wise to leave his summer home in Pentwater. His fine letter was read and received with enthusiasm. Let this be a formal notice of the fact that he was re-elected Editor of the SCROLL. Of the "old timers" Dr. W. E. Garrison and Dr. Orvis Jordan were present. Of course F. E. Davidson, so long a Chicago pastor, was present with his happy spirit, though not quite admitting himself as an "old-timer." Contributing richly to the discussions were Dr. Kincheloe and Dean Blakemore. They attended all the sessions and gave direction and balance to the discussions.

The officers elected were J. J. Van Boskirk president, Charles B. Tupper of Springfield Vice-President, W. Barnett Blakemore recording secretary, Robert Thomas Treasurer, and Benjamin Burns membership secretary. It was pointed out that there are now two regular opportunities for the fellowship of the Institute beside the midsummer meeting, one at the International Convention and another at the time of the Hoover Lectures on Christian Unity.

Perhaps it would be well to emphasize again that there are two erroneous ideas of the Institute which are widely held. The first false notion is that the Institute is made up of a small membership of like minded men all of "liberal" attitudes. The fact is that there are 500 dues paying members of the Institute, drawn from every state of the nation and many mission fields, of various attitudes who believe that it is important to keep this free forum alive and vital. The second misjudgment is that the Institute is interested in ecclesiastical politics in the brotherhood—if such exists. Not a single note of this has been felt in any discussion of the Institute in this or other years.

The members present pledged themselves to give a margin of time to the increase of the membership of the Institute and the widening of its contribution to the intellectual fellowship of its members. With many young men of good education and high intel-

lectual attainments showing their interest the future looks hopeful.

The Annual Meeting

W. BARNETT BLAKEMORE, *Secretary*

The Annual Meeting of the fifty-second year of the Campbell Institute was held at the Disciples Divinity House, Chicago, Illinois, Monday, July 26 through Friday, July 30. Over fifty different members of the Institute were present with an average attendance of thirty at the sessions.

The Meeting began on Monday night with a Communion Service led by Benajamin F. Burns, minister of the First Christian Church, Waukegan, Illinois. The service was held in the Chapel of the Holy Grail. On Tuesday afternoon, Mr. Burns presented a paper on "The Meaning of Ceremony For the City Man." The city man was characterized as subject to a high degree of sensory stimulation and a super abundance of cultural opportunities which lead to a tendency to ward off activities, even religious ceremony. The urban dweller is also a specialist vocationally with a tendency to be a spectator only toward other activities, an attitude heightened by the anonymity and impersonality of the city. He is also used to the psychology of the "hard bargain." The problem of worship for the city man is to discover a ceremony which will penetrate through his inertia, passivity and resistance to the deeper lying levels and to give them expression. But the ceremony must at the same time be such that it interprets, celebrates and elevates the significant aspects of urban existence. Such worship services still remain to be worked out. In the discussion following the paper it was suggested that the Institute might well sponsor a "Workshop on Worship" to be held concurrently with one of its annual meetings.

On Tuesday evening the Institute devoted itself to the problem of Christian Unity. Dr. W. E. Garrison presided and introduced the session by sketch-

ing the two main approaches to union which are being followed today, namely, the ecumenical movement and union movements within Protestantism. The specific presentations of the evening dealt with instances of the latter procedure. Paul G. Allen, Executive Secretary of the Chicago Baptist Association discussed the current Baptist-Disciple conversations. Mr. Allen described the structure of the Northern Baptist Convention, and the varieties of theological viewpoint and attitudes toward union with the Disciples which characterize Baptists at the present time. He prescribed three processes which should be carried to fulfilment before union should come, the education of the constituency of both groups with respect to each other, fraternalization on all levels of brotherhood life, and not merely at the level of convention interchanges, and the development of a concrete plan of union for wide discussion. As an index of the moment when union might occur Mr. Allen suggested the time when the state of mind for the support of the common enterprise will outweigh the totality of sentiment for the separate enterprises. Dr. D. D. Williams, professor of theology of the Federated Theological Faculty reported on the lessons to be learned about unity procedures from his observations of the Oberlin agreement between the Congregational-Christian and Evangelical-Reformed churches. The conversations leading to Oberlin began over fifteen years ago. A committee for concrete proposals was appointed in 1942. Dr. Williams predicted that in any movement for unity between Protestant groups five kinds of reactions are bound to occur. First, all kinds of feelings and emotions come into play, and instinctive and traditional attitudes take on an enormous importance. Secondly, all sorts of economic interests within the groups come into question. Thirdly, the arguments against union will always be strong arguments which cannot be treated casually, and should not be so treated. Fourth, the level

of discussion does not reach to profound questions, but tends to move on the level of "slogans" and stereotyped phrases. Fifthly, the debate goes on in terms of the identities and differences of the existing bodies rather than in terms of the nature of the projected body.

On Wednesday evening, D. M. Bryan, minister, Jackson Boulevard Christian Church, Chicago, and W. B. Blakemore, Dean of the Disciples Divinity House discussed the proposition, "Secularism—Real Threat or Whipping Boy?" Mr. Bryan asserted that we can no longer doubt the destructibility of Western civilization, and indicated as a general condition which is bringing society to a dangerous situation the increased spread of an attitude which considers God and spiritual values unimportant. For these it substitutes a faith in certain great social and political movements of our time. Specifically these include scientism, humanism, democratic materialism and dialectical materialism. Dean Blakemore held that the term "secularism" in contemporary theological discussions has become a catch-all phrase by which a vast variety of unrelated movements are condemned. By virtue of this attitude, said Dean Blakemore, current theology is becoming more and more blind to the real values to be found in the ongoing natural order.

On Thursday morning, Frank N. Gardner, of the faculty of the College of the Bible, Drake University, Des Moines, Iowa, presented a paper on "The Christian Philosophy of World Dis-order and Re-ordering." Mr. Gardner described the present scene in which men are allowed to consider the social problem only in terms of either absolute collectivism or absolute individualism, attitudes which find their philosophical counterpart in the controversy between monism and atomism. Mr. Gardner declared that these are not the only alternatives, and expounded a view which he believes to be closer to reality. Such a view is "organistic" in its under-

standing of the world and society. It understands the role of both human uniqueness and community at the political level. Ethically it calls for the practice of familiar ethics on a universal scale. It results in both an "open society" and an "open self" in which order and freedom are mutually supporting rather than contradictory. In opening his remarks Mr. Gardner remarked, "Greater love hath no man for the Campbell Institute than to cut short a northern Minnesota vacation to attend the annual meeting." The gathered company heartily cheered this sentiment.

On Thursday evening, Dr. C. E. Lemmon, minister, First Christian Church, Columbia, Missouri, gave the presidential address. Speaking more particularly to the younger members present he outlined the problems for the conduct of his own activities which face the typical minister. In respect to parish calling, a qualitative rather than a quantitative criterion was urged; church administration was declared to be an area which the minister cannot afford to neglect; it is necessary for the minister to avoid burying himself in his own local church, but he must also work judiciously to strike a balance with respect to the time he will devote to denominational, inter-denominational and community enterprises; in the midst of this activity the development of good study and reading habits is dependent upon a fundamental love and urge to read.

The Friday morning session began with a presentation by Dr. W. L. Reese, Jr., assistant professor of philosophy at Drake University, on "Philosophical Resources for the Advancement of Christianity." His paper first explored the question of whether there is a method of thought which we can use in finding truth. Dr. Reese asserted that the empirical method is adequate when properly applied, but that our failure in the past has been our restriction of its use to what is called scientific experience. This method, said Dr. Reese, is also the one method which leads us to the truth contained

in both aesthetic and ethical experience, and in the future must be increasingly applied to these areas. Hinting that it is out of these areas that our insights about God come, it was suggested that every man has the right to seek an expression of those insights, provided only that he strives to bring that expression into harmony with his insights from all other types of experience so that ultimately he is presenting a harmonized and not a fragmented view of reality. Dr. Reese declared that in all philosophy there are only two really distinct approaches to the problems of philosophy of religion, those suggested by the classical substance philosophy which reached its peak in the middle ages and those now being worked out by the process philosophy to which such men as Pierce, James, Dewey, Wieman, Ames and Whitehead have contributed.

The final sessions of the annual meeting were devoted to "Religion and Education." Three papers were presented. Donald Poston, minister, Quindaro Christian Church, Kansas City, Kansas, outlined a program for religious education in the local church, stressing the importance of educating our people to the significance of biblical literature and Christian history. Richard M. Pope, Dean of the School of Religion, Drury College, Springfield, Missouri, dealt with the problem of a college community being a witness to faith in Jesus Christ. John E. McCaw, director of Student Work for the United Christian Missionary Society, presented a paper on "Factors in Higher Education Related to a Religious Program for Students." Mr. McCaw designated as the greatest general problem of our campuses the tremendous increase in size which has rapidly changed college experience from a highly personalized to a highly impersonalized experience. The role of religion is to preserve the personalizing and humanizing aspects of the experiences of young people during their college days.

The annual meeting this year was integrated with a seminar on "The Church in the City" conducted

under the auspices of the Disciples Divinity House. Notes on the seminar appear elsewhere in the SCROLL. In former years the Institute has met for only two meals during the annual meeting; this year luncheons and dinners were served in College Hall of the Disciples House throughout the week.

Business meetings of the Institute included election of officers and financial reports. New officers elected included for President, J. J. VanBoskirk, Executive Secretary of the Chicago Disciples Union; for Vice-President, C. B. Tupper, Minister, First Christian Church, Springfield, Illinois, and Benjamin F. Burns, Waukegan, Illinois elected to a newly created office of membership secretary; Re-elected were E. S. Ames, Editor of the SCROLL; Robert Thomas, Maywood, Illinois, treasurer; and W. B. Blakemore, recording secretary. The treasurer reported that publishing and financing the SCROLL during the days of printer's strikes and inflation was a problem which would require all the loyalty, promptness in payment of dues and additional generosity which the Institute members could muster.

The Hopes and Fears of City Men

PROFESSOR E. W. BURGESS, Sociology, U. of C.

The idea of this topic is a new one to me, but a very appropriate one to discuss before a group of ministers. Our fears and hopes vary with the society in which we live: primitive, ancient, frontier, civilian. Religion deals with these matters. An oft heard quotation is: "God made the country; man made the city." This is true to a great degree though man did not intend the city. He still enjoys the country more.

The city as we know it came about because of certain major inventions:

1. The machine-instigating the factory and population density.

2. Discovery of steam power, giving transport, allowing centralization.
3. Steel construction, allowing vertical expansion.
4. Modern means of transport, and making for personal mobility.
5. Motion picture, radio and television, bringing new types of influences.

These factors together give us the "urban way of life."

Fears associated with the urban way of life which distinguish it from rural:

1. Fears of economic insecurity are present to a higher degree than in the country. Without dependency on the land, city man is secure only in his job, or business, or practice. This fear exists not only in terms of sustenance, but also in terms of housing. There is also a lack of provision for good health, especially for the middle class group, and a fear that we are not adequately fed and nourished.

2. Fears of emotional insecurity. Rural life is on an intimate, personal basis. Urban life is external and impersonal. There is a sense of loneliness which comes over the city man. In the village the primary group controls. But the secondary group controls of the city can be equally or more arbitrary than "Mrs. Grundy": getting one's name impersonally in print; the communication of one's credit rating through impersonal business association channels, etc.

3. Fears of social insecurity: feeling of lack of belonging, of being identified with some group; feeling lack of incorporation, the "lost soul" feeling of no purpose or objective—the condition which Durkheim described as *anomic*.

Without power or influence the city man feels that society pushes him around. He is a "standee," a "draftee," an "inductee," an "amputee." This is a new de-nobility into which the individual cannot resist being pushed in terms of some category. City

man becomes the "acted upon" rather than the actor.

4. Fears of spiritual insecurity have been growing with the dissolution of early religious ideas. There is a lack of a sense of spiritual certainties.

5. Fears for the welfare of children.

a. Physical safety. b. Mental development, especially in the face of the impingement of mass types of communication. c. Personal safety.

6. Fears for the stability of the family grow in the face of a divorce rate which has been increasing three per cent per annum since 1865.

7. Fears for mental health are present when one person in every ten is in need of special care for mental ill health.

8. Fear of the destruction of the world. This is not a new fear. The early Christian had it and it appeared again around A.D. 1000. But this fear now has a scientific basis.

With respect to which fears can the Church operate?

1. With respect to economic insecurity there is little that it can do directly.

2. With respect to emotional security there is a great deal that the church can do. It has always been an association of families, and the family is the center of the basis of emotional security.

3. The church is one group that is certainly available for developing the sense of social security. The individual does need to be in a group. It is essential for sound mental hygiene.

4. Spiritual uncertainty. There is a tendency to go to extremes of uncertainty or dogmatism. The church should work for stability and the overcoming of this tendency to fluctuation.

5. The problem of welfare for children varies from area to area of the city. Rooming house, immigrant, slum, skilled working man's, equalitarian and suburban areas present different problems. The church must be aware of its type of area.

6. What appears like family disintegration must be understood as a result of a profound transition in the nature of the American family. Zimmerman has not properly identified this transition when he says that we are moving toward the atomistic family. We are moving from an autocratic, institutional family to a democratic, companionship family. This is a new type of family which holds promise of fulfillment of values for which Christianity has had an especial concern. The puritan family was institutional and autocratic with an emphasis on duty, respect, arranged marriages, etc. The church in the country could be family-centered without thinking about it. The city church can only achieve this condition by developing a strategy.

7. In the area of mental health the great role of the church is preventive and positive.

8. The concern of the church for peace can work for the alleviation of the fear of the destruction of the world.

The Implications of the City for Human Development

PROFESSOR ROBERT HAVIGHURST,
*School of Education and Committee on
Human Development, U. of C.*

I. "The City" means: a. A physical phenomenon.
b. A process of urbanization which has affected all of America, even the most rural sections.

The city offers some advantages: economic advantages coupled with a greater variety of goods and services. Also cultural advantages. It is only when the person has "skimmed the cream" of the city that he can move back to the country and still enjoy the city at the same time.

II. What the city does to personality.

a. Compartmentalization. i. Economic life is

a compartment: the factory is not in the home neighborhood. ii. Cultural life is a compartment; one has to go away from the home to get it. iii. Grouping of people into social and racial areas of relative homogeneity which are quite strictly separated from each other and isolated from other groups. This is segregation and it is not restricted to the black-white barrier. In a small town there can be virtually no segregation because no one group is large enough to establish its own section providing exclusive shops, schools, recreational and amusement facilities, etc.

b. Depersonalization. People are strangers and do not know each other personally, not even in the same apartment building. This immediately weakens social control because one can easily do things that he would be ashamed to do if his friends saw it, but is not ashamed if only strangers see it. The individual can do anything short of what will bring in the police. Therefore moral control is increasingly a matter of internal control. Morality increasingly depends on conscience. The idea that there was a strong New England "conscience" may be wrong because in old New England there were very great external pressures operating on the individual. We do not know whether there was really a strong inner conscience in Puritanism, only that there was a stern morality.

c. Secularization.

1. Tendency to get along without organized, institutional religion. The church becomes pushed to the edges of life.

2. Decreasing hold of churches on people at lower levels of society. The proportion of the unchurched increases down the socio-economic scale and the greater proportion and numbers of the unchurched at the lower levels makes it possible for churches of a certain type (Pentecostal, Church of God, etc.,) to grow very rapidly.

3. Churches get out of touch with the community. Is this because the church refuses to become secular? No! It happens because the church wants to hold to its traditional type of secularization in the face of a change in the community. It is willing to continue the kind of relationship it established with the secular society of the last century, but not willing to continue the process in new terms in this century.

4. The family-centered church is tending to disappear. Can we have churches which are not families? Can there really be a church of individuals? There are only a few of these. There is a question about the future of the church in non-family areas. It may be that the church is no longer essential to the success of the family, and that we may discover the family to be essential to the church.

III. Human problems of the City. What can the church do about them?

1. Development of amicable relations between cultural groups. Both American and religious ideals are at stake here.

2. Loneliness. The problem is particularly acute for single people both young and old. There are sections of the cities where loneliness reaches a peak—areas where many old people living on pensions and in single rooms are waiting only to die. In the same area there are often many young people for whom there is no constructive help. Most of them move into such an area, and in a few months either go back home or begin to give in to unwholesome pressures.

3. The church can work on the problem of equipping conscience to bolster the moral controls jeopardized by urban impersonality and the possibilities of living incognito.

4. Health and living conditions. For immense numbers of people the standard of living is terribly poor; housing and diet are both bad.

5. Social mobility is not a bad thing but it does create certain problems. The churches have to help their people ascend the ladder.

IV. Problems of the Church's own inner life.

1. "Shared experience" has to be the sharing of those experiences that can be satisfying to all the types of people involved. The discovering of kinds of experience that can be shared satisfactorily by different types of people requires skill and artistry. Not all shared experiences *per se* will be satisfying to all. Some such experiences may be punishments to some. The skill required of the minister is to discover those experiences for his people that can be shared with constructive satisfaction.

2. "Formalism" in religion is likely to be the beginning of days of evil.

C. A. Cooley says that it is the beginning of secularization and marks the beginning of the end of the original enthusiasm.

Church in an industrialized Society

VICTOR OBENHAUS,

Federated Theological Faculty, U. of C.

A. Five points with respect to the contemporary scene in regard to religion and social issues.

1. The leadership in great social questions has passed from the churches.

a. In race relations not the church but the C.I.O. is in the lead.

b. In tension areas, secular groups are showing the lead, notably since the period beginning about 1938.

2. Yet there is evidence in the nation of a desire to discover a religious solution to the issues of our times.

3. At the same time Protestantism is seeking to recover its balance with respect to social influence, notably through the Pittsburgh Conference

and the preceding and succeeding "white papers" of the Federal Council. The problem is that of discovering anew a synthesis of religion and sociology. Actually we have just now come back to the point where American sociology began sixty years ago with the work of Small, Elwood, Ross, etc., who paralleled the Social Gospel Movement which was giving another form of expression to the same basic concern.

4. At the present time in the English scene the top leaders of labor are still churchmen (e.g. Sir Stafford Cripps.) Top leadership is still calling for a Christian orientation though this is missing on the lower levels.

5. In the American scene the relation between religion and labor seems to be restricted to almost esoteric groups, e.g. the Religion in Labor Foundation.

B. The significance of the Pittsburgh Conference findings is that they do represent predominantly lay thinking and reflect a freshness and freedom from both theological and economic dogmatisms. Summarized these findings are:

1. General principles:

a. God is the source and sustainer of life.

b. Love is the proper basis of relationship.

c. All men are members of the community of God.

d. Man is endowed with moral freedom.

e. Though in the image of God, man is a sinner.

f. Man is a responsible agent.

g. The Christian community must seek a society in which redemptive love may be expressed.

II. Economic principles.

a. Every man has a right and duty to share in the world's work.

b. Production should be for necessary and desirable consumption.

c. Property is trusteeship under God.

d. There should be a good income for a family.

e. Profits are defensible only when properly distributed.

f. Economic groups must not contravene the welfare of the community.

People — Places — Events

F. E. DAVISON

Pentwater, Michigan, had long been a place in my vocabulary but like the Holy Land I had not been quite sure whether it was located on earth or in celestial lands. I had known it only as the summer home of the Ames', the Willetts, the Campbells and others. Across the years I had thought of it as a sort of "saints rest" where those of us of less learning and much less saintliness should not enter.

Several summers ago while vacationing in Michigan I suggested to Mrs. D. that we take the long drive up the East coast of Lake Michigan and at least look over into the Promised Land. It was easy to locate the little town of Pentwater but not so easy to find the 'hill of the Lord.' While we did not spend forty years in that wilderness we did explore several drives before we found the right one. By faith we drove across the valley on dry land and up the hill as far as possible. Here we discovered some garages bearing familiar names but no houses were in sight. We were about to turn back to the land of onions and garlic when we discovered a Jacob's ladder carved out of the ground and the trees and we decided that this ladder must lead to the haven of rest. Our labors were rewarded for at the top of the hill we found the lovely summer home of Dr. and Mrs. Edward Scribner Ames.

We had intended to make a social call of twenty minutes and then be on our way but we were informed that quick glances at this spot were not allowed. Orders were handed out commanding us to bring in our nighties and tooth brushes because

we were to be prisoners in this "Castle of Delight" for the next ten hours.

What a view greeted us from that high point as we sat watching a glorious sunset with the lake boats silhouetted against the western sky. Even more glorious was the privilege of spending the evening with our good friends, the Ames'. The good Doctor showed us trees without number he had planted by his own labors. In the fire place was wood which had been cut by Dr. Ames and Dr. George Campbell operating the cross-cut saw. In fact I discovered that evening that this preacher-philosopher - educator - writer - administrator - poet was also an expert woodsman, a delightful host, an acceptable dish-washer, and a corking good Chinese-checker player.

It was easy to see how spending his summers on this beauty spot watching the sunsets and contemplating upon the handiwork of the eternal would condition Dr. Ames to write a friendly letter to God — in fact it was like writing to his next door neighbor. One glance down those 300 steps (more or less) which led from the house to the beach must have suggested that he also write some plain words to the devil.

Dr. and Mrs. Ames not only live on a high hill. They have a high place in the heart's affection of literally thousands of people scattered all over the world. I have not always agreed with Dr. Ames (it has never seemed to worry him that I disagreed) but I have deeply appreciated his friendship. He has at times provoked me — to good works. His counsel has always been wise and sympathetic.

As these lines are being written I envision this matchless couple sitting at their picture-window in their love nest looking toward the western sky. This scene is made more beautiful by the memory of what they mean to so many of us. May God give to them many more summers on the hills of Pentwater.

Experiment In Adult Education

JAMES W. CARTY, Oklahoma City

On September 1, First Christian Church of Oklahoma City commences a new program of advanced adult education. Called to the newly created post of minister of adult education, Rev. Don Sheridan will conduct elective, week-day courses in religion, philosophy, literature and culture. Thus a church which has in the past oriented its ministry around youth now assumes a twin focus of concentration, the adult. Increased hope for influencing the present, through modification of adults' opinion and behavior parallels past and continuing hope of directing the future's course through a Christian moulding of young folk.

Sponsored by the Women's Council, independent groups of laymen and various church school classes, a series of eleven courses is scheduled for the coming year. To be presented to teachers and other laymen, the ten courses exclusively devoted to religious subjects include: What Did Jesus Think?; Adventuring in New Translations; Johannine Literature; Mind and Spirit of Paul; Protestantism in World of Today; Preparation for Gospel; Christian Faith and Contemporary Affairs; Christian Faith and Artist; Great Men of Centuries; and, Meaning of Church Membership.

Having been endorsed by the Great Books Institute of the University of Chicago, Rev. Don Sheridan, associate minister, will devote one weekly session to Great Books Material.

A graduate of Hiram College in Ohio and College of Bible, Don Sheridan served with First Christian Church of Bartlesville, Oklahoma, for thirteen years, 1933-1946, and for briefer periods with the East Side Christian Church, Pittsburgh, and the *Daily Oklahoman* (newspaper).

Special Committee of the Board of Education

This committee was appointed at the annual meeting of the Board of Higher Education in April, 1948, to study the proper undertakings of the Board in the years following the Crusade. The Chairman of the Committee is President W. H. Cramblet, and the Secretary, Dr. Henry N. Sherwood.

The committee feels that the time for recognition of and emphasis on the values and purposes of higher education among Disciples of Christ is now. The committee makes the following recommendations:

1. Beginning with Education Day in January, 1949, and continuing through the year in District and State Conventions and at the International Convention, publicity be given to the place of higher education in the life of the Church and the dependence of all other undertakings upon its product.

2. The secretary of the Board of Higher Education make arrangements for a section of the Exhibit Hall at the 1949 Cincinnati International Convention for the various institutions and agencies of Higher Education and that space be reserved by the institutions through his office.

3. One day of the International Convention be known as Christian Higher Education Day, and the program for this day be developed at least in consultation with representatives of the Board of Higher Education.

4. The Board of Higher Education to encourage and assist in the development and circulation of materials for use by the Board and its affiliated institutions.

5. The Board to cooperate with the Crusade staff to secure a period of emphasis of the Cause of Christian Higher Education by church leaders, officers, and staff of other church boards and agencies, pastors and church workers similar to that carried on

for Evangelism, Stewardship, City Country Church, etc., literature to be prepared and distributed by the Crusade office, including a carefully prepared presentation in the Crusade, etc.

6. The development of a scholarship program on a Brotherhood basis to supplement the scholarship programs of affiliated institutions and to aid in the training program of personnel for other agencies and services.

7. Promotion of the Cause of Christian Higher Education on a Brotherhood-wide basis in cooperation with area promotion by affiliated institutions.

8. The development of additional financial resources for the Board of Higher Education preferably within, but within or outside of Unified Promotion.

By Fear or Faith

HUNTER BECKELHYMER, Kenton, Ohio

How much easier life would be if we knew what were coming next. If we knew what the future would bring, we could prepare for it more adequately. But we don't know, and we cannot know. Even the next hour is hidden from us. To be sure, coming events cast their shadows before. To be sure, some things in life are inevitable—such as growing up, growing old, and dying. So in some measure we all can, and do, prepare for things to come.

But most of the things we face are neither predictable nor inevitable. They are unknown, and as yet undetermined. This means that the preparations we make now, in the dark, determine in large part what our futures shall be.

We have only two choices: to live by our fears or by our faith—by our suspicions or by our hopes.

If we live by our fears and suspicions, we shall be miserable. We shall waste ourselves girding for battles we do not have to fight. And no matter how furiously we hedge against what the future may bring, our preparations will never seem to us ade-

quate. Fear grants no peace to those who live by her; and suspicion deprives us of countless allies.

To live by faith is different. One who trusts his fellow men usually finds them trustworthy. Not always, but more so than the fearful man supposes. In fact, our faith in others works to make them worthy of our trust. And so by faith we give substance to things hoped for, and find evidence of things unseen.

To trust in *God* is always to "live at the east window of divine surprise." "Whoso draws nigh to God one step through doubtings dim, God will advance a mile in blazing light to him." Faith is not lack of doubt, but lack of fear. To bestow Himself, God does not ask that we be sure, but only that we be expectant, willing, and unafraid.

To live by faith, then, is to take one step in the dark. That is all. Fear must see a way ahead, and then trembles to move at all. Faith takes one step and finds that it can see the next.

The future, though unknown, is full of God's great certainties — certainties that our fears will not let us see. Faith cannot see them either, but moves toward them nonetheless. And moving toward them, faith shows us certainty everywhere — in us, around us, and above us.

When Jesus said, "O ye of little faith," it was not anger but pity in his voice. And if our fears fashion our deeds, we are of all men most to be pitied. But when blind men made their way through darkness to Jesus, seeking light, he touched their eyes and said, "According to your faith be it unto you." And straightway their eyes were opened.

Delivered by Hunter Beckelhymmer as a devotional meditation over radio Station WRFD (Worthington, Ohio) in May 1948.

The editor writes with a will,
And the printer does better still;
He believes what the editor tells,
Of the joyous New Year bells,
When bills will be no more!

Theology's Scylla and Charybdis

by OLIVER READ WHITLEY

"The history of philosophy," William James tells us, "is to a great extent that of a certain clash of human temperaments . . . He (the philosopher) trusts his temperament. Wanting a universe that suits it, he believes in any representation of the universe that does suit it. He feels men of opposite temper to be out of key with the world's character."¹

¹ PRAGMATISM, pp. 6-7.

Amidst the battles of theological and intellectual schools that have been raging in the past few decades, this paragraph from James has often seemed like a kind of white flag being timidly raised above the tops of the trenches. This is especially true with respect to the controversy between liberalism and neo-orthodoxy.

As one whose college training was definitely in the liberal tradition, but who has been exposed to the influence of neo-orthodoxy in various ways, I wonder if a recognition of the part temperament plays in such matters would not help to clear away some of the smoke that surrounds the battlefield. Myron T. Hopper, in his thoughtful article on neo-orthodoxy, insists that it was born "out of the despair and disillusionment which followed World War I, and has gained adherents as a result of the frustrations and insecurities which preceded the second World War."² This is a common complaint about

² "Reflections on Neo-orthodoxy," COLLEGE OF THE BIBLE QUAR., p. 27.

neo-orthodoxy. On the other hand, we find a passage like the following in one of Reinhold Niebuhr's books. "The effort of the modern church to correct the limitations of the orthodox church toward the political order has resulted, on the whole, in the substitution of sentimental illusions for the enervating pessimism of orthodoxy."³ That is a com-

³ AN INTERPRETATION OF CHRISTIAN ETHICS, p. 169.

mon complaint about liberalism. The liberals say that neo-orthodoxy is a result of frustration and dis-

appointed hopes; the neo-orthodox say that liberalism is the product of sentimental illusions. But are not both of these criticisms based upon the *genetic fallacy*? You cannot discredit a view by pointing to its antecedents.

One cannot reduce all the points made in this debate to caricature; there are genuine arguments and objections on both sides. But a good deal of the discussion is wide of the mark because the target at which it is aimed is not clear. Mr. Hopper, for example, tells us that he finds it amusing that persons "who claim to have an authority for testing truth which transcends man's experience (are) at such variance with respect to what the truth is."⁴

⁴ *op. cit.*, p. 19.

But no thinkers, however closely they may agree on the tests for truth, have ever entirely agreed upon any really important issues. The liberals, trained in the techniques and attitudes of experimental science, make much of the fact that tentativeness and the willingness to suspend judgment are the proper approach to knowledge. One can readily agree to that; but have we really accomplished so much when we make suspension of judgment a virtue. Is the spectacle of thinkers who claim to have an absolute test of truth disagreeing as to what that truth is any more amusing than the spectacle of thinkers who claim only relative tests of truth being unable to act because they cannot decide for sure what they ought to do? Somehow the need for middle-ground is apparent.

(To be continued)

Letter from Professor Bower: I shall be teaching the entire (coming) year in the University of Kentucky. The coming of Marx as the second full-time man in the Department of Philosophy and Religion releases me from my course in the autumn quarter in Transylvania.

Apropos of the Supreme Court Decision re Week Day Religious Education, the Department of Education of Kentucky is setting up a program for the discovery and development of moral and spiritual

values in education for the entire school system of Kentucky. The Department in concurrence with the University has asked me to serve as chairman of the Committee of Advisors, and I have accepted. We have held two meetings and have worked out a philosophy and steps of procedure. The latter consist of a conference of superintendents and teachers at the University this summer, pilot experiment schools, a workshop next summer based on the pilot experience, working out of guides and resource materials, an approach to the School of Education of the University and the Teacher Colleges regarding the introduction of seminars in this field as an integral part of the teacher training program of the state. We are planning to approach the General Board of Education for a sizable grant for a first-class experiment, since this is now a national issue and Kentucky is the first state to enter upon such a program, since the Supreme Court decision. It looks significant. So you see I am as busy as a retired professor should be. The University has asked me to stay on teaching as long as I can make it across town.

Treasurer's Page

ROBERT A. THOMAS, *Treasurer*

Our bank balance is \$73.84, but we still owe the printer for one issue of the SCROLL. That means we are about fifty dollars in the hole.

The Treasurer's woes
Would be transfused
If all you Joes
Would send some dues.

Increased costs of printing have given the treasurer plenty of "woes" during the past year. They can only be met during this coming year by all the members paying up on time and by increasing the size of the Institute. As always, dues are due and payable as of the beginning of our fiscal year, July 1.

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Studies in Albert Schweitzer: II

E. S. AMES

The life of Albert Schweitzer requires, and will repay, careful and prolonged study. Our Disciple friend, Emory Ross, is the Treasurer of the Albert Schweitzer Fellowship of America. His address is 156 Fifth Avenue, New York. Dr. Ross wrote to me on October 5: "Your letter of September 28th regarding your new and deeper interest in Schweitzer's work was one of the very welcome things I found on my return from three months in Europe. . . . I'm very happy that you're going to write a series of articles for THE SCROLL. . . . A letter last week from Schweitzer gives no indication at all of when he will be coming to Europe."

We have at hand numerous books Schweitzer has written, and there is a growing literature of books, pamphlets, and articles about him. The first book by him, to become familiar to many of us, is his autobiography, *Out of My Life and Thought*, published by Holts in 1933. I have recently read *Prophet in the Wilderness*, by Hermann Hagedorn. This is the work of a well known poet and biographer, and is as fascinating as a novel. It might be the best book to begin with. I have also read with deepening interest, *The Albert Schweitzer Anthology*. The next volume I have begun is *Albert Schweitzer, The Man and His Mind*, by George Seaver (Harpers). After that will come *The Challenge of Schweitzer*, which is a searching, critical examination of this man and his ideas by John Middleton Murry, published last July by Jason Press, 7 Noel St., London, W. E.

It is surprising to find many ideas and attitudes in Schweitzer's mind so much in keeping with those familiar in the teaching of the Disciples of Christ.

He began with the New Testament and carried on his inquiries in this field when, at eighteen years of age, he entered Strasburg University, and elected to read theology and philosophy. The study which fascinated him most was that of the synoptic Gospels. This was carried on under the famous scholar, H. J. Holtzmann, who established the theory that the Gospel of Mark is the oldest. But Schweitzer was even then an independent student. He felt free to follow his own questioning mind and to try out new theories as they occurred to him. It had been so from his childhood, and the following observations at eight years of age are cited by his biographers as hints of his questioning spirit. "What did the parents of Jesus do, I asked myself, with the gold and other valuables that they got from the Wise Men from the East? How could they have been poor after that? And that the Wise Men should never have troubled themselves again about the Child Jesus was to me incomprehensible. The absence, too, of any record of the Shepherds of Bethlehem becoming disciples, gave me a severe shock." When, in 1894 he began his year of compulsory military service, he went off to manoeuvres with a Greek Testament in his haversack, and when he found any little free time, he spent it on problems that arose in reading the New Testament. (This is an illustration of life-long habit of having reading or writing under way to which he would turn when the pressures of practical tasks could be laid aside, whether those tasks were in pastoral work, hospital duties, clearing the jungle, or living in a concentration camp as a prisoner of war.) One of these problems was as to how the activities of Jesus can be understood wholly from Mark. "In Matthew X the mission of the Twelve is narrated. In the discourse with which he sends them out Jesus tells them that they will almost immediately have to undergo severe persecution. But they suffer nothing of the kind." Another puzzle: "The

bare text compelled me to assume that Jesus really announced persecutions for the disciples and, as a sequel to them, the immediate appearance of the celestial Son of Man, and that his announcement was shown by subsequent events to be wrong. But how came He to entertain such an expectation?" It was because he accepted the "late-Jewish Messianic expectation in all its externality. . . . But he fills it with his own powerful ethical spirit." "Within the Messianic hopes which his hearers carry in their hearts, he kindles the fire of an ethical faith. . . . Further than this, the religion of love taught by Jesus has been freed from any dogmatism which clung to it, by the disappearance of the late-Jewish eschatological world-view."

As I understand him, Schweitzer sees the religion of Jesus released from traditional dogmas by being freed from the old eschatology which looked for the sudden end of the world and the appearance of the Messiah with the new celestial order. The religion of love carries no dogmas with it. Faith in that religion of love is enough, but that faith must include action loving service. This was dramatically illustrated when Schweitzer, after the long years of his strenuous preparation in so many fields and in medicine, offered his services to the Paris Missionary Society to go as a medical missionary to Africa. They requested him to appear before their board for a theological examination. This he declined to do on the ground that Jesus had required nothing of his disciples except the will to follow him. Schweitzer assured them that he only wanted to go to Africa as a doctor and that on everything else he would be "as mute as a fish." In all fairness, however, it should be said that it was not long before he was allowed to preach in his simple, practical way to the natives who were at once drawn to him by his many services of skillful kindness.

It is not to be thought that Schweitzer treated

lightly the perplexity and disturbance which arose for many pious people from his interpretations of the religion of Jesus. He was deeply troubled by the fact that this new knowledge in the realm of history would mean difficulty for Christian piety. But he comforted himself with the words of Paul: "We can do nothing against the truth, but for the truth." He thought Christian truth has not always been allowed its rights. Whenever it caused embarrassment it has been evaded or twisted or suppressed. "In what a condition we find ourselves today merely because in the earliest Christian period writings were allowed to appear, bearing quite falsely the names of apostles, in order to give greater authority to the ideas put forth in them!" This was the universal custom of antiquity and it has made it hard to deal with the history of earlier Christianity on account of "its sins against the truth in history." Jesus presented his religion of love as part of a world-view which expected a speedy end of the world. "Clothed in the ideas in which He announced it, we cannot make it our own; we must clothe it in those of our modern world-view."

The key to the understanding of all of Schweitzer's thoughts is that love of life is the supreme thing. *Reverence for life* was the solving word that came to him as he wrestled with the perplexities which faced him as he sought to find his way on an errand of mercy upstream on the Ogowe river with his black companions. At the same time he was seeking his way through the puzzles of human life for all men. From that moment he held to Reverence for life—all life—as his answer to the enigma concerning the meaning of life.

After long, searching studies of the life of Jesus, with all the aids of the highest scholarship, he came to believe that the historical Jesus is not important, but rather the spirit that goes forth from him. To have the spirit of Jesus is to have

the true knowledge of Him. We experience God in our lives as will-to-live. This is the profoundest characteristic of every living thing. All creatures struggle for food and drink, for shelter, for mates, for satisfaction and for growth. They do this in their lowliest stages, and all the way up through the disciplines and experiences to maturity and to self-consciousness. That is good which contributes to enlargement and fulfillment of hungers and needs. That is bad which destroys, defeats, cripples or thwarts this process of growth. By the very nature of the will-to-live it goes forward in cooperation and mutual aid. Whoever has reverence for life seeks to further life, and to overcome whatever hinders it. Thus the teaching of Jesus is the expression of the love of life itself and of the will to further life everywhere. "To be glad instruments of God's love in this imperfect world is the service to which men are called."

This is the real explanation of Schweitzer going to give his life as a doctor in Africa. He felt obligated to do what he could to relieve the sufferings of the natives with the best skill that modern science, medicine, and surgery had afforded him. He was not deterred by the fact that he had to beg funds from his friends to buy equipment of medicine, instruments, and the aid of helpers for his work. He even kept up his pipe-organ practice, without an organ! to enable him to go back to the musical centers of Europe and Scandinavia where he could gather funds by his music to carry on his hospital down in the jungle. No one has ever questioned the purity of his motives in turning away from all the great achievements he had made by the time he was thirty years of age, and then giving seven years more of intense study to the sciences leading to a medical degree, in order to carry out his resolve, his vow, to go to Africa to be the "glad instrument" of God's love. When he writes of his struggles, hardships and difficulties in getting un-

disciplined natives to work or to take responsibility for crops, tools, buildings, or themselves, he does not sit down in self-pity or threaten to quit. One precious line in the record of his hospital shows a touch of fleeting frailty that only enhances the sense of greatness one feels in this remarkable man. One day, he says, in my despair, I threw myself into a chair in the consulting-room and groaned out: "What a blockhead I was to come out here to doctor savages like these!" Whereupon Joseph (a native helper) quietly remarked: "Yes, Doctor, here on earth you are a great blockhead, but not in heaven."

One does not go far in following the mind of this saintly scholar until it is apparent that here is no ordinary interpretation and commentary on the teaching of Jesus. Since 1900 his writings have been recognized as of first importance by specialists in whose fields his writings have appeared. But he does not satisfy many of them. He does not agree with the conservatives except in reading the accounts of events as they are found in the text. The "liberals" are criticized by him because they too easily use metaphors and symbols to get over the difficult literal spots. The theologians trouble him most because they read into the scriptures their theological views. "Obstructive erudition is the special prerogative of theology, in which even at the present day, a truly marvelous scholarship often serves only to blind the eyes to elementary truths." Organized institutional life today whether in politics, social life or religion, endeavors to induce the individual to accept the convictions those institutions keep ready for him. "Any man who thinks for himself and at the same time is spiritually free, is to them something inconvenient and even uncanny. He does not offer sufficient guarantee that he will merge himself in their organization in the way they wish."

Schweitzer is a mystic, but that word only has

the merit of declaring that knowledge, in the ordinary sense, is not our guide in vital religion. This is illustrated by a passage which suggests how we come to know Christ. "Only as we keep His commandments, only as we seek to do his will, only as we enter in our infinitesimal degree into the fellowship of his sufferings—only thus shall we ever come to learn in our own experience, as an unutterable secret, Who He is." Or in these words: "So to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

The Ordination of John Norton Williams

Mr. John Norton Williams, a graduate of Transylvania College and a student in the Disciples Divinity House, was ordained to the Christian ministry by the Central-Woodward Christian Church, Detroit, Michigan, on the evening of Sunday, October 10, 1948.

The church was full for the service, the congregation including many members of other churches who had come to represent a variety of community interests, to express their affection for Mr. Williams and his family, and to rejoice with the ordaining membership upon the rich meanings present in the ordination of one of their own young men. The spiritual significance of the event was heightened by the fact that the candidate's father, Mr. David H. Williams, Jr., is the architect of Central-Woodward Church, and of many other churches and important public buildings in the city of Detroit.

Greetings upon the occasion were given by Dr.

W. H. Hudson, President of the Congregation; by Willis R. Jones, representing Transylvania College; by Dean W. B. Blakemore for the Disciples Divinity House. Rev. Court O. Adams, President of the State Board of Disciples of Christ, and the Rev. G. Merrill Lenox of the Detroit Council of Churches brought greetings from their organizations. By great good fortune, W. H. Edwards, missionary of the Central-Woodward Church to Africa was able to be present to bring greetings from the mission field. Mr. Edwards' own son, Donald, grew up in the Detroit church and was also educated at the Disciples Divinity House.

The Ordination Sermon on "The Lure of the High Calling" was preached by Dr. Edgar DeWitt Jones under whose ministry Mr. Williams' decision for Christian service was made. The ordination charge was given by Dean Blakemore of the Disciples Divinity House. Following the response of the candidate, the ordination vows were read by Dr. Perry E. Gresham, minister of the Central-Woodward Church. The entire eldership of the church was present for the laying on of hands during the Ordination Prayer by Dr. Jones.

The service was arranged by Dr. Gresham. Those who attended recognized that every aspect and resource of this great church had been brought into the celebration of this event, and felt the spiritual surge which uplifted the congregation as they dedicated themselves anew in this high moment in the life of one of their own members.

Statement by the Candidate

JOHN NORTON WILLIAMS

Today as never before the world faces a crisis, the outcome of which could mean the total destruction of civilization as we know it. The factors which go to make up this crisis are directly related to the progress which mankind has made in search for

Ultimate Truth. In a very real sense the means by which man has nurtured his progress have defeated the ends for which he strives. Hamlet said, "The time is out of joint O cursed spite, That ever I was born to set it right!" These lines characterize the predicament of modern man. They could be the thought of every conscientious Christian. Christianity requires the self-dedication of all who profess its teachings. No man can rightly bear the name of the Christ who is not conscious of the shortcoming of our civilization and willing to sacrifice personal gain for the achievement of the kingdom of God.

Realizing the condition of our world situation, man must ever strive to inculcate the ideals of Christian living in the minds and hearts of his fellow men. The Christian ethic can be effectively incorporated in any of the aspects of the secular world. On January 19th 1944, at the request of Dr. Edgar DeWitt Jones I wrote the following letter:

"To everyone comes a passionate yearning to serve his fellow man. Some find this yearning fulfilled in the world of business, some through law, medicine, or the pastoral ministry. In the latter field I feel best prepared to serve. The ministry to me means complete submission of myself to the will of my Lord. It means a chance to serve God through serving man.

"The ministry requires the facing of new and different tasks daily. In order to cope with its various phases a great deal of experience is necessary. Thus, it is an ever increasing circle of knowledge. In this circle I can truly be happy as here I can exercise my talents as spoken of in the Bible. The ministry means everything to me . . . a chance to investigate the spiritual realm of God."

The sentiments of this letter are still mine. I have grown to find that the ministry involves a good deal more than this but substantially I remain unchanged in my attitude. Now more than ever I am convinced that the only real and lasting peace the

world may hope to embrace will come through Christianity. When mankind will rest its case upon Jesus' prescription for abundant life we can pass from beyond the shadow of a doubt into the sunshine of faith, hope and love. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. Armed with these commandments I am entering the ministry of Jesus Christ. To the fulfillment of these commandments I am dedicating my life.

I am not insensitive to the immensity of my task. Perhaps I am an idealist, "a dreamer of dreams." So be it! No force on this earth can shake my faith in the essential goodness of human nature. Often the forces of evil have dissuaded the forces of good. The results of our folly are glaring realities in this troubled world. Man has tried to live by self-direction to a fruitless end. The essence of our self-conceit has brought us to naught but strife and despair. The time has come for man to yield to his God, to recognize "God's design and man's disorder." It shall be my bounden duty as a minister of the Gospel of Jesus Christ to bring people to this recognition. Further, it shall be my purpose to instill into the hearts of men the great tradition of the Church Catholic, to give them an awareness of what the faith has meant to mankind throughout the ages. The slow, steady stream of Christian faith and morality is the very basis of our relationship to the New Testament Church. We cannot successfully sever this relationship and remain Christian. We cannot undermine that which has been held as sacred and holy throughout the Christian tradition. The Lord of history abideth still, "His kingdom is forever." His goodness, His Mercy, and His grace are freely offered to us. It shall be my most earnest intention to bring men and women to accept this grace, to profess their belief on the teachings of

Jesus of Nazareth, to understand intelligently the atonement which he has made for us and for our salvation. Upon my convictions in the redemptive power of God's love I take my stand as a servant of Christ Jesus.

As a minister in this communion known as the Disciples of Christ, it shall be my obligation to ever uphold the unitive vision of its founders, Thomas and Alexander Cambell, Barton W. Stone and Walter Scott. To the realization of a united Church I dedicate all of the powers at my disposal. Further, it shall be my constant purpose to ever cooperate with all of the efforts of our brotherhood directed towards the inculcation of this spirit of unity in purpose, into the hearts and minds of men and women. Through the support of our missionary society, our educational institutions, and our publishing houses, the unitive process which is the expressed reason for our being, is made articulate. Giving a full measure of devotion to these agents of a Church, united in spirit and purpose, it is my hope that I shall give some material assistance to the ideal of our brotherhood.

Thus, my purpose in selecting the ministry as my vocation, is based upon a conviction that by so doing, I shall be contributing to a cause that transcends the human scene that I may be contributing to that House not made with hands, eternal in the heavens. Man must be made to feel the greatness of God, the freedom of His truth, the power of His Church, the beneficence of His grace. If I can bring men to such an awareness, it is my belief that my services shall not have been rendered in vain.

Charge to the candidate by DR. W. BARNETT BLAKE-MORE, JR., Dean, Disciples Divinity House of the University of Chicago

John Norton Williams, you are the son of an architect and a builder of churches. I ask you to set as the goal of your life to become worthy of a place beside your father. It is being given him in

his lifetime to express our Christian faith through one medium. It is to be given to you tonight to express it through another medium. Fundamentally your work is the same. I charge you to become like him a master workman, to be apprenticed to your chosen craft and like him to gird it with a true discipline.

Make yours a resourceful ministry. Make it resourceful not in the sense of sheer ingenuity, of turning in upon your own imagination to see what you can find there, but by filling your mind with the great heritage of Christianity which is its true resource. Just as this building was informed by a treasure of the ages so your own work must be shaped by a legacy of history. I charge you to study the Scriptures, to make your own the great hymns through which men have sung their praise, to explore the worship of the generations and the library of prayer which has been dedicated to God. Especially should you enter into the lives of the Saints for therein you will discover the architecture of the soul. Make all these the men of your counsel so that your own life may be enriched and your ministry full of resource.

Make yours a reasonable ministry. What clarity of design is to a building reasonableness is to thought. There are some buildings that say what they mean and mean what they say. Let your ministry be one in which men are brought directly before the face of God. Do not confuse your guidance of them by the insertion of any strange and diverting interests of your own or by any personal whims, but let the lines by which you bring them to the altar of God and the vista which you give them of His kingdom be clear and straight and easy for their following.

David H. Williams, Jr., father of the candidate, is the architect of the Central-Woodward Christian Church, Detroit, Michigan, in which the service was held, and of other distinguished churches and public buildings in Detroit.

Make yours a liberating ministry. Two hundred years ago one of the philosophers of democracy said, "Man is born free: he is everywhere in chains." Man is still in chains. He is bound down not so much by external things as by the condition of his own mind. He is caught in his fears, caught in his prides, captured by anxieties, and the complications of his own life and spirit. He is dwelling within a shell which closes down upon him. Men can be liberated only as they are moved out of the place in which they stand. A great building can do this for men. As they come into it they are lifted beyond themselves, their spirits are transported into another scene, the chains that have held them break or loosen and they find themselves drawn out into freedom. I charge you to so build your ministry that it will move men beyond the little circle of bondage on to the plane of liberty.

I pray that you will make yours a popular ministry. I do not mean that I pray that your ministry will be popular in the usual sense of external successes. I pray rather that it will have popularity in the sense that it is at the disposal of any man to decide whether his ministry will be popular—whether it shall be a ministry for a few, for the select group, for an elite, or whether it shall be a ministry for all and any who are in need. If I am not mistaken the term "members" is an architectural as well as an ecclesiastical term. I have heard architects speak of engaged members and free standing members. I trust that you will find in your congregations members who are deeply engaged in their love of Jesus Christ and members who can freely stand upon convictions that have become their own. I have heard too that in a building there are open members and closed members. I trust that you will minister to all kinds of members, and especially that yours will be an open ministry. There is no body of men who can come to you and ordain you into the ecumenical church for there is no church now exist-

ing which has made itself worthy to give you such an ordination. But there is nothing which can prevent you from exercising an ecumenical ministry. If your ministry is open to any man without regard to race or color, without regard to creed or condition of his life and circumstances, yours will be an ecumenical ministry. In this way it is open to you to engage in the building of the One Great Church. John, I charge you to enter upon the work of building the church. Those of us who are already at the task need and want your help. Come and join us and let us hear your word.

The Meaning of This Waste

G. CURTIS JONES, *Richmond, Virginia,*
Seventh Street Church

“To what purpose is this waste?” (Matthew 26:8)

In ancient Rome, forty gladiators confessed their Christian faith. Promptly the emperor commanded them to recant. Any evidence of disobedience or disloyalty would mean exile. The gladiators chose Christ. The official mandate was carried out and the homeless cross-bearers were marched to a wilderness of hunger and cold. Their exit, however, was not without drama. They left the Roman guard singing “Forty wrestlers for Christ. Ask of him the victory, and claim for him the crown.” As they sallied forth, presently one gladiator returned, trembling with fear, rescinded his position, and asked to be restored to the familiar kingdom. The guard asked if he were the only one who wished to come back. The answer was “yes.” Whereupon the guard, under conviction, and with masculine emotion, exchanged clothing with the traitor, shouting “By the gods, I will have thy place.” He joined the heroic company of the thirty-nine and they went on their way singing “Forty wrestlers, wrestling for Christ. Ask of him the victory, and

claim for him the crown.”

As we approach this historic occasion, we are conscious of a magnificent cloud of witnesses, wrestlers for Christ, gladiators of God. They have labored and we have entered into their labors with love.

As Disciples, we are remembering sixty-eight souls who under the revolutionary and provocative preaching of the venerable Thomas Campbell, here in the First Baptist Church, February 1832, banded together to form what they conceived to be a more liberal, democratic and evangelistic church. The first recorded meeting of the new congregation was held in the home of Joel B. Bragg, the first of April 1832. The new congregation met in the city hall, the first Sunday in May, 1832. Richmond in those days was a very different city from what it is today. The population aggregated some 17,000 people. There were only eleven churches in town. We can but hear them singing, “Wrestlers for Christ. Ask of him the victory, and claim for him the crown.” Through the initiative of this small colony of consecrated people, a plot of ground was purchased, priced at \$3,000.00, on Eleventh Street, between Broad and Marshall. On March 24, 1833 the first meeting was held in the new red brick building which they had constructed and which bore the name of Sycamore Christian Church. This active and friendly fellowship continued to grow and to worship in their newly established church home until the sale of the property in 1870. The church building brought \$15,000.00 and the parsonage \$8,000.00. This represented their total cash assets.

On June 3, 1870 a contract for a new lot at the corner of Seventh and Grace Streets was signed, in the amount of \$13,500.00. Within about three years, and after a terrifically arduous struggle, on the first Sunday in May, 1873 a beautiful gothic

stone structure was dedicated, costing some \$75,000.00. Brother J. Z. Tyler was the first pastor of Seventh Street. In searching for an appropriate text for the occasion, he selected these words from the 26th chapter of Matthew's Gospel: "To what purpose is this waste?"

Doubtless some felt the transition from Sycamore to Seventh Street unwarranted. Thus the young minister, aged 24, destined to become a great preacher, scholar and author, reached into the heart of the gospel for an ever-recurring text. It tells of an incident worth repeating. Jesus was visiting with Simon the Leper in Bethany. While he sat at meat, there came a woman bearing an alabaster box of precious and costly perfume, and poured it on the Master's head. When the disciples saw it, they asked: "To what purpose is this waste?" Jesus, sensing their feeling, answered simply, "Ye have the poor always with you, but me ye have not always." Professor Bruce says, "Christ's death was a breaking of an alabaster box for us; one's life should be a breaking of an alabaster box for Him." In the finest sense of the phrase, the Church is that body of believers who truly break the alabaster box of generosity, love and Christian service. However, the question from the ancient disciples reflects the secular attitude. The world has very little imagination when it comes to spiritual investments. People are forever asking, "To what purpose is this waste?"

If there were any in 1873 who questioned the wisdom of the Sycamore sacrifice, forthcoming experiences were soon to justify the move. There were 480 members in Seventh Street when Brother Tyler became its pastor. Consider for a moment the remarkable sacrifice and faith of that early congregation.

The Civil War was just seven years removed. Richmond was poor. There were not more than

fifteen families in the entire congregation who owned their homes. Out of their cash assets of \$23,000.00 they wisely invested more than half of it for a new site. They had one loan for \$20,000.00; another for \$5,000.00; on which they paid 10% interest. In those struggling years, their annual interest was \$2,000.00. There were days when Mr. Tyler was compelled to walk the streets of the city, asking whomsoever he met for money to save the church. What a man of God! Yet despite a burdensome debt, the church was then, as now, missionary and evangelistic. They gave more than \$500.00 a year to missions and to the relief of the poor during that period of poverty. The first pastor declared, "There were additions at practically every service." What, to the man on the street, appeared to be an unwarranted waste to the members of the sanctuary and to history was a demonstration of wonderful faith. If the congregation in 1873, so poor, yet so faithful, could venture enthusiastically on one of the largest building programs of our people on the Atlantic Coast, how heartened we should be, in our relative wealth, to lay hold of the task now before us!

Those early days were also rainbowed with humor. For example, the renowned Isaac Errett visited Seventh Street during the opening months of Tyler's pastorate. Errett made a strong appeal for money. Dr. Tyler declares he felt like the Apostle Peter, "Silver and gold have I none, but such as I have, give I thee . . ." He whispered his financial condition to Dr. Errett, indicating his willingness to hold revival services and to give the money received therefrom to the building fund. So Isaac Errett placed J. Z. Tyler on the would-be public block, reiterated the proposition, and heard cries from several congregations. Gethsemane Church started with \$25.00. Painfully the amount was increased until Tyler was temporarily sold to Norfolk for a meeting at \$150.00. There he met the great

E. T. Powell, the result of which led to the formation of the Norfolk work.

Seventh Street Christian Church has enjoyed a prominent place in the city. The congregation has been wonderfully blessed with a galaxy of great spiritual leaders, not the least among them being our beloved pastor emeritus, Dr. F. W. Burnham. The church pioneered in many programs which we now take for granted. For instance, the first graded Sunday School of any denomination in Richmond was at Seventh Street. The first teachers' training school was held there. The first electric church sign stood at the corner of Seventh and Grace Streets. It was the first church in Richmond to use a motion picture machine in its teaching program. Seventh Street was the first protestant church in Richmond to welcome a Jewish Rabbi to its pulpit. The congregation actively led in organizing a juvenile relations court.

Consider the evangelistic record of Seventh Street in this interim. Disciples have always been evangelistic. As a people we feel that individuals must be sought for the sanctuary even as they are sought for other purposes. We have not always been zealous. Sometimes the evangelistic passion of a struggling church excels the spirit of a well-established, beautifully housed congregation. For instance, our mission work in Africa in the last ten years has proportionately excelled our American work. Our African work has grown at the rate of 121%, while American Disciples in the last decade have increased at the rate of only 20%.

The evangelistic spirit of our beloved church is growing. Because of your efforts, ninety-eight new persons have been added to the fellowship of the church since being in this schoolhouse. Because of your cooperation, one hundred and one new scholars have been added to the Sunday School. Through your loyalty and care as a people, seventy-five souls

have affiliated with the church in the last ten months. Not for twenty-five years has Seventh Street excelled this evangelistic record.

Someone else may be asking "What about the spirit of stewardship in the church?" Seventh Street has always been a generous church, but never more so than now. You have increased the current budget. You are seeing to it that the church will have a "Living Link" missionary next year. You provide a pulpit of the air. Because of the dedication of the congregation, the building fund was augmented by \$45,000.00 last December, an amount which parallels approximately the old mortgage.

There were 48,895,658 world casualties. Of this number, 1,135,000 were Americans. To what purpose this waste?

Americans spend more for cigarettes than they give to churches. What is the meaning of this waste? For every dollar given to churches and charities in America, four dollars are spent on liquor. What is the meaning of this waste?

Americans invest less than 2 cents out of every dollar for religion and 30 cents for luxury and non-essentials. What is the meaning of this waste? The obvious waste of the world means that the church must be an ever-increasing force and witness in our world.

Notes

The Campbell Institute is said to have had a fine "midnight session" at the San Francisco Convention.

The Treasurer's Page is missing from this issue. Let us hope this means that every member has paid dues since July 1, and that all is well. Copies of the September number may be had for prospective readers. They say it is one of the best!

The Disciplines of Liberty

ROBERT A. THOMAS, Maywood, Ill.

There is a great concern in our modern world for "liberty." One hears the term used by politicians, religionists, patriots, newspaper editors, labor union leaders, business men and professors. It often happens that they are extolling the praises of liberty and criticising the chains of restraint which either have been placed upon them or are about to be. The interest in liberty is a real interest of the people of this country, particularly, and of many other nations in the world. We have come to see that it is understood in a great many different ways, and that whatever we mean by it is not so easily established or maintained as once we thought.

It seems to me that much of the talk about liberty is based on an erroneous and partial understanding of the text. For the great majority of citizens, whether church people or not, liberty means doing whatever you like; the less restraint the more liberty; the fewer laws the better. It means freedom to be licentious, self-seeking at the expense of others, concerned only with our own interests.

This is true of many industrialists who bewail the loss of liberty in the passing of the old "laissez faire" capitalism which put no restraints on their selfishness nor their power. It is true, also, of some modern labor leaders who speak of liberty for the working man in terms of dollars and cents to be achieved at the expense of everything and everyone else. It is true of politicians who are likely to repeal the Hatch Act because it inhibits their freedom. Many of them are shouting about liberty in the form of "states rights," which seems to mean that each state has the right to adopt any law it regards as being to its own interest, even at the expense of all the rest of the nation.

Churches of the free, congregationally-organized

variety, especially, are concerned about liberty. In our own Brotherhood there are numerous churches which seem to believe that the liberty of the gospel and "freedom in Christ" is doing whatever they want to do when they want to do it, regardless of the concerns of the larger group. And this is true of Protestantism generally. We have made some progress on the road to ecumenicity, but there is still a long way to travel and the main reason is that we are all concerned to protect our "liberties"—these invariably being interpreted in selfish terms.

But liberty can never mean merely the absence of restraints, because men live in society. They are social animals. They dwell together in communities both large and small, but they always dwell together. The social system, even the most primitive one, demands that restraints be placed upon individuals so that the self-interest of one may not be allowed to cause the whole to suffer. Because we are children of society there must be agreed-upon restraints. We call these statements "laws," when they become part of the accepted behavior of the group, but they are socially constructed—they have developed from the will of the people and they depend upon this common will for their maintenance.

Real liberty is not to be defined as absence of restraint, but rather freedom from restrictions, both outward and inward, that keep us from doing what we ought to do and could do as sons of God. From its beginning the Christian religion has been much interested in liberty. It broke through the crust of the legalism of Judaism in its founder, and further emphasized the values of freedom in the person of its great missionary to the Gentiles—Paul of Tarsus. The whole legalistic system of religion received a jolt from which it never recovered, for the basic principle became clear in Jesus and the early Disciples that freedom and

liberty, in whatever realm of life is meant, rest finally upon the spirit of the people.

To the Corinthians Paul wrote, “. . . where the spirit of the Lord is, there is liberty.” And to the Galatians he wrote, “. . . ye have been called unto liberty. . . .” that is, freedom from the bondage of the law. But he hastened on to say that this freedom could not be maintained if it was used except “by love to serve one another.” Earl Marlatt has recognized the importance of this element of Paul in this simple poem:

Paul

He found life a pattern
Woven by the law
And men colorless threads in the fabric;
Save one,
Whose face shone
While jagged stones carved the last darkness,
And Another,
Whose light and voice
Illumined a desert road.
Thereafter,
Frail but unafraid,
He journeyed into the dawn—
Tearing the pattern to shreds
To free souls
From the tyranny of the dark.

Real liberty, the freedom from restrictions that keep us from doing what we ought to do and what we could do as sons of God, is worth having. It is worth striving for. It is worth defending. But it depends upon certain disciplines which have been for the most part strangely absent from our midst, and sadly lacking in our speech.

1. The first is the self-discipline required for a broad tolerance and sympathetic understanding of others. It takes self-restraint to understand others! No one so intent on his own story that he can't possibly hear another's can understand him. How many of us are willing to curb our own desire to speak in order to listen to what the other fellow

has to say? The psychiatrists say people are hungry for a chance to express themselves, to talk to someone who will just listen. All the popular books on "how to win friends and influence people" speak of the importance of listening.

Now, if liberty is to be developed and maintained, it is absolutely essential that some such self-restraint be developed. The great preacher Channing said:

"The spirit of liberty is not, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that anyone, whether high or low, should be wronged or trampled underfoot."

That kind of spirit is not cultivated by those who are sure of their own positions in political theory, economic theory and theological doctrines—sure, that is, to the extent they are certain they are right and everyone else is wrong. Very often a political debate is not a debate at all, but a re-hashing of the prejudices and convictions of each party, and that's about all we have come to expect. And so we deal with our theological ideas. So few of us are willing to listen with sympathy and understanding, feeling that the other fellow has as much right to our attention, our intelligent hearing as he has to ours. The liberty of one must be the liberty of all.

There is a point, however, where this broad tolerance for varieties of opinions and convictions and practices ceases. It is my practice to draw that line at the point of intolerance. There is no value, nor point, nor future in the tolerance of intolerance. This should be clear without much elaboration. One cannot be tolerant of a political system that, were it in power, would not be tolerant of your opinions and your attitudes. One cannot be tolerant of a religious system of which the same thing is true. Tolerance ends only at the point of intolerance. It is the genius of the American nation

that it has brought together many people of many kinds of attitudes in religion and politics and economics and welded them together in the conviction that each has his rights of belief and expression. Not only does each have his rights, but the very welfare of the country and the future of the world depends on this exciting inter-change of attitudes and ideas and convictions. Our country is a better place because of the variety and richness of its varied traditions and experiences.

The first discipline of liberty, therefore, is the self-discipline required for a broad tolerance and sympathetic understanding of others—people of various national origins, church affiliations, political convictions, economic and social theory.

2. A second discipline of liberty is the discipline of critical evaluation of this great variety of ideas, convictions, experiences. This means an educated and intelligent population, as well as one that is genuinely sympathetic and understanding. Someone has said, "Knowledge is the price of liberty." Liberty cannot exist in the midst of ignorance.

The habit of questioning, doubting and wondering is a good habit; one that will promote the advance of true liberty. The questing spirit is the religious spirit, and it is absolutely essential if the liberties we cherish in the other areas of life are to be maintained.

This is the opposite of the dogmatic attitude toward life. There are both religious and political groups which do not believe the people need to know the facts, nor be informed as to a variety of possible choices, nor that it would be good for them if it was done. Such an attitude always results in a hierarchical religion with human authorities who claim to be the only authorities able to interpret the truths of God. If there is only one interpreter then there is only one truth. This system is stoutly defended even in the modern world and the democratic state in which we live. The dogmatic atti-

tude in religion goes further. It believes that all there is to teaching religion is imparting certain facts. A hundred years of this kind of religious education in our Sunday Schools ought to have taught us that that is not enough. What is necessary is the creation of those attitudes, those habits of questing, wondering and searching that will enable our children and young people in later years to grow into the knowledge of the truth that is in God. It is failure to inculcate such attitudes and habits (in part, at least) that has led to the great neglect of the church even by those who have received training within its walls.

Religion is a growing, developing, changing thing—just as all the rest of life. God is still speaking. He is still creating. The voice of the ages is an important voice, but it is not the only voice of God. Let us make sure that we attempt with the best of our ability to lead our boys and girls and young people into creative attitudes and habits of thinking about religion and religious problems, so that the future will find them growing into the truth of God, able to consider different avenues, different possibilities, and make the best choices (which are not always the ones we made a generation ago). Liberty, both in religion and in social life, depends on this ability of the populace in general to consider and decide between a variety of possibilities.

3. A third discipline of liberty is the discipline of accepting personal responsibility. It is not enough that various possibilities be considered in a kind of detached, objective fashion. The way must be chosen. Personal decisions have to be made. Commitments must be given. Now, people in the modern world evade responsibilities in every possible way. We charge heredity and environment with everything that happens. We develop a kind of fatalistic determinism about life. "What will happen, will happen, and nothing can be done about it." It is becoming the fashion for us to seriously

limit the control we have over our own lives. Oscar Ameringer puts it this way:

“Except that I inherited certain characteristics from an unknown number of unknown ancestors, was deeply influenced by persons most of whom were dead before I was born, and shaped by circumstances over which I had no control, I am a self-made man.”

There are many others who would say the same sort of thing—half-cynical, and half-humorous, but the biography of Ameringer or of any other individual leaves the strong impression that whether in success or failure the element of self-making was indubitably there. Life does not consist in what heredity and environment do to us, but in what we make out of what they do to us. Professor William Hocking says that:

“. . . of all the animals it is man in whom heredity counts for least, and conscious building forces for the most. Consider that his infancy is longest, his instincts least fixed, his brain most unfinished at birth, his powers of habit-making and habit-changing most marked . . . and it becomes clear that in every way nature, as a prescriptive power, has provided in him for her own displacement. . . . Other creatures nature could largely finish: the human creature must finish himself.

We are not entirely molded by circumstances and the past. We have an element of freedom, an opportunity to make choices, that marks us off as human beings. That makes us responsible. It makes it possible for us to make some change in the world because we have lived and lived the *way* we lived. It gives meaning to the life process and hope for the future Kingdom of God.

Now, if liberty is to be established and maintained it is necessary for every individual in a free society to make his choices honestly and sincerely and take responsibility for them. It is required of him that he determine his path and then that he follow it. It means we must not let others make

our decisions for us, that we must never dodge the important choices, that we must lay our shoulders to the wheel.

In the social scene we are apt to say that this is foolish. "My voice," or "my vote" or "my opinion" doesn't make any difference in the great mass of voices and opinions and votes. "What's one opinion, more or less?" And it is always difficult to see our relation to the whole when it is so far removed and so abstract. It is not difficult, however, to see what a difference it makes in a church when individual members make choices, accept responsibilities, commit their lives and stay with their commitments. That makes a great church no matter what the size of its membership. On the other hand, only a few half-hearted, weak and vacillating persons; men on the church board who are not willing to think their own thoughts, decide how they stand on various issues, accept responsibility so far as the various tasks of the church are concerned—only a few of these can make it appear everywhere that no one in the church really cares, that it is a weak and dying institution.

The kind of free church we represent may lose its liberty in two ways. First the church may act as if no other church was involved in its decisions. It may act as selfishly as if Christ never lived. It may be as dogmatic and authoritarian as the Roman Church. Such a church has lost its liberty, and it has endangered the liberty of all the rest.

Second, a church may lose its liberty because its people fail to take responsibility for carrying on its work. A majority of the members may depend on a minority to give the money necessary to operate the church. They may also depend on the minority to take the other responsibilities that must be assumed if that church is to exist. When the people of the church are unwilling to shoulder their responsibilities as Christians, individually, that church is on the road downhill.

People — Places — Events

F. E. DAVISON

The event was a summer chautauqua; the place was Rushville, Indiana; the time was the summer of 1913; and the person was Dr. Herbert L. Willett. I was a student in Butler college and pastor of a village church near Rushville. Word came to our village that Dr. Herbert L. Willett was the Sunday afternoon lecturer at the Rushville chautauqua.

Only once before had I seen Dr. Willett and most of what I had read about him in my (then) favorite religious journal had been anything but complimentary. One of the farmers in my church suggested that a group of us attend the chautauqua that afternoon. I debated in my mind whether I should expose the members of my church to this "dangerous" character. I decided they were all of age so I kept my mouth shut and with a dozen other men made my way to Rushville.

The pavillion was packed with people and the weather was hot. The sides of the pavillion were open so that people could come and go at will. At the appointed hour two men came to the platform. One was "Cy" Yocum then pastor of the Rushville Christian Church and the other was Dr. Willett. Both men were dressed in spotless white and all my life I have wanted a suit that would make me look as handsome as those two men looked.

In splendid fashion Mr. Yocum introduced the speaker of the afternoon and announced that his subject was "The Man of Nazareth." With musical tones and matchless phrases Dr. Willett began to paint the picture of the background and the life of Jesus. Before five minutes had passed my farmer friends were leaning on the seat in front of them and their ears and mouths were open.

Dr. Willett spoke for an hour and a quarter and for the first hour he never moved out of his tracks or made a gesture and yet I never saw a person

leave that pavillion. When he had finished a spell over the audience caused everyone to be lost in wonder, love and praise. If ever Jesus was lifted up with winsome and drawing power it was that afternoon.

On the way home my friends could talk of nothing other than the wonderful message and the great messenger. To go back to their own church that night and listen to a stumbling student preacher must have been a real test of Christian loyalty.

That night when I got on an interurban train to go back to Indianapolis I saw Dr. Willett sitting near the front of the car. I sat down several seats back of him and wondered if I dare go up and speak to this learned professor from the University of Chicago. I decided to do it because I wanted to express appreciation of the afternoon message and if possible ask the man some questions. He received me as warmly as if I had been the king of England and insisted that I sit down by him. He began at once to inquire about my church and my college work. When we reached our destination I realized that he had kept me talking about myself when I really wanted to know more about him and his knowledge of the gospel. From that time on until the day of his death I had the feeling that he was one of my best friends. Of course, there were thousands of others who had the same feeling toward this wonderful personality. In his prime Dr. Willett was the greatest platform speaker I have ever heard but what is more important he was the finest Christian gentleman I have ever been privileged to meet. My life is richer because I have been privileged to sit at the feet of this master teacher.

John Milton wrote, "Give me liberty to know, to think, to believe, and to utter freely, according to conscience, above all other liberties." Everyone wants these liberties, but we are not always willing to do what is necessary to have them.

The Open Ministry

by W. B. BLAKEMORE, JR.,

Dean, Disciples Divinity House, Chicago, Illinois

Our grandfathers in the faith declared for open communion. Our fathers in the faith declared for open membership. We must declare for the open ministry. "Open ministry" is not a new practice; it is a new term. The advantage of the term is that it clarifies what we have been trying to do, the ideal of pastoral practice. The term can also help us toward Christian unity.

An open ministry is one which is open to all and any who are in need. It is a ministry exercised in defiance of all sectarian and denominational definitions of the constituency of one's parish. It is a non-denominational concept, because it says that the pastor may put his services at the disposal of any man without regard to creed or color, nationality or race, physical or socio-economic condition, even without regard to church membership or lack of it. There is nothing to prevent any minister among the Disciples of Christ from exercising the open ministry. I doubt whether there is any denomination which would prevent its clergy from the exercise of such a ministry. The moment a man begins to exercise an open ministry he creates an exemplification of the united church. There is no official body on earth which can ordain a minister to the ecumenical church. But only a man's own attitudes can prevent him from serving an ecumenical flock.

In ecumenical circles there is at present a good deal of talk about "recognizing each other's ministry." In one sense, such conversations are an aid toward the structural consolidation of the ecumenical church. But in another way the idea of "recognizing" another man's ministry is presumptuous. If a fellow minister is already freely ministering to all and any who come to him in need, there is no

point in recognizing his denominational ministry. He is already fully engaged in a non-denominational ministry, and the flock he gathers naturally constitutes an exemplification of the ecumenical church. If I "recognize" his ministry, it can only mean that I have awakened to the quality and scope of what he is doing. Whatever the ecumenical church may be, it will be constituted of its exemplifications in local congregations. Where the ministry of that congregation is an open ministry, the ecumenical church is already exemplified.

The Institute at San Francisco

J. J. VAN BOSKIRK, *Pres.*

A lively meeting of the Campbell Institute was held in connection with the International Convention of the Disciples in San Francisco September 28, 1948. More than 150 members and friends crowded into a room in the Whitcomb Hotel to participate in a discussion of the subject: "How Did Disciple Tradition Fare at Amsterdam?". The meeting followed the evening session of the Convention at which time the formal reports of four of those who represented the Disciples in the First Assembly of the World Council of Churches were heard. Lin D. Cartwright, Hampton Adams, and George Walker Buckner, Jr. spoke to the subject. They were agreed that each denomination should and must surrender some of its prized traditions for the sake of practical unity; however, the Disciples' traditions fared better than most.

Among those attending the meeting were three others who had gone to Amsterdam: M. E. Sadler, O. W. McCully and Ira W. Langston. These men made interesting contributions.

A proposed second meeting which would have discussed the question: "Should Baptists and Disciples Unite?" failed to materialize. Future meet-

ings of the Institute should consider both these topics. All the public statements tend to be highly favorable both to the World Council and a Baptist-Disciple merger, and that is doubtless as it should be. However, it is felt that a forum should be provided in which difficulties may be fairly and intelligently faced. As matters now stand, men who have searching questions to ask, particularly concerning a merger with the Baptists, hesitate to voice them for fear of being misunderstood.

Notes

We suggest that ministers find out what books the public Library in your town has by Albert Schweitzer, and about him, and encourage your parishioners to read them.

Robert Sala is just back from Berlin and is teaching history at Drake. He says Sterling Brown and family expect to be back in the U.S.A. by Christmas.

Sam Freeman is moving from Little Rock, Ark., to East Orange, N. J. Louis Deer goes from Granite City, Ill. to Little Rock. Roy O'Brien is located at Palo Alto, Cal., and Cromwell Cleveland goes to Newport News, Va.

Raphael Miller has advanced the Christian-Evangelist in the seven years he has been Editor, and Lin Cartwright will carry it forward in the same good spirit and tempo.

Stephen J. Corey writes: I have just read the September SCROLL. I think it is the best in recent months. I have especially enjoyed the discussions about Dr. Schweitzer. It is good to have such a great character before us for study and emulation during the year.

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Studies in Schweitzer III

E. S. AMES

In the last two issues of THE SCROLL I have tried to indicate something of the character and greatness of the genius of Albert Schweitzer. The word "genius" should be used sparingly and only when it is applied to an extraordinary man whose actual achievements justify it. All the reviewers and commentators I have read, even those who disagree with some of his ideas, rate him in the top class of great men. He makes no great claims for himself unless it be by the deeds he has done and the spirit he has shown. Often he mentions the fact that the most any of us human beings can do is but an infinitesimal item in face of what is needed and of what is possible. His own strength and energy and capacity for concentrated work, with little sleep or rest, are amazingly beyond the average man. This was true of him as a student in high school and college, and continues to the present day in his hospital in Africa. Another mark of genius is his ability to go to the heart of any subject he studies and to expound it with fresh insight and understanding. His monumental works are, *The Quest of the Historical Jesus*, on *Paul and his Interpreters*, volumes on *J. S. Bach*, *Christianity and the Religions of the World*, *The Religious Philosophy of Kant*, *Indian Thought and Its Development*, and the big works on, *Civilization and Ethics*. Besides these are numerous biographical works and accounts of his hospital and of the African forest and stories of the natives. Besides these are the records of his prodigious labors at the organ, with his travels, concerts and lectures at the great European universities, including the famous Gifford lectures at Edinburgh, and the Hibbert Lectures at Oxford.

The general subject I have chosen for this paper is, The Present State of Civilization and the Answer. Schweitzer thinks our civilization is bankrupt and near collapse. His chief reason for this view is that our civilization has lost its ethic, and therefore has no direction and no vital inspiration. The Eighteenth Century Renaissance of the Enlightenment, or Aufklärung, offered a hope but this was not understood or appreciated in Europe, and the clear break it made with Medievalism was not maintained and its promise was not fulfilled. The real spirit of the enlightenment was its new emphasis on the rights and resources of human nature, and the possibility of furthering human welfare. Schweitzer says: "The religion of the eighteenth century undertook a great work of reform. It waged war against superstition and ignorance. It obtained recognition for humanity in the eyes of the law. Torture was abolished, first in Prussia in the year 1740 through a cabinet order of Frederick the Great. It was demanded of the individual that he should place himself at the service of the community. English emigrants formulated in America for the first time the rights of man. The idea of humanity began to gain in significance. People dared to grasp the thought that lasting peace must reign on earth. Kant wrote a book on Everlasting Peace (1795) and in it represented the thought that even politics must submit to the principles of ethics. Finally, an achievement which the spirit of the eighteenth century brought about in the nineteenth century, came the abolition of slavery." (Anthology. p. 214.)

One of the most impressive characteristics of Schweitzer is his grasp of world history and his courage in presenting his analysis and estimate of it. He regards the world-view of a period or a people as the most important thing in the significance of that period. In his studies of the religions of mankind he holds that those which have come to any self-consciousness of themselves differ most

radically in their attitudes toward life, that is, whether they are pessimistic or optimistic. Earliest religions are naive and without critical analysis of themselves. They move at the level of custom and are beset by superstitions, magic and the authority of priests. It is a prevailing trait of Oriental religions, like those of India, that they are negative and escapist toward this world, and toward the quest for happiness and contentment. Their dominant mood is the denial of the will-to-live, and their ideal is a state of serenity achieved by suppressing natural desires and the glittering appeal of material goods and worldly comforts. They seek inward peace by refusing to be imposed upon by the deceptive allurements of wealth and pleasure, and by turning their attention to mysteries of spiritual realities, to the mystical realities reached through contemplation and pure thought. This quest is aided by cultivation of special exercises, as in forms of worship, pilgrimages to shrines, "holy" places, and their saints. This is what Schweitzer calls world-negation and life-negation. This was the attitude of primitive Christianity, and this attitude continued through the Middle Ages. Interest was concentrated on a supersensible world.

It was the Renaissance that made the break with the early and Medieval negation of the world and of life. "The Renaissance," says Schweitzer, proclaims its rejection of the world and life negating world-view of the Middle Ages. And an ethical character is given to this new world- and life-affirmation by its taking over from Christianity the ethic of love taught by Jesus." This ethic of activity is strong enough to throw off the world-view of life and world negation in which it arose, to unite itself with the new world-and life-affirmation, and thereby to reach the ideal of realizing a spiritual and ethical world within the natural world." "As a result of the Renaissance and the spiritual and religious movements bound up with

it, men have entered on a new relation to themselves and to the world, and this has aroused in them a need to create by their own activities spiritual and material values which shall help to a higher development of individuals and mankind."

"It is on his will to material progress, acting in union with the will to ethical progress, that the foundations of modern civilization are being laid." Schweitzer sees some signs of this combination of material and ethical progress in Zarathustra and in China, but Zarathustran civilization in Persia was blotted out by Islam, and in China the same promise was throttled by the pressure of European ideas and problems, and by confusion wrought in the country's political and economic conditions. The tragedy being enacted in modern Europe is that the bonds originally existing between the material and ethical are becoming slack and broken. "The result that we are coming to is that European humanity is being guided by a will-to-progress that has become merely external and has lost its bearings."

Schweitzer asks himself how this could come about? How could the affirmation that was originally ethical become non-ethical. His answer is that it was not really founded on thought. It was noble and enthusiastic but not deep. It was a matter of feeling and experience and not of proof. But when Schweitzer tried to supply the thinking necessary to the reconciliation of world affirmation and ethical affirmation he was sorely baffled. He says that "for months on end he sought the answer until that memorable evening, September 1915, on the Ogocue river, making his way up stream 160 miles to attend the sick wife of a missionary. He says: "Slowly we crept upstream, laboriously feeling—it was the dry season—for the channels between the sandbanks. Lost in thought I sat on the deck of the barge, struggling to find the elementary and universal conception of the ethical which I had not

discovered in any philosophy. Sheet after sheet I covered with disconnected sentences, merely to keep myself concentrated on the problem. Late on the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, 'Reverence for Life.' The iron door had yielded: the path in the thicket had become visible. Now I had found my way to the idea in which world- and life-affirmation and ethics are contained side by side.

There is always a danger in hitting upon a simple formula or phrase which seems to answer all questions at once, and depending upon it as a panacea. There can be no question that Schweitzer took this phrase, Reverence for Life, as the answer to earnest and wide-ranging search he had made through the New Testament, theology, philosophy, and the world religions, and his own great labors of love. He makes it inclusive of sympathy, pity, justice and mercy. But he also insists that thinking is indispensable to significant reverence for life. By "thinking" he does not mean formal or logical thought. He might be better understood if he said imagination is necessary. He finds modern philosophy has become too technical, too much occupied with problems of epistemology and dialectics. It is lacking in the warmth of real living problems. Sometimes he puts the contrast very sharply between the two. Logical thought about the nature of the universe cannot reach an ethic. . . . The more it is logical and consistent, the less has it of an ethical content. . . . The volition given in our will-to-live transcends and is superior to our knowledge of the world. What is decisive for our view of life is not our knowledge of the world, but rather the positive nature of the volition which is given in our will-to-live. "World-view is derived from life-view and not vice versa." An. 21. In the end this positive, affirmative attitude toward life and

the world is an intuitive and originally instinctive urge. It is the natural love of life, bound up with the will-to-live itself. As the individual develops he becomes aware of problems which test his faith and qualify his optimism, but which tend also to show grounds for deepening and enlarging his reverence for life. Even the sufferings and sorrows experienced by most people in the natural course of events do not destroy their hold on life. Schweitzer points out as many others do that the pain and hardship of life seldom drive individuals to destroy their life. Even under the worst conditions societies for the advocacy of suicide do not flourish, and yet when we hear some pessimists talk we wonder why they cannot make a popular cause of their disillusionment. The greatest pessimists have seldom if ever advocated the deliberate destruction of the race. Schopenhauer thought suicide was too mild a treatment since that would be a kind of concession to the evil of life, whereas if a person continued to live with a kind of fine scorn of life and all its pain and disappointment, that would be a real triumph.

Schweitzer views the eighteenth century and what ensued upon it as a real tragedy. In that period a new hope for mankind arose. It was the hope that man was turning his attention to the problems connected with understanding nature and cooperating with her to satisfy many of man's wants and thereby eliminating much suffering, for example such as is caused by hunger and famine, disease and social injustices. That era had opened with the declaration of Francis Bacon, knowledge is power, and it seemed to many that a utopian age had really dawned. But that hope proved illusory for the ethical did not keep pace with science and invention. The development of success in scientific discoveries and inventions magnified the impersonal and fragmentary attitude of science. Each science had its success without regard to the total

significance of the scientific quest. Science was pursued as if it had no need to consider the human, social values involved. Or, it might be said, that it did not look beyond the material uses and external comforts which it provided. The invention of machines for speed took no account of the vast increase of deaths and accidents that resulted. The investigations of atomic energy did not primarily arise from the desire to create deadly weapons and the wholesale destruction of cities and their inhabitants. Reverence for life was not a recognized motive in their production, at least it was not motivated by reverence for all life. Still more far reaching were the social and economic effects of the material consequences of large scale industry which resulted in huge cities with their slums and submergence of individual workers in the clutches of organized industry, and the divorce of the laborer from the incentives and rewards of the age-long habits and spirit of the familiar hand crafts and personal relations of employer and worker. Individuals were swallowed up in the gigantic factories of mass production and their deadening methods of piece-work and separation of means and ends in the day's work. No importance any longer attached to the imagination and initiative of the individual worker. Out of this process of dehumanized labor was born the Marxian theories of economic determinism and soulless materialism. The will-to-live was shifted from personal to impersonal forces and to external, quantitative standards of success. The qualitative, human values were minimized or lost in the inexorable processes of the new age. Industry produced measureless wealth but took little account of its distribution or use. Man's hands grew in skill and efficiency but his soul shrivelled and lost its place and power.

Schweitzer thinks it was the development of this kind of a social order which prevented the maturing of the impulses which arose in the eight-

eenth century Enlightenment. The wholesome affirmation of life which began with the free and fearless study of nature by Francis Bacon, in the interest of human life, developed into the great age of scientific achievement in which ethical ideals were pushed one side and obscured in the vast industrial revolution in which we still live. Schweitzer does not decry this material progress as in itself reprehensible, but does call it a tragedy that ethical ideals have so much been ignored. But the greatest tragedy to him in this period has been the loss of sense of the dignity and creativity of man himself, and the weakening of man's own sense of power in the affirmation of life and especially of the ethical will-to-live. Instead of gaining strength in the fulfillment of his own possibilities in the ethical will-to-live, man has been reduced to a kind of slave of the machine, and is more subject to authority, to uncertainty about his own ideas regarding the world, ethics, social problems, and religion. "The spirit of the age dislikes what is simple. It no longer believes the simple can be profound. It loves the complicated, and regards it as profound. It loves the violent. That is why the spirit of the age can love Karl Barth and Nietzsche at the same time. The spirit of the age loves dissonance, in tones, in lines and in thought. That shows how far it is from thinking, for thinking is a harmony within us." "I know well that our times have no affinity whatever for anything that is branded as rationalistic, and would like to dismiss everything of the sort as an 18th century aberration. But it will soon become evident that we shall be obliged to take up the same position which the 18th century defended so stoutly."

"The man of today is exposed to influences which are bent on robbing him of all confidence in his own thinking. . . . The spirit of the age never lets him come to himself. Over and over again convictions are forced upon him in the same way as, by means

of the electric advertisements which flare in the streets of every large town, any company which has sufficient capital to get itself securely established, exercises pressure on him at every step he takes to induce him to buy their boot polish or their soup tablets." By the spirit of the age, then, the man of today is forced into scepticism about his own thinking, in order to make him receptive to truth which comes to him from authority.

In spite of his great capacity in material matters he is an altogether stunted being, because he makes no use of his capacity for thinking.

Karl Barth, who is the most modern theologian, because he lives most in the spirit of our age, more than any other has that contempt for thinking which is characteristic of our age. He dares to say that religion has nothing to do with thinking. He wants to give religion nothing to do with anything but God and man, the great antithesis. He says a religious person does not concern himself with what happens to the world. The idea of the kingdom of God plays no part with him. He mocks at what he calls 'civilized Protestantism.' The Church must leave the world to itself. All that concerns the church is the preaching of revealed truth. Religion is turned aside from the world.

Philosophy has become involved in secondary issues. It has lost touch with the elemental questions regarding life and the world which it is man's task to pose and solve, and has given itself to problems of a purely academic nature and in a virtuosity of philosophical technique. It does therefore no longer deal with any world-view at all. Even science has devoted itself to individual facts and says that the coordination of the different branches of knowledge into a world view is none of its business. Significant "thinking" for Schweitzer is that which keeps close to the warm gulf stream of man's life, and also looks about itself into the larger perspectives of experience. He says:

“Christianity has need of thought that it may come to the consciousness of its real self. For centuries it treasured the great commandment of love and mercy as traditional truth without recognizing it as a reason for opposing slavery, witch-burning, torture, and all the other ancient and medieval forms of inhumanity. It was only when it experienced the influence of the thinking of the Age of Enlightenment that it was stirred into entering the struggle of humanity.” “Thinking Christianity is to have its rights within believing Christianity.” An. 25. “The religion of our age gives the same impression as an African river in the dry season—a great river bed, sand banks, and between, a small stream which seeks its way. One tries to imagine that a river once filled that bed; that there were no sand banks but that the river flowed majestically on its day; and that it will some day be like that again. Is it possible, you say, that once a river filled this bed? Was there a time when ethical religion was a force in the spiritual life of the time? Yes, in the 18th century.

Today, the Christianity of the churches is exhausted. It is obscured with traditional theology, among the orthodox, and by myths and ceremonials among the liberals. What is needed is the discovery of the way to a vital faith in the spirit of Jesus.

A Letter From Mrs. Emory Ross

On the Ogowé River, Gabon, West Africa,

August 7, 1946

This is one of the moments in life when I long for the pen of the most gifted muse to describe to you the experience that has been ours this past week in visiting Lambaréné, famous mission hospital of the more famous Dr. Albert Schweitzer.

We were up at 4:00 this morning, and Dr. and

Mrs. Schweitzer were on our doorstep waiting to take us over to the dining room for a cup of hot coffee and some bread and guava jam. The whole staff was assembled there and after coffee accompanied us through the dark of the forest by their lantern brigade down to the sandy beach where our little launch, furnished us by the French Government, awaited to take us down river to Port Gentil where we are to take our plane tomorrow for Liberia.

It is now 2:00 p.m. The three African boys, our crew, are scooping out water under our top floor, working at the engine, and one sits at the stern guiding us in and out among sandbanks—for the river is low. We never cease to marvel at their knowledge of these rivers. Coming up we travelled all night—29 hours in fact, with two hours out at one French mission station. All through the night these boys would guide the launch in and out in the darkness, grazing sand occasionally, but slipping backwards and off skillfully. Just now as we were eating the lunch packed for us at Lambaréné we saw two crocodiles lying lazily sunning themselves on the bank. And as we came up river we saw a tribe of monkeys having a circus up in some tall, huge trees along the river. This is *really* Africa.

But back to Lambaréné. Through the kindness of the French governor at Brazzaville, we were given the launch to make the 140 miles or so up the Ogowé River to Lambaréné. We arrived after dark, about 7:30. In the blackness of the night our faithful African crew got us out of the launch into a tippy canoe to make the long ?? journey of about six feet to the landing. Across the sand we ploughed for what seemed a long ways. Up some rough steps, up and up, by our little flashlights. Then, into the black forest. But soon lights began to flicker here and here, and suddenly we were outside windows. Inside we saw a long room, with a long table spread and folks around it. There were three

or four kerosene lamps along the length of the table.

Just as we glimpsed this scene they heard us and began getting up from the table. By the time we got around to the door Dr. Schweitzer was on the steps to greet us, and behind him Mrs. Schweitzer.

Thus it was that we met this man whom we have always considered great, but whose true greatness was to grow and impress itself upon us in the few days we were privileged to spend in his presence, and in the presence of the work which he has hewn out of one of Africa's most jungled forests.

We were taken by the Schweitzers to another house, carefully and thoughtfully prepared for us—books on the table, maps on wall, writing paper, air envelopes, flowers, fruit, eau de cologne. After a good wash-up we went back to the dining room where all the staff eats—and the European patients who are able to come to the table. It is a part of Dr. Schweitzer's conviction that the fellowship around the table is a great part of the treatment, especially for men and women who are alone in the bush stations seldom seeing their confreres.

Here we met the staff—three doctors and four nurses. Another doctor lives across the river and gives part time to surgery here. They quickly got us some hot soup and rice and pineapple fritters. Dinner finished, the table was cleared and one of the nurses brought Dr. Schweitzer an old and much used Bible, and she distributed typed hymn books around the table. Dr. Schweitzer announced the hymn "Demeure par ta Grâce." Then he got up quietly and went to the piano over in the shadow and we heard for the first time the music from the fingers (and the soul) of this man, the world's great interpreter of Bach. He played a few moments of improvised prelude, then struck the chord for the hymn. After the hymn he read a short scripture and then he prayed the Lord's Prayer. We learned to look forward to this hour each evening. After

a friendly visit, with concern for our journey, etc., everyone said "goodnight" and Dr. and Mrs. Schweitzer again took us over to our house of abode, which was named "Sans Souci" (Without Care).

The first bell rang at 6:00 a.m. But that was for the workmen and had nothing to do with us, Dr. Schweitzer warned. We learned soon there were two bells, one for work and one for worship. The first was "the voice of Dr. Schweitzer," the Africans said, and the second "the voice of God." "Don't get them mixed," the doctor warned.

At 7:30 the bell rang for breakfast, and we came out into the strange world which darkness had covered as we came into it the night before. And what a world! Those of you who know French and German houses and farmyards will get the picture.

Dr. and Mrs. Schweitzer have only each a room in a long house where two nurses also have rooms, and where all sorts of work, sewing, mending, laundry, etc., is done. The Schweitzers have a little room between the two, where among other things, is the piano equipped with organ pedals, a present from the Bach Society years ago. Off this little room where Dr. Schweitzer played for us several evenings, is another cage-like room, where until Mrs. Schweitzer's return in 1941, was housed a pet antelope which would come out evenings and lie down by the piano while the doctor played. Mrs. S. persuaded him to remove it to outside the house, so now his dog occupies that honored spot and is his appreciative concert listener.

Under the house, and around it, is a veritable menagerie—chickens, geese, turkeys, cats, dogs, goats, antelope, birds, etc. A pelican is a faithful devotee, and although Mrs. S. insists on its going off to sleep, still it comes back daily to mingle with the congregation of birds and beasts which have gathered around Dr. S. One of the treasured scenes of our days there was at noontide as Dr. Schweitzer

would come by the kitchen and pick up a bone or something, come over to his perch, followed by a tame blackbird, which would perch above him, eagerly awaiting his share. Below was his dog, looking up beseechingly for his. Dr. Schweitzer is truly another St. Francis of Assisi. Nights, as he writes on his philosophy, a yellow and white cat which he saved as a kitten, curls up around his lamp on his table. As he talked to us of Karl Barth, Jean Paul Sartre and other philosophers, he would occasionally stroke the cat's head tenderly and speak to it or of it. His tenderness and his great love of fun and jokes were a part of his character which I had not known. He kept the whole table laughing at joke after joke which he told. He showed tender concern for all—humans and animals.

He told us that he had searched for years for a phrase that expressed his philosophy, but it wouldn't come. It boiled down to center on the thought expressed in the Sermon on the Mount and the exposition of Christ's teachings as expressed by St. Paul. Then suddenly one day when he was travelling up this Ogowé River on a hurried call to a seriously ill European—when he had jumped on the boat without food and so sat around the common pot of food which Africans on the boat shared with him—suddenly one day, near the village of Ikenza it came to him, almost as if the phrase ready-made, dropped down from heaven, he says, "Respect a la vie," it was in french—"Reverence for life." "Reverence for Life"—"Yes, that is it," he thought. "That is the heart of my philosophy, the very core. Only on reverence for life can we build a peaceful world, an ethical society. That is the essence of Christ's teaching."

Dr. Schweitzer feels that he cannot go home until he has finished the third volume of his philosophy, for he says that if he has anything to give the chaotic world it is perhaps the philosophy of this

third volume. He says he can work on it in Lambaréné—nowhere else. And now two young doctors have come out, one a graduate doctor and surgeon as well as a pastor—now the doctor feels he can gradually turn over the medical and surgical work and give time to his writing. You should see his manuscripts! Written on fools-cap size, dated when and where—for they go back many years—and punched, with re-enforcement stuck on the holes, then tied together with string and hung up all around the walls of his bedroom-office. One set was badly eaten in spots. "Did the white ants do that?" we asked. "Yes, some of it, and the antelope ate some too," Dr. Schweitzer answered. "It's a wonder it didn't give him indigestion!"—and he laughed heartily.

The hospital isn't exactly a New York hospital. Dr. Schweitzer believes in keeping things on a level of the culture of the people. Yet with all its crudeness it has a wonderful record both for quantity and quality of work. Africans and Europeans alike swear by it and flock to it for hundreds of miles around. Dr. Kopp, one of the new doctors, said their average monthly surgical operations is about 135. They had that number in July with 3 deaths: embolism, peritonitis and the third an old person in very poor general condition. So their records prove the wonderful service given. While we were there they operated on a French woman who had been in the Gabon 10 years and who for family reasons couldn't possibly go home. It was a serious operation and a great risk, but she was recovering remarkably. They also had a man there in the early stages of sleeping sickness—an Italian who had been in Africa 18 years without a furlough and he was recovering. Then, of course, scores of Africans with all sorts of maladies. I went down among them with Dr. Schweitzer one day. It was lovely to see his tenderness, his concern, his closeness to them in spirit.

The table food was wonderful and nearly all of

it is grown at Lambaréné from seeds from America and France. They have 700 fruit trees, so we revelled in fresh fruit. We had salads and tomatoes, cabbage, turnips, beets, etc., with fruits for dessert. It is simply wonderful. And we've determined to keep plenty of seeds going to them. Seeds help maintain the health of Gabon—and friendly relations, too, of government and commerce.

One night Dr. Schweitzer was talking so earnestly about the Sermon on the Mount and St. Paul—how they seemed to be the heart of Christian teaching, and how so many professing Christians appear to attach small importance to them. He was so earnest and obviously sincere. Emory said to him, "And not long ago a man said to me, 'Is Schweitzer really a Christian?'" He looked at us very seriously for a moment, then smiled. "That reminds me of the time I delivered the Gifford lectures in Britain. A young arch-deacon of the Church of England came to hear them and we had several talks. One day he took my hand and said, 'Dr. Schweitzer, I like *you* better than your writings!' " Again Dr. said: "This world is full of rumors. I hear them but never heed them, and if they are about me I never contradict them. But you may be sure my religion does not change. My theology was fixed very early—when I was 18 and just entering the university. I'd been reading the Bible a lot, trying to understand what it was about. And that year I saw that for me the 10th and 11th chapters of Matthew were the key to my theology. My philosophy was fixed when I was 25. Neither has ever changed—they have deepened and filled out but not changed."

We showed them pictures of 34 Gramercy Park, our home, silhouetted against the sky and told them we would have rooms ready for them when they came to America. He has been invited many times—by universities to lecture, by musical bodies to play, etc. Always he has declined. Now he says he will try to come. Mme. Schweitzer is concerned

because he has only one European suit, old, spotted, worn, sleeves too short. We wanted to get his measure and try to have a suit made and sent out to him. But he said no, that would just spoil good cloth without getting a good fit. He said, "Wait till I come to see you. Then we'll go to a swell tailor and he'll fit me just like a glove and I'll be so dressed up."

Letters

F. W. BURNHAM, *Richmond, Va.*

I have been much impressed with the current (September) issue, especially with your rediscovery of Albert Schweitzer and his volume "Out of My Life and Thought." I read and re-read that book when it first appeared in 1933, underscored and quoted many passages from it. I was deeply moved by his decision as to the disposition of his life, (pages 102-103) and also by his statement of his actual happiness in his first service in Africa, (page 164). And I had noted, as you did, his final arrival as to the ultimate basis of ethics in "Reverence for Life." After reading it I loaned my volume to Finis Idleman and he read it with absorbing interest. I also read Schweitzer's "Christianity and Other Religions of The World." I would classify Albert Schweitzer as not only one of the great intellectuals, but also along with Kagawa and Gandhi, as one of the great humanitarian "saints" of our time.

JOHN W. CYRUS, *Omaha, Nebraska*

To your enthusiasm for Schweitzer let me add mine. The Unitarians support his hospital in some small measure. The Beacon Press published a fine anthology of his work in 1947 which you ought to have, and now has an illustrated story coming out filled with pictures taken by Charles Joy and Melvin Arnold who visited Schweitzer in Africa in the summer of 1947. Some of these you saw in Life Magazine that year. I read the autobiography back

in Milwaukee about 1938 and the Civilization and Ethics at the same time. But my favorite is a little book published by Henry Holt in 1939, lectures given at Selly-Oak Colleges, Birmingham, in 1923, "Christianity and the Religions of the World." I think he undervalues oriental religions and overvalues Christianity, but the categories of criticism he sets up are just right and most revealing. Furthermore, his statement of the fundamental intellectual problem for religion is certainly the proof of a very hard head in the best meaning of that expression. Perhaps you know the book, but I'll quote anyway:

"All problems of religion, ultimately, go back to this one—the experience I have of God within myself differs from the knowledge concerning Him which I derive from the world. In the world He appears to me as the mysterious, marvelous creative Force; within me He reveals Himself as ethical Will. In the world he is impersonal Force, within me he reveals Himself as Personality. The God who is known through philosophy and the God whom I experience as ethical Will do not coincide. They are one; but how they are one, I do not understand."

When, with his strong emphasis on the need for rationality in religion, he goes on to say such things as these: "All profound religion is mystical." "In a remarkable process of spiritualization it (Christianity) advances further and further from naive naiveté into the region of profound naiveté." "Christianity must, clearly and definitely, put before men the necessity of a choice between logical religion and ethical religion, . . ." When he says these things, I am tremendously moved by the spectacle he makes of a man holding the world together in himself.

A. LEROY HUFF, *Monmouth College*

Your suggestion relative to the study of Schweitzer is timely. Why should not a liberal fellowship

such as the Institute seek to know more adequately the one person who more than any other living Christian embodies the qualities of saint and scholar. Following the reading of your suggestion I turned to my copy of Schweitzer's Selly-Oak lectures on Christianity and Other Religions of the World and read it again for the 'steenth time and with deepened appreciation of the mind and spirit of the man. It is a very small volume, less than one hundred pages, now out of print, do you know it? I have read it more often than any other volume in my library.

The Functional Democratic Ideal

WOODROW W. WASSON, *University of Houston, Texas*

The word "democracy" has undergone a change in meaning since the time it was used in ancient Greek society. Like many words, it defies an overall simple definition. As generally used today, it is a term, or concept, describing how a people live as well as how a people ought to live. It is a word that describes both the *real* and the *ideal* without being mutually exclusive. The two component parts—the real and the ideal—coalesce and interrelate in such a fashion that it is difficult to determine where one begins and the other ends. As the two are combined, democracy then becomes a realistic way of living in which an attempt is made to fulfill certain ideals assumed to be inherent in the democratic process.

The ideals and assumptions of democracy have evolved out of a long and ancient history. They arose (and still arise) out of the living experience of a people or peoples in search of a more significant life. They may be regarded as a functional product of western civilization and of its two component elements—the Judaeo-Christian tradition and the Athenian-Roman legacy. Modern democracy, how-

ever, may be considered as having its greatest impetus in seventeenth-century England—that century, according to A. N. Whitehead, which produced so many outstanding minds. Prior to that, the soil of neither the ancient period nor of the middle ages was conducive to the functioning of democracy. Although there had been an occasional “voice crying in the wilderness” for greater representation in the affairs of men, it was not until the bonds of feudalism were broken that progress towards a more democratic way of life was begun. It was in seventeenth century England that the Christian and classical traditions began to grow into something new. Here a soil was already prepared by the Magna Carta and the common law, and later fertilized by the Renaissance and the Reformation. John Locke’s *Letters on Toleration* and *Two Treatises of Government* summed up the period of liberalism, enlightenment, and optimism.

The two basic principles which Locke expounded were: the liberty, dignity and happiness of the individual form the basis of all social life, and government is a moral truth derived from and dependent upon the free consent of the governed. These ideas were soon to find an even greater growth in the quickening soil of America. With the aid of such men as Thomas Jefferson, Benjamin Franklin, Thomas Paine, and others, they blossomed into a new democratic ideal in which the liberty of every individual, the dignity of every man—his right to self-expression and self-determination—and the equality of all men were guiding principles. These principles, as they were expressed by the town meeting and the religious and social gatherings of the people, formed the foundation for the War of Independence in America and have been reasserted at every critical period since then until now.

The American democratic ideal might be understood to rest upon at least the following postulates: the dignity of man, the equality and freedom of all

men, and the sovereignty of the people.

These postulates become glittering generalities and beautiful sounding words unless they are translated into a way of life. It is the democratic way of life in action and in attitudes that best expresses what democracy is. This is done when every person participates in the formation of the values of personal and corporate living. Man becomes both creator and recipient of democratic values and ideals.

When the word "democracy" is used most people seem to think it applies only to the political phase of life. This, it seems to me, is a mistaken notion as well as the principal source for the failure of the democratic process. Democracy, as a way of life, should and must touch all phases of life if it is to know its greatest good. That is, democracy must function in all the institutions of society if we are to know what democracy is. Our attitudes, thoughts, behaviors, likes and dislikes are largely shaped by social groups and institutions. It is almost needless to say, then, that democracy cannot function at its best if there are institutions residing in and are a part of society which create and perpetuate ideas and attitudes contrary to democracy. These institutions may sometime be the family, the church, the school or the state. Democracy means a way of life which must function in every social institution with which we come into contact and which attempts to shape the attitudes and ideas of people. If such is not done, confusion is the result, and democracy is a sham. It is difficult to teach democracy in one social situation and in another teach something that is not democratic. For example, it is confusing to the individual to teach the democratic way of life in education and say it should not be taught in the family. It is equally confusing and equally bad to practice and believe in the democratic process in our political life and not know it in our religious life and thinking. It is also confusing to speak of political

democracy and not speak of economic democracy, or religious democracy as though they were fundamentally different—and as though they can long reside together in unity when one is democratic in attitude and the others are not. The extent to which an institution in society—be it family, church, education, economic, or political—contributes to the dignity of man, to his equality and his freedom, and points to the sovereignty of the people, can it be judged democratic. The reverse is also true, namely, the extent to which an institution does not teach and practice these qualities, can it be judged undemocratic. Such an institution or institutions defeat the meaning and validity of democratic attitudes and ideals. A democratic society is composed of democratic individuals and democratic institutions; and democratic individuals and democratic institutions create and maintain a democratic society. A reciprocal, functional democratic relationship between individual and institution is a *sine qua non* for the creation and maintenance of a democratic society.

The foundation of democracy is faith in the capacity of human nature. This includes—and is of utmost importance—faith in the intelligence of men—individually and collectively. It is not the democratic process that would relegate the ability to think to only a few. It has been the belief—and still is among some groups and in some countries—that social action rests on some authoritarian or autocratic scheme in which a superior few, who by natural gifts or through some form of succession, are alone capable of ruling. Much of history has revolved around the few who have attempted to rule the many. Democracy is a relatively new thing, and although it is true that the greater part of history has dealt with authoritarian schemes of one kind or another, we are not to be misled that such is found only in the past. Today authoritarian ideas and attitudes permeate the

mind and thought of many—ideas and attitudes imposed from above rather than coming from the collective intelligence of a people. John Dewey, spokesman for democracy, poignantly points this out: "After democratic political institutions were nominally established, beliefs and ways of looking at life and of acting that originated when men and women were externally controlled and subjected to arbitrary power, persisted in the family, the church, business and the school, and experience shows that as long as they persist there, political democracy is not secure." As long, therefore, as there exists in society institutions that do not promote and condone the fullest use of man's intelligence, to that extent is the democratic faith denied. Although democracy as we speak of it be young, and will no doubt make many mistakes, experience seems to point towards the fact that only through the use of collective intelligence of man will cooperative living be fully realized.

It is true that what we call intelligence is unequally distributed; however, it is the democratic faith "that each individual has something to contribute, whose value can be assessed only as it enters into the final pooled intelligence constituted by the contributions of all." It is the democratic ideal that each individual shall have the opportunity to contribute whatever he is capable of and that this shall become a part of the combined intelligence of all the people. The democratic way of life will then come from the people and be a part of them rather than come from the outside and be detached from their experience. It will then be a way of life in which the people actively share; it will then be a cooperative functional adventure rather than a form of unnatural association passively tolerated or held intact by either physical or psychological coercion. A democratic society cannot live isolated from the ongoing experiences

of people; neither can it live partly authoritarian and partly democratic. Democracy lives only as democratic methods and ideas are functionally related—politically, economically, and religiously—to the changing needs and problems of all the people.

The Continuing Reformation

IRVIN E. LUNGER, *University Church, Chicago*

The history of religion is a history of reformation. It has been gradual and unspectacular at times. It has been violent and highly dramatic at other times. But it has been a continuing phenomenon.

The broadening of human experience and the deepening of human understanding have given new clarity to man's religious ideas. He has striven, therefore, to keep his religion adequate, its forms significant. Maturity has come to religion through reformation.

As men, conscious of life's expanding horizons, have refined their religious concepts and institutions without opposition, reformation has been accomplished peaceably. Change appears to have come by evolution. When and where men have been challenged and opposed in their efforts to reform religion, change has come with a violence akin to revolution.

We remember most vividly those who were associated with reformation in its more spectacular stages.

There were the ancient prophets of Judaism. The long centuries have obscured their struggles. Yet the fruits of their earnest efforts to reform the religion of their day are a cherished aspect of our heritage.

There was Jesus of Nazareth. He sought to reform the religion of his fathers. It had succumbed to formalism and lost its spiritual vitality. He

had hoped for a peaceful reformation. Its violence, terrifying to his followers, cost him his life. Yet from his reformation came Christianity.

To the giants of reformation, high honor is due. However, the spectacular achievements of the great reformers would have been to no avail had it not been for the now nameless men and women whose heroism and devotion prepared the way for them and carried on after them—conserving and extending their gains.

Reformation has need of its giants. It requires, too, the multitudes of men and women who, in less dramatic ways but with equal fervor, keep the reformation of religion moving. This reformation must continue. It *is* continuing today. We must lend our strength to it.

It continues in the realm of ideas. Man's growing knowledge of his world, his deepening understanding of himself—as an individual person and as a part of human society, his insights into the realm of value—transitory and abiding—have transformed his religious ideas.

Even a cursory study of the history of religion will reveal the extent of the reformation which man's ever increasing grasp of reality has brought about. Religion has not been an area of life untouched by the evolution of human knowledge.

Consider the concept of God. Early in the Old Testament, God is portrayed as a god of vengeance. The prophets helped men discover God as a god of justice and, finally, as a god of mercy. Jesus taught men to think of God as an all-wise and all-loving Father. It is indeed a far cry from a god of vengeance to a god of love. God has not changed—men's ideas of God have changed. Each change necessitated a reformation in religious concepts.

Religious ideas cannot be in violation of human intelligence. When men have sought to separate religion from questions life raises, human intelligence has broken through and restored religion

to life. Only as man's religious ideas have been reformed by the wisdom and insights of ongoing human experience has religion continued to function effectively.

Let the reformation continue in the realm of ideas!

The reformation continues today in the realm of religious organization. It has been said that the ideas of religion will mature if the forms and institutions of religion will permit them to do so.

It is significant that most reformation in religion has been at the point of organization and practice. Jesus sought to break the shackles of religious organization in order that true religion might live. Luther sought to modify the stern and arbitrary domination of the Roman Catholic Church upon the religious life. Campbell sought to break the strangle hold of creeds and ecclesiastical authority in order that the religious spirit might flourish. The great reformers were seeking not to destroy the church but rather to make organization a means rather than an end in religious experience.

In the struggle for the reformation of the forms and organizations of religion, the impulse has been to establish the local congregation in freedom and autonomy and to reaffirm the right and responsibility of the individual believer to maintain the integrity of his own soul. It has been a struggle to achieve true democracy in religion.

Religious organization has no peculiar sanctity. Its true merit is to be measured by the service it renders the individual believer in his personal quest for religious expression and realization and in his shared quest for a more righteous society.

Let the reformation continue in the realm of religious organization!

The reformation continues today in the realm of religious application. Religion is both faith and

works. It is a quality of life—an attitude toward life—a conviction regarding life.

Its ideas and its organization must have as their context the total life situation. Reformation is needed if religion is to be conceived in terms of the conscientious exercise of the franchise, in terms of a people's economic and political life, in terms of a nation's foreign and domestic policy.

The ancient reference to a righteous man having "clean hands and a pure heart" did not imply that religion was to stand apart from daily living. Perhaps we need to speak of the righteous man and the man who has "soiled hands and a pure heart"—hands soiled by close and continued contact with the practical situations of individual and associated life.

A more significant application of religion to the issues of our day-to-day existence is needed. It emerged from life and it dare not be isolated from the problems which beset us in our work and play.

Let the reformation continue in the realm of application!

We lack the perspectives of history by which to discern clearly how rapid is the progress now being made in reforming religion. We may rest assured, however, that the reformation is taking place.

In this continuing reformation, you and I have a role. It is not enough that we glory in the heritage which has been won for us. It is not enough that we sing praise to the reformers of yesterday. Rather it is our mandate to share in the continuing reformation.

May I suggest a few ways in which we may keep the reformation moving!

Bring into the fellowship of the church those who are most critical of it. The place for the critics of the church is within its fellowship. If the Christian church is failing, those who sense its failure

must be called upon to help reform it. If their insights are valid, the church will be stronger for their presence. If their criticisms are superficial, they will be the wiser and their contribution made constructive.

Make certain that the church is responsive to the counsel of all who are dedicated to its richer life and more effective influence. A church must be kept free from traditions or habits which restrict its growth and development. A frequent complaint in churches is that the opinions and suggestions of members are ignored. This calls for a reformation within the church which will enable the total membership to enter honestly and creatively into decision-making and policy-implementation. Let the church reflect the full vigor and faith of its members.

Keep the church an inclusive fellowship. It is so easy for a church to establish creedal requirements or lay down patterns which make the church an exclusive fellowship. Let the church make simple loyalty to Christ the "tie that binds"—opening its fellowship to all who earnestly desire to share in it. Let it welcome all on the basis of their personal conviction and faith—that there may be honesty and sincerity in its fellowship. Jesus said, "Follow me," and, in response, men became his disciples. The church must be reformed by the open hand of Christian help and comradeship. In the resulting diversity will be found a new strength and a virile faith.

Make certain that the church is established consciously and responsively at the cross-roads of life. Its language and tone must be the language and tone of men who, under God, seek the solution of life's day-to-day problems. The church needs to be reformed by a new social conscience if it is to function effectively amidst the complexities of modern living. It is not an exit from the real world but a door opening upon the world of toil and struggle.

If we take the continuing reformation seriously, we will consider that we are personally responsible for the reformation of religious concepts, religious organizations and the applications of religion in your church and in its larger community.

The mantle of Campbell, Luther, St. Francis, Jesus and the prophets of old has been cast upon us. We—and our fellows of the questing spirit—are the religious reformers of this generation. Let the reformation continue!

The Hope of City Man

SAMUEL C. KINCHELOE

Last summer after the presentation by Dr. E. W. Burgess on the hopes and fears of city man a "wise" student remarked, "I see the fears all right but where are the hopes." The fears of city man are more obvious and easier to state but as a matter of fact every set of fears has with it a set of hopes. It is usually easier for an individual, a church as a group to state its problems than it is to give the remedy. I have studied many local churches which are in trouble. This is the only kind which asks me to make an analysis. Very often there is almost no way out for a church except to dig in and work. As with churches so with groups and individuals in the city there is much more material on their problems than there is on how they may solve them. Arthur E. Holt used to say that he had to follow me around to keep me from ruining the reputation of Chicago. He himself was not slow when it came to telling the ways in which we are in trouble.

We may work on the topic of hope however with the same basic methodology with which we work on the topic of "fears." The first thing to realize is that there are many groups in the city which vary in the basis for hope and in the capacity for hope. This is most obvious in the kinds of neighborhoods in which people live, the kinds of houses

and homes they have, the type of work they do, their working relationships and the compensation which they receive. It is also very obvious in the way in which they spend their leisure hours. If leisure is spent as vice—"stimulation for stimulation's sake" (Burgess) then one would not expect hope to flower but defeatism, pessimism and finally cynicism and despair would take control. If leisure is spent in creativity then hope may be found.

Any vivid and realistic picture of the conditions of life in a metropolis reveals great extremes in the hopes of men.

It might be said that religion has specialized in *hope*. At least some people accuse churches of contributing to the utopia of escapism. There is, however, a utopia of reconstruction. Building is related to plans both in architecture, in community life and in the life of the person. Often the middle aged pessimist says of youth, "Let him alone. Let him hope while he can. Don't disabuse his mind. When he gets older he will understand that he is up against a stone wall." Religion and youth have gone in for hope.

There are two chief problems which one must face as he seeks to bring hope to city man. One is that of developing the kind of person who can have valid and significant hopes and the other is to provide the kind of world (habitat of community) in which it is fruitful to have hopes.

The task of creating hope may be broken up into parts for working purposes. The church is related to each of the major processes of living. We may classify these processes as follows: the biological process, the family; the ways in which we govern ourselves or the political process; the processes of making a living; the ways in which we secure and keep health; how we recreate ourselves and use our leisure; the ways in which we educate our children and ourselves; how we care for the sick, the af-

flicted, the aged or the unemployed, i.e., the major social welfare processes; how we carry on social life itself; how we develop and maintain the values of art, music, drama and what we commonly call "culture." Others may be added. It is the task of the modern churchman to seek to build hope in and through each one of these major processes of living.

Let us think of the ways in which the church is related to one of these—perhaps the most difficult in our urbanized world, namely, the economic process or the ways in which we make a living. Some authorities take the position that the church can't do anything about this phase of man's life. This might be true if there were such a thing as "the economic man" who does not have any relationship to the other phases of life. While it is true that supply and demand are basic in economics it is also true that man's various functions are not compartmentalized. The very minute that one sees the human being with values, ideals and tastes for which he is willing to sacrifice then the concept of economic man as such is modified. Human desire and "will," purpose, are related to cultures and to the special demands of a culture whose demands are somewhat different from those of any other culture.

Now one must keep in mind that the most basic groundwork of any culture which we now know is related to religion. Howard Odum in *The Way of the South* points out how this is true for the nation as a whole as well as for the south. The religious aspects of life must continuously create and dramatize the values of any culture. The economic and political processes are led by religious institutions to the degree that significant ideological changes are made by people who have values either explicit or implicit. Creativity needs to be the big word of religion: inspiration and prophecy have broken the cake of custom and given values for succeeding

generations. This minister who gets tangled up in the machinery of administration so that his thought life is limited may help to preserve the values of the past but may fail to "set fire to the fagots" which he has brought out of the past. New creative ideas are the most powerful forces in our world and they apply to the processes of making a living. After all one may not neglect the thinking and writing of Marx and Engles in the development of present day communism.

When the modern minister approaches this basic aspect of life he is approaching the realm of the deepest fears and greatest dread of city man. Gilbert Murray says, "The most consuming desire of every man is a work in life worth living for and not cut short by the accident of death." The reformation theology (Calvinistic and Lutheran) points to the significance of "the calling." A man's work is his way of contributing his share to the great on-going tribe of which he is a part. It is a symbol of his place and role in life. The daily work has been so secularized that a man thinks of his work only in terms of "It's a living." The need for a religious interpretation of the day's work means that "every man" can think of his detailed job as related to a larger whole. If one's entire world has meaning then his detailed job has meaning. Only the religious aspects of a culture can give the interpretation that can bring universal values into view.

In modern industrial society city man may need to work at a very detailed task. He may need an objective interpretation of vocation by some group other than his immediate workers. A worker needs a sense of his relatedness to the larger process. This may mean that since he cannot give expression to his creative interests in his work he needs an avocation where creativity can take place. Several years ago in Chicago a group sought to help young adults in a rooming house area develop avocations in art, music, writing, dancing, drama and

in conversation. The day's work in the city is shorter and provides these opportunities provided the person doesn't have to spend too long a time in going and coming from work.

Historically churches have fostered art in its various forms. A well rounded church fellowship where creative activity takes place may be the greatest assurance that city man may have. Churches have been too ready to turn over to some one else the stimulation and direction of the creative use of leisure time.

(P.S. These statements have been of a more general nature. I invite the brothers to write me and describe any concrete ways in which their churches give "hope" to city man in his occupational life. I shall use these and some of my own to give a "practical" article next time.)

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Studies in Schweitzer. IV

E. S. AMES

As Schweitzer contemplated the course of events and the spirit of the age, he saw civilization in collapse when it failed to realize the possibilities offered it in the Eighteenth Century Enlightenment. That was the century when the Renaissance of the modern period began to show its revolutionary promise. Whitehead calls it the "Century of Genius." It is the bloom-time of Francis Bacon's hopes for mankind. He dreamed, in his *New Atlantis*, that human knowledge could be liberated from the "idols" of tradition, superstition, and ecclesiastical authority and directed to such an understanding of nature and the service of man as would bring an unprecedented measure of emancipation and power to the hands and mind of man. In the three hundred years since Bacon's time the developments of science and technology have more than fulfilled his promises of benefits to be derived from understanding and cooperating with the forces and resources of nature. We in the United States of America with vast natural resources have been able to achieve wealth and external comforts by the inventions and discoveries of the scientists. This has been abundant proof of the truth of Bacon's declaration, "knowledge is power."

But Schweitzer finds this awakened spirit of the Enlightenment lacking in "reverence for life" since it has cultivated scientific development without a corresponding cultivation of ethics. The fruits of industry have been selfishly hoarded, and used in competitive enterprise, which has indirectly incited nations to war. It is the loss of the ethical quality that endangers civilization. So-called

“progress” without ethics is not real progress. It may be clever manipulation of machinery and of the outward forms of social organization and control, but it carries no guarantee of the inner life of justice, mercy, spontaneous sympathy, and love. Such “progress” has ended in war twice within one generation and a third war is threatened daily now.

To Schweitzer, however, the most tragic feature of the present collapse of civilization is the loss of what the Renaissance seemed most clearly to offer, and that is the enhancement of the dignity, freedom, and growth of human personality. Regimenting men in industry and war gives them strength in mass formations but leaves them weak as individuals. They become subject to propaganda, to external authority, and to numerous security-pressures. Under such circumstances there is little chance for significant freedom of opinion, or for the development of genuine democracy. Such preachers and teachers are subject to the insidious controls of the wealth and influence that sit in judgment over them in the seats of the mighty. Deeper still may be the power of custom and “manners” that are instilled through a social order that is not able to analyze itself or to provide for revision or amendment. Many evils in the present social order are not intentional, or perpetrated with malice of forethought. They are nonetheless evils and the more difficult to eradicate.

There is still a profounder problem emergent in the reflections of Schweitzer, and that is the problem of the capacity of the human mind to deal with the world of which it is a part. In his college days Schweitzer was a student of the writings of Schopenhauer, who professed despair of human knowledge, and of any rational system of ethics. He wrote a brilliant and fascinating work in which he set forth the nature of the world as Will in contrast to Hegel's claim for the world as Intellect. Schopenhauer de-

scribed the evils of nature and of human life in the individual and society until he made it to appear that if the world were just a little worse it could not exist at all.

But it is not the pessimism of Schopenhauer that seems to me to have made the deepest impression on Schweitzer. It is his idea that the Will is the primary and fundamental reality of the world and of man. By Will is meant action in the broadest sense. It includes impulse, desire, attraction, repulsion, ambition, longing, and all that is signified by the synonyms of these words. From this emphasis on the Will has grown up a new and important psychology which has made all intellectual aspects of life appear secondary and almost incidental. This is the tap-root of psychoanalysis in its various forms. It is the psychological source of much stress (often too much) upon "Personality" in preachers, teachers, salesmen, politicians, and all individuals in positions that call for leadership. Persuasion is a powerful influence and it is not made up entirely of sense and reason! See how young people choose mates, and how churches select ministers. If I were making a list of "great books" for ministers I would include a volume of Schopenhauer's *Essays*, with a warning that it is his psychology and not his pessimism that is important.

Schweitzer could not find "reverence for life" in Schopenhauer, but he could find pity or sympathy there. Since we human beings suffer so much pain and misery with all the rest of creation, we can understand this engulfing misery and have a fellow-feeling for others. This may lead to some amelioration of their distress but it can do nothing toward destroying the source of it. The world of nature is so irrational that it lacks order and the sequence of cause and effect. Hence there is no appreciable progress. There is only the appearance of it. The seeming advances of science in

material concerns are illusory, since these advances do not carry with them any ethical significance. It is claimed by many scientists that science works in a world where no values are allowed to enter into the mind of the scientist. He is bent on considering only facts and events, without regard to what is "good" or "bad" to the human or anthropomorphic view. Thus the ethical and the scientific fall apart in Schweitzer's view of the world until he is in despair in his search for any meaning or direction in life. It is this problem that haunts his mind as he makes his way up the Ogowe river on the errand of mercy during which he finds the answer in "reverence for life."

Schweitzer does not claim to solve his problem rationally or scientifically. He finds the answer through feeling, through intuition, through the will-to-live experienced by individuals in the midst of other individuals who also experience the will-to-live. His enthusiasm for living with "reverence for life" is never affected by his intellectual scepticism. In the world about us, there is endless conflict. "One will-to-live merely exerts its will against the other, and has no knowledge of it. But in me the will-to-live has come to know about other wills-to-live. There is in it a longing to arrive at unity with itself, to become universal." This is the way toward spiritual unity with infinite being, and this unity is to be achieved, not by communion with Infinite Being in general but through communion with the particular manifestations of Being. "The devotion of my being to infinite Being means devotion of my being to all the manifestations of being which need my devotion, and to which I am able to devote myself!" Paradoxical as it appears to be, it is nevertheless true that the unrest experienced in being impelled to share the will-to-live with all who suffer, brings a blessedness which the world cannot give. "At moments in which I had expected to find myself overwhelmed, I find

myself in an inexpressible and surprising happiness of freedom from the world, and I experience therein a clearing of my life-view."

In passages like these the student of his life may well feel that he finds an answer to the frequent question, Why did Schweitzer, after his remarkable academic training and abundant evidence of his ability to make a success of any one of several professions—teaching, preaching, musician, physician—leave the world where his talents and genius could be appreciated and rewarded, and go to Africa to heal the sick and suffering natives? Or, after being there long enough to sense the whole situation, why did he continue to return there? One answer certainly is in his own words above, that in sharing the will-to-live through his hospital he found a blessedness which the world cannot give. It is undoubtedly the "spectator" who pities the missionary who renders what seems such heroic service. The missionary seldom indulges in self-pity, and as a matter of fact is frequently happier than the one who remains "at home" and endeavors to combine real service with ease.

The opening lines of his book, *On The Edge of the Primeval Forest*, give Schweitzer's own answer to the question. He says he had read about the miseries of the natives in the forests, and had heard about them from missionaries. He began to wonder why Europeans troubled themselves so little about the great humanitarian task presented by these remote lands. It became for him the parable of Dives and Lazarus, Europe with its wealth and medical resources being Dives and the suffering natives being Lazarus. "Moved by these thoughts I resolved when already thirty years old, to study medicine and to put my ideas to the test out there." This also meant in Schweitzer's own conception of Civilization and Ethics a gesture in the direction of adding to the skills and resources of the scientific age the ethical principle of rever-

ence for human life and for individual persons. That was an ideal which the Eighteenth Century almost won but which was largely lost in the swift development of modern science.

The Disciples of Christ may well ponder over this observation of Albert Schweitzer. They still rest under the spell of that hope of a new age and may not yet have forfeited the opportunity to develop from it something significant through their effort to cultivate a vital and timely interpretation and practice of Early Christianity. They belong in many of their essential features to the Eighteenth Century. They shared its emphasis on the value and dignity of the natural man. They rejected medievalism with its theological doctrines, creeds, and ecclesiastical authoritarianism. They believed in democracy in the church as well as in the state and expressed it in the doctrine of the autonomy of the local congregation. They believed in the freedom of the individual in converting (turning) himself to the ideals and the good works of those who would like to think of themselves as genuine disciples of Christ. Schweitzer did not think of such attitudes and procedures as sectarian or denominational, but as the kind of religious life in which all sincere followers of Christ could cooperate and help toward alleviation of the pain and suffering of men and women and children and even of the humblest creatures of God's whole creation.

Christmas Regained

By DAVID M. BRYAN,
Jackson Boulevard Church, Chicago

Most people have little difficulty in agreeing that Christmas is one of the most appealing and one of the most significant celebrations in our religious life. However, it has been my sad experience, and I know that it has been the sad experience of countless others, that when the post-

Christmas season comes, and the vari-colored lights are turned off, and obligations duly rendered, and we find time to relax from the season's tensions, we tend to be engulfed by the sickening realization that any depth and richness of meaning which the day may once have conveyed to its celebrants has largely eluded us.

Dorothy Canfield Fisher began one of her essays with the question: "Do you know of anyone who is satisfied with Christmas as we observe it?" And then adds, "My guess is that we have been helpless to observe Christmas because of our muddle-headedness." We would go on, however, to add that there is hope and encouragement in the fact that men do actually suffer pangs of dissatisfaction. We find promise in the fact that the passing of the Christmas season awakens in at least some of us vague intimations that we are missing something genuinely vital that underlies it . . . something that is deep, rich, beautiful, and satisfying. That Christmas never ceases to strike some responsive note in even the most dulled conscience is a good omen. There is real promise in the fact that it annually arouses indefinite longings in even the most insensitive of hearts. Even the post-Christmas feelings of disappointment that arise and threaten us, bear witness to the underlying life of the spirit suppressed and frustrated by the unresponsiveness of our hearts. Indeed, it bears witness to a vitality that still lives beneath the encrustations of a modern Christmas—and the possibility of a Christmas regained.

As in the heart of the wild goose in Kierkegaard's parable, a spark persists to smolder and threatens to be awakened by the recurrent challenge that every December brings. The Danish theologian tells us that once a goose was flying in the spring-time with his mates northward across Europe. During his flight he decided to light for a moment in a Danish barnyard where there were some tame

geese. They treated him to some of their corn, and because he enjoyed their fare he remained for an hour, a day, a month. And finally, the cold wind of autumn reminded him that while he was pre-occupied with the easy life and the security of the barnlot, the summer had slipped away. The wild geese were soon winging their way southward again over the same route they had taken earlier. When they flew over the Danish barnyard their mate heard their cries and he was stirred with a strange thrill of joy and delight. Something that had been asleep in his untamed goose heart responded to their call. With a great flapping of wings he arose in the air to join his old comrades.

Alas, however, he found that the good food and the easy life of the barnyard had made him so soft and heavy he could rise no higher than the roof of the barn. So he said to himself as he dropped back into the barnyard again, "Oh well, my life here is safe and the food is good." The call of his comrades was soon forgotten, suppressed beneath the life of the barnlot. Nevertheless, every spring and autumn when his former comrades winged their way overhead, and their honking reverberated through the barnyard as they issued to him their wild challenge, he would hold his head high and his eyes would gleam. And always for a moment there would be stirred up in his duck soul visions of former untamed freedom. Their cries, like calls from an almost forgotten past, aroused in him memories of a power and a freedom his tame companions had never known. For a moment, while the salute of his wild comrades echoed about him, the contentment of his earth bound life would be threatened, as he heard the call of a larger life ringing to him from out the skies.

Do we not have here a most revealing parable on the nature of modern Christmas and the effect its yearly return has on great numbers of modern

people? Do we not also become so submerged in the superficial aspects of our immediate culture that we find ourselves unable to rise above them to the full richness and beauty that the season promises? Moreover, is it not also true that by Christmas, even the deadest spirit is made aware, if but momentarily of the call of a richer life beyond a prosaic existence of habit and routine. And then, as in the wild goose, does not the spirit that momentarily threatens as it were to burst the bonds that halter it, settle back for another year, finding itself suppressed by the demands of duty and formality that dominates the post Christmas season.

To multitudes of men Christmas will come this year only as a faint reminder of what might have been. A crass commercialism will obscure the spirit that gave birth to the season. Obligatory giving will be substituted for the spontaneous love from a grateful heart. A superficial type of modern Biblical criticism will steal from many of us the exciting mystery that must always surround an event of such magnitude. A misguided eagerness to capture the religious life of man in a language that is clear, and simple, and precise will tend to drain the season of its vitality and freedom. Moreover, because certain problems are connected with the acceptance and exercise of Christian faith, many of us will find ourselves without the only means of knowing Christmas in all its depth, and richness, and beauty.

The Meaning of Christmas

There was never a time in history when it was so important that minds be responsive to the message that Christmas would bring, nor hearts to the devotions it would excite. At a time when the world is engulfed by fear and hatred, it speaks of love. To a world filled with orgies of revenge and cruelty, it speaks of mercy. And in a world scarred by the destructive fury of demonic man,

it would speak of a gentle creative spirit that shall yet claim the victory.

At its richest, most profound, and meaningful level, Christmas becomes a celebration of man's hope of salvation. The Christmas story, is the dramatization of God's entrance into human life—unstifled and unperverted by fear, greed, and pride. For only in the devoted life of Jesus Christ, has the love of God achieved complete victory over sin, and has a rude stable in Bethlehem become a permanent memorial to the place in history where the full force of that love found release. It was through Jesus, the baby of Joseph and Mary, that the redemptive creative power of God burst through the provincialisms and historically conditioned prejudices of the world. Here for a brief moment in the biography of God a human heart responded to Him in complete love and obedience. It is no wonder the world became convinced that at the birth of such a one the heavens surely burst forth in songs of jubilation. Christmas in its deepest sense is the dramatic portrayal of the entrance into the world of God's love and mercy in all the beauty of its fulness. Its customs are an expression of man's appreciation both for its tenderness and its power. It is the appropriate celebration of God's self-revelation to man. It is the reverent acknowledgment that through the manger at Bethlehem comes the revelation of God's redemptive plan for man.

The Message of Christmas

There was perhaps never a year in history when the message which Christmas would speak appeared so unfounded or out of place. It speaks to us of peace when there is no peace; of hope to a world that appears hopeless; and of God to a world threatened by the rising power of an atheistic materialism. It speaks therefore to a world that will find it most difficult to hear and

understand. And there was never a time when man's very continuity on this earth was so dependent on his acceptance of the gentle spirit Christmas would reveal. As always before, the season is another warning to those who seek their own lives. It is a rebuff to those who seek security in largeness, in preparedness, in intellectual or physical prowess. Two thousand years of human history has tended to vindicate those who have placed their trust in the gentle mercy and the tender strength of a God who comes to us in the little child.

In the story of the Magi I find suggested and dramatized the most urgent message Christmas speaks to our day. These wise men were primitive scientists. They were astrologers—forerunners of the modern science of astronomy. As astrologers their interest was in knowledge, both the present and of the future. Their interests engaged them in endless complicated diagrams and analysis of the heavens. Is it not suggestive that their life and work found no fulfillment, that it discovered no ultimate purpose until by it the Magi stood by the side of the cradle with heads bowed in reverence? Not until their labors led them to humble adoration of the Christmas miracle did they relate their lives to any comprehensive purpose that wove history into a meaningful unit. Their life of quest for knowledge was vindicated only when it brought them to the cradle where they stood before the mystery of God in a new born baby. It found fulfillment only when they knelt before the mystery of his power and their hearts went out to him in gratitude for the mercy and love thus revealed.

The truth in the story is that modern life can escape confusion and discover meaning and purpose in life which will impart to it ultimate significance only when it permits itself to be led to the power symbolized by the Bethlehem Babe, and remains there to worship. Is there any truth more relevant

than that which warns that all hope of salvation, or even of the continuity of human life, lies in man's willingness to subject his political, economic, social, and educational endeavors to the purifying light that burst upon the world with the birth of Christ? Is there any truth more relevant than that which would relate a neurotic, confused humanity to the source of abundant living—even to the son of God? That is the truth which Christ-mas celebrates and would speak to men.

Moffatt's Translation of the Bible

W. J. LHAMON, *Columbia, Missouri*

This work is far less known than it should be. Dr. Moffatt's lengthy and highly informative introduction is in itself an almost revolutionary presentation of the Bible. He affirms that no part of the Bible was thrown into literary form earlier than the eighth or seventh century before Christ. What then becomes of the Mosaic authorship of the Pentateuch. Also he says, "The very earliest literary forms of the Old Testament are brief bits of folk lore, primitive songs such as that of Deborah, (Judges 5)."

Of the Old Testament as a whole Dr. Moffatt says, "None of its books in their present form is earlier than the seventh or eighth century B.C., while some of them like the oracles of Zachariah, 9 to 14, several Psalms and the book of Daniel, were not composed till the second century B.C. Nearly all have been more or less edited after their original composition. Influences from Egypt, Assyria and Greece crept in, modifying not only the literary structure but also the religious teaching. Thus the religion of Palestine received help from its older and more richly endowed neighbors."

The coming of Amos and Hosea makes an epoch, "A flowering of faith and truth." They were followed in the Southern Monarchy by Micah and

Isaiah, the former a peasant, the latter a royal prophet, bringing with them each his trenchant message. During Solomon's reign or shortly after there came the abrupt division between the Northern and the Southern Kingdoms. Both held to the ancient traditions, but each in its own way, adding, subtracting and coloring. It has been said that a nation does not forget; neither does it remember accurately.

Under such conditions in the main there grew the Northern Kingdom with its Yahweh (or Jehovah) emphasis, and the Southern Kingdom with its ancient Elohim (or Lord God) emphasis. By scholars these are conveniently designated by the symbols J and E., the former standing for the Southern Kingdom, and the latter for the Northern one. And neither is older than the ninth century B.C.

It is highly significant that this J and E symbolism has reference not only to the Old Testament, but that it runs on into the New Testament, and colors much of its language and content. Literature grows out of life and such influences are inevitable. In view of the agelong dependence on tradition in both the Northern and Southern kingdoms the traditional belief in verbal inspiration must be given up. Also the nature of these traditions, their intermingling, their growth and heightening, the coming of a new myth now and then, or the observation of a new fact—all these militate against any possibility of verbal inspiration, but not against such inspiration as is inherent with primitive people.

Our New New Testament

We have thus a new approach to our New Testament, and we must read it as a product of the times and forces within which it was produced. This may even enhance its value to us since we get the flavor of its far away days together with its divine messages.

However, there is one feature of those far away

days that should fill us modern, easy going Christians with both admiration and humility, and that is the persecutions those early Christians encountered, and through which they lived during the first three hundred years of our Christian era. The Roman emperors from the days of Nero on through generations posed as gods, and demanded worship. This the Christians, in their loyalty to Christ refused, and were thrown to the dogs, the lions, and the wolves of the Roman amphitheaters, and were themselves compelled to fight as gladiators, or die if they refused. Multitudes did refuse down through the first four centuries of our era, and were driven into the various catacombs of the empire in the Crimea, Asia Minor, Syria, Egypt, and elsewhere. Here is a history in itself, this of the catacomb centuries. I may refer the reader to his cyclopaedia for that. It is sufficient here to say that countless thousands of persecuted Christians lived and labored in the catacombs, worshipped there, died there, and were buried there.

Our New Testament was created, therefore, by believers in Christ who were almost constantly under persecution and suffering. They were the unconquerables of their day, and the New Testament, which they passed on to us was "a new thing under the sun," utterly unlike any other body of writings among our vast literary treasures, and never to be repeated, and never to be equalled, much less excelled. That charming story of the "Forty Wrestlers for Christ," marching to death with songs on their lips and in their hearts, might be repeated here a thousand times. In short our New Testament came along a very rough road.

The Schweitzer literature is growing fast. A new book, profusely illustrated with recent photographs, has just been published by Harpers. The authors are Charles R. Joy and Melvin Arnold who lived at the hospital several weeks. \$3.75.

Early Disciples Stress Education

HENRY NOBLE SHERWOOD
Secretary Board of Education

Why do so many Disciples go to college? This question is not easy to answer but doubtless one reason is the quality of the men who laid the foundation of their movement. Take the Campbells. Both Thomas and Alexander received their training in the University of Glasgow. Take Walter Scott. He had his student days in the University of Edinburg. A fourth Disciple pioneer, Barton W. Stone, finished the classical course in David Caldwell's academy in North Carolina. These men sought the wisdom and learning of the ancient world; they mastered the languages in which the Bible was written; they interpreted it as they did any other book, the method which has come to be known as higher criticism. As ministers they appealed to the intelligence of those who heard them and built conviction on rational foundations.

Makers of Books

These classical scholars were not only preachers, they were also authors. They wrote sermons, tracts, and books. Moreover, they were editors of religious periodicals. Thomas Campbell planned a periodical but never started it; Alexander Campbell edited the *Christian Baptist* for seven years and the *Millennial Harbinger* for almost thirty. Walter Scott's paper was the *Evangelist* and Barton W. Stone's was the *Christian Messenger*. The mantle of these editors fell on such religious journalists as Benjamin Franklin, Isaac Errett, and J. H. Garrison, none of whom are living, and on others now active in editorial work.

The founding fathers of the Disciple movement set a standard in religious journalism marked by such keen analysis of Biblical literature and credal statements and such clarity of thought about church and salvation that it was said their readers had head

religion but not heart religion. They were college men appealing not to the emotions but to the intellect. They began an eloquent tradition now held by Disciples that their literary products show tested thought presented in orderly and graceful composition.

Founders of College

Naturally four men whose approach to the problems of church and religion was so clearly measured by the marks of sound scholarship would look with favor on higher education. This they did. Scott accepted the presidency of Bacon College; Alexander Campbell founded Bethany College in 1840 and served as its president for twenty-six years. Within fifty years after the publication of the *Declaration and Address* in 1809 Disciple leaders had established nine educational institutions. In general they followed the pattern of Bethany. Seven of these schools exist today and have an enrollment of about 10,000 students.

Benefactors of Later Generations

Disciple youth have not betrayed their educational heritage. More than 50,000 are in college. One Disciple in 34 is enrolled. One person in the United States in 70 is a college student. Numerically Disciples attend college twice as well as the national population.

The existence of educational institutions under Disciple auspices shows additional respect for this heritage. Thirty-two are affiliated with the Board of Higher Education. They enrolled 31,935 students last year, had endowment funds amounting to \$23,000,000, and gross assets in the sum of \$52,000,000.

Disciples today may well rejoice that the founders of their movement gave such signal emphasis to education. They wanted for their generation what we want for ours—adequate educational facilities for youth. They used their churches as we do ours—to transmit our cultural past, to develop

Christian leaders for all vocations, and to lift the level of intelligent cooperative living. They had a genius for service. They went from the mountain top of books and learning to minister to their neighbors, but like Moses they wist not that their faces shown. We are heirs to a group of creative religious leaders who were not afraid to venture after truth and to accept it when found.

The First Hoover Lectures

It was a great day for the Disciples and for the advancement of Christianity when the Hoover Lectureship was inaugurated at the University of Chicago through the Disciples Divinity House. Bishop Augus Dun, Episcopal Bishop of Washington was a splendid choice for the first lecturer. He is a great personality, blessed with a comprehending imagination, wide experience, and a mind disciplined through twenty-four years of academic research and teaching. He uses words with rare discrimination and illumination. For example, the title of the book is, *Prospecting for a United Church* (Harper). "Prospecting" is a very modest word compared with what many of us might have used, such as promoting, advocating, proclaiming, building, or teaching. Here is a Bishop who is not dogmatic, but is earnest, wise, and thoughtful about this great question.

It is interesting that concerning this crucial problem of unity, he reminds us that the Christian movement has always been marked, "by a struggle for unity in the face of powerful forces constantly threatening or actually creating division. There is no reason to suppose it will ever be otherwise on this earth." But that is not a note of despair. It is a challenge.

Three ideas of union are discussed, the Roman Catholic, the classical Protestant, and that of the freer congregational, or independent, voluntary

bodies. The Disciples come within this last group, along with Baptists, Congregationalists, and a miscellaneous assortment of movements without definite ecclesiastical body or framework. Yet it may not be just a coincidence that the first Lectureship on Union should have sprung up in one of the youngest of these. Perhaps they feel the need most!

This book is an illustration of fine and discriminating psychology. The third chapter on, *The Church as Body and Spirit*, is a remarkable analysis of the church in term of its outer and inner life. The picture of the church and the family, and of the personal relationships within them, is deeply sensitive and fruitful as applied to churches and their cooperation.

A Layman's Meditation

CHARLES F. MCELROY,

First Christian Church, Springfield, Ill.

PSALM I

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in His law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so; but are like the chaff which the wind driveth away. . . ."

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The Psalmist is telling about a man whom God approves because he does not do certain things. Incidentally the Psalmist gives us a picture of a second man who does do those very things. This second man demonstrates progress in reverse.

First, he walks in the counsel of the ungodly. He is moving. He is going some place.

Then something slows him up, and he comes to a standstill. He stands in the way of sinners. He is not going anywhere; just standing.

Even the exertion of standing saps his strength, and he has to sit down. He sits in the seat of the scornful. Just sits. If he once had a goal he has one no longer. His progress toward a higher life, toward better things, is not simply arrested. It is ended. And then what? That's all. His story is told. He no longer deserves nor receives consideration. So far as his usefulness to society goes he is an empty husk. He is part of the chaff which the wind driveth away.

The man first mentioned by the Psalmist is likened to a tree, planted by the rivers of water. Don't we all thrill to the majesty, the dignity and the beauty of a tree? We will agree with the poet who said that "Only God can make a tree." Man also is God's handiwork, made in God's image. How appropriate that these two noblest creations are thus brought together for our contemplation!

The tree is planted by the rivers of water.

"A tree whose hungry mouth is prest

Against the earth's sweet flowing breast."

Its roots never fail to find sustenance—the life-giving element that makes a tree grow, and put forth its leaves, and bud, and blossom, and—as the Psalmist declares—bring forth its fruit in its season.

The Bible has much to say about the necessity of fruit-bearing. John the Baptist, denouncing the "generation of vipers" to whom he preached, said: "Every tree that bringeth not forth fruit is cut down and cast into the fire." Jesus, seeing an olive tree not bearing fruit, cursed it, and it withered and died.

Why? Is not a tree a tree? Yes, but it must be more than something to look at. It has a function

for which it was created. It must bear fruit. The science of beauty teaches that the whole purpose of a plant is to bear fruit, which we sometimes call seed. Often, as in the case of grains, flowers and vegetables, one bearing of fruit accomplishes the life purpose and completes the life span. The stalk then dies and returns to the earth whence it came, to enrich the soil for new plants which in turn will bear their own fruit. In the case of a tree, one fruit-bearing does not end the tree's function. It lives on, bearing its fruit season after season.

Why is fruit-bearing so meritorious—so worthy of praise? Because fruit is the contribution which the plant or tree makes to the life of others. No plant or tree can use its own fruit. The fruit or seed perpetrates its own species by providing the germ of new life for the next generation, while the surplus fruit goes to sustain life by furnishing food to animals and men. The field of grain will supply seed for the next year's crop, but chiefly its abundance will feed the hungry and will nourish mankind. Fruit-bearing trees will supply other food, more pleasing to the taste, to supplement the fruit of the grains. But in each case the plant and the tree are exhausting their own vitality that others may live and live more abundantly.

The tree that does not bear fruit is wholly self-centered. It receives but it does not give. It lives for itself alone. It thwarts the purpose for which it came into being. It cumpers the ground. Away with it!

The godly man is not so. He does not live unto himself alone. He contributes to the well-being of others, not only from his material substance, but in social, spiritual and cultural ways. He helps and blesses those among whom he lives and works.

What sort of fruit does the godly man bear? Paul tells us that the fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith,

mekness, temperance; against such there is no law."

Where is the godly man to derive the life giving element that enables him to bear fruit? Jesus said: "I am the vine and ye are the branches. If I abide in you and ye in Me"—that is, if you remain united to Me and I remain united to you—"you shall bear much fruit."

Let us pray.

PRAYER

Our Father in Heaven, we would be useful. We would do our part. We would fulfill the function which Thou hast designed for us. But our own resources are not enough. Give us of the water of life. Grant us the sunshine of Thy presence. That we may bring forth the fruits of righteousness. In Jesus' name. Amen.

A Christmas Letter

MRS. BETH KLAISS,

University Station, Tucson, Arizona

Many of you have not heard from us since Christmas of 1945, and are probably bewildered because of our utter silence. Certainly, it has not been intentional that we have not kept our friendship fences mended, since our friends mean a very great deal to us. Christmas of both 1946 and 1947 found me ill, and during the rest of the year the lack of personal time, other illnesses, and current living have prevented my writing letters to all of you. We are sending this greeting to let you know where, how, and what we are doing in this far-off place.

We moved to Tucson in August, 1947. Only those of you who have sold a home, shipped furniture across the country, lived in a one-room kitchenette apartment for five weeks and started to live with new surroundings, new friends, new climate—can

perhaps understand the frustrations and fatigue which accompanies such a venture. Tucson is now a city of over 100,000, but has facilities for a population of about 35,000, so we struggled as all newcomers do with utilities. We yet have no telephone. We are, however, comfortably settled in a six-room house ten blocks from the University and four blocks from Beth's school, with a magnificent view of the Catalina Mountains.

Don joined the faculty of the University of Arizona as an Associate Professor of Sociology. One of his specific duties in coming was to set up the course in "Education for Marriage" which had never been offered here. It is being accepted very well with too-large classes. In many respects it is an interesting experience to have been at the oldest State University in the country (North Carolina), and now at the youngest. The enrollment here is about 5500 this year, with the commonplace crowding which is found in most all colleges. Though Don has an office in a temporary barracks building, they did buy him new office furniture and installed a telephone, so he is faring very well.

Young Beth was seven years old last month and is in the second grade. After many months of being below par physically, she is now in good condition with the usual amount of energy indicated at this age. She is making excellent progress on the piano and is taking swimming lessons. She has taken on the westeners' love of horses and all the trappings that go with them—cowboy boots, jeans, plaid shirts, etc.

If there were space, I could go into long word pictures over the grandeur and delights of living in Arizona. All three of us are most enthusiastic even when the thermometer went to 110 this past summer. Sunshine, practically every day in the year, cool nights, dry air (no mildew here), rugged mountains—it's glorious. Why else would Lady Astor, Clark Gable, and Tom Dewey spend their

vacations here? (I'm not being paid by the Chamber of Commerce.)

Then some of you have asked if the climate has been beneficial to me. Definitely yes, I should say. I have had only one acute attack (last December) since arriving, and feel better than I have for years. The doctors here assure me I will always have this chronic chest to live with, but by staying in this climate I have a much better chance of outwitting the acute infections. So, we'll be seeing you—in Arizona.

Now to you, our good friends, the three of us send warmest personal greetings and hope for each of you a happy and successful year.

We Belong To Life

*Introduction to the Convocation Sermon by President Montgomery at Lynchburg College,
September 21, 1948.*

Several years ago a man in Florida attempted to assassinate President Roosevelt. When the authorities of that State asked him afterwards whether he belonged to the church, he replied, "No, no, I belong to nothing. I belong only to myself, and I suffer."

These pitiful and pathetic words of his expressed the deep pain and the emptiness in his heart. They were a confession of the futility and worthlessness of his life under self ownership. Ownership of one's self is fiction. It has no social nor moral title that is valid. This man was right when he said, "I belong to nothing." And he came to nothingness because he belonged to nothing.

Yet, this man's tragic and plaintive description of his miserable condition expresses the state of a great number of people today. They proceed in the effort to live under the hallucination that they belong to themselves. They repudiate all social

obligations. In their selfish greed they presume to appropriate the lives and labors of others into their ownership. In these false and erroneous assumptions are to be found the causes of most of the suffering and sorrow of our world.

The Prodigal Son in the story of Jesus asked for and took his share of his father's property and squandered it in loose living but soon discovered to his amazement and humiliation that life did not belong to him but rather that he belonged to life. "When he came to himself" he arose repentantly and returned to life in the fellowship to which he belonged. In that fellowship which was his true life he found a responsible and worthy place and replaced his social significance.

The purpose and function of Lynchburg College, of which you are now a member, is to help all those who come into the fellowship of this campus as students or faculty members to identify themselves with life at its highest and best, to aid them in catching a lofty vision and a courageous faith, to inspire in them a growing spirit of love and goodwill, to guide them in finding and understanding truth, and to lead them in developing an attitude of reverence and respect for all persons. It is through these spiritual attainments that we come to belong to life and to share its rich blessings of security and peace. If we miss these spiritual qualities we will surely discover in some unsuspected future day that our lives are empty and futile.

The tempting tendency is always present with us to seek happiness in life by following a selfish course, to accumulate things, to acquire fame and then to measure our life by the quantity of things we have collected into our possession. Such a course never fails to disappoint. The happy and rewarding life is always to be found in the quality of one's personal spirit and in the outflowing of one's generosity to fill the needs of others.

The Campbell Institute

The *Name* was chosen in appreciation of Alexander Campbell (1788-1866) to whose initiative and leadership the Disciples of Christ owe so much of their development and interpretation of Christianity. He preferred the designation, "Disciples of Christ," and other historical influences continue to give prestige to it. Disciples are learners, and there is much to learn!

The *Purpose* of the Institute, as stated in its original constitution in 1896 is three-fold: a) 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; b) 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; c) to encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ.

Membership. There are between 500 and 600 members. Any man who is in sympathy with the purpose of the Institute is eligible to membership, and becomes a member by the payment of two dollars which is the annual dues. Growth and efficiency of the Institute are due to all members generously cooperating.

Expenses. The main expense is for the SCROLL, published monthly, except July and August, which contains 320 pages per year. Forty-five such volumes have now been published. They provide much interesting material concerning the development of the Disciples of Christ during the last third of their total history. No one receives any financial remuneration for serving the Institute or the SCROLL.

Profits to members. The rewards are greater than can be weighed or counted. Like any other

good cause, it is worth what is put into it. The fellowship is rich. There is a sense of fine companionship, which is basically due to sharing in the great and growing life of hundreds of men seeking to serve the noblest cause on earth, the religion of Jesus Christ. The annual meeting is held in the summer, and occasional meetings at conventions, and wherever "two or three get together."

Thinking On a World Level

KENNETH B. BOWEN,
Morgan Park Christian Church, Chicago

Back in 1946, a P80-Shooting Star Jet-Propelled Fighting Plane, flew from California to New York City in just four hours, thirteen minutes and twenty-six seconds. On September 25th, 1948, an X-I Rocket Driven Research Plane, hurtled through the stratosphere at a speed of eight hundred and sixty miles an hour, almost one hundred miles faster than sound. A radio message can travel around the world over seven times in one second.

To any one who ponders life at all, it must be crystal clear that our horse-and-buggy concepts of reality must be radically altered in this supersonic age. There is no point on this earth more than a few hours by plane, and a split second by radio. In the presence of poison gas, bacteriology and atomic fission, the choice is now, more than ever, —life and death. Whether we like it or not, if we are to survive, we must do all of our thinking on a world level. Even the simplest subjects have cosmic implications.

I. Geography must be studied on a world level.

On the wall of a school down in Kentucky, is a picture of the famous race horse, "Man of War," and beneath it is the statement: "The fastest horse the world has ever seen." After some of these speed records were announced, a little boy took a piece

of chalk and wrote these words beneath the statement: "The fastest world the horse has ever seen." Even this obscure lad sensed the implications of living in a supersonic age.

During the reign of Queen Victoria, a British statesman delivered his finest speech in Parliament on the subject: "Study Great Maps." During the recent war, even our leading educators were baffled by the strange words that came over the radio. In many cases they were unable to identify the places on the map, to spell the names or even pronounce them correctly. Personally, I discovered that I had never really studied geography on a world level. In fact, my ignorance on this subject was colossal. So many strange islands appeared in the Pacific I wondered how the boats got through without hitting them. As for Russian geography, the places mentioned seemed almost like a report on the old Egyptian hieroglyphics.

The ancient Greeks condemned Atlas to carry the world on his shoulders. Today, in this supersonic age, every person is called upon to be a Titan who must carry on his shoulders the whole world. In fifty years our earth has shrunk from the size of a football to a mere pin point. Back in 1918 when Woodrow Wilson called upon us to think of geography on a world level, we rejected his idealism, sent him to an untimely grave and went on in our "splendid isolation" to World War II. Like William Carey, the Cobbler, we must place a map of the world over every work-bench, and say with him, "That map is what I feed on by day and by night." The secret of John Wesley's great power was his motto: "My parish is the world." Modern technology is forcing us to live so close together, Paul's words to a divided church have new meaning: "If one member suffers, all the members suffer with it; if one member is honored, all the members are honored with it."

II. Economics must be studied on a world level.

The writer of Ecclesiastes is the Schopenhauer of the Old Testament. In various ways he sought the highest good in life, but ended up with the statement: "Vanity of vanities, all is vanity . . . and a striving after wind." However, this worldly-wise man did have many flashes of true genius. One of these was his discovery that, "The profit of the earth is for all: the king himself is served by the field." In any age such a statement is more up-to-date than the morning news paper. When we consider that it was a speech long before the advent of Jesus, it is truly a flash of great genius. Actually this pessimist thought of economics on a world level. The natural resources of the earth, said he, are for all peoples. Moreover, he pointed out that the king and the farmer belong to the same economy; when one goes bankrupt the other suffers accordingly. Actually, this strange figure caught a glimpse of the cosmic economic law: "Poverty anywhere is a threat to prosperity everywhere."

Even a greater economist than Koheleth, however, was Jesus himself. Out of some thirty-eight parables he delivered, about sixteen had to do, not with the weazel word 'stewardship' as commonly interpreted, but with economics. To be sure, the Master never gave us blueprints, but he said vastly more about economics than baptism, or even the Church. Indeed, one writer declares that throughout the four gospels about one verse in every six has to do with economics. More than any other economist, our Lord lifted the subject of wealth to the highest spiritual levels, and thought of it on a world basis—and that of human service. Any effort on the part of Anglo-Saxons to invent an escape mechanism of "the white man's burden?" in order to exploit a backward nation, will receive the same cosmic condemnation in Africa as in India or the Philippine Islands. Even the boys out in the alley have a saying like this: "when the marbles are all won, the game stops!" In his Sermon on the Mount, Jesus summarized his

teachings on economics in these universal words: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

III. The Church must be studied on a world level.

On one occasion a Methodist College, so the story goes, advertised for a teacher of chemistry, and the salary was very attractive. A brilliant Presbyterian, holding a Ph.D. in chemistry, with high honors, sought the position. In his application blank, however, there appeared this question: "To what church do you belong?" Quick as a flash, he gave the devastating answer: "I am a Presbyterian, but I teach Methodist chemistry."

In this supersonic age, the whole world needs to recapture the first fine careless rapture of the New Testament Church, before it was corrupted by selfish exploiters. The Church is the "body of Christ" and our Lord thought of every question on a world level. The secret of the Upper Room and of Pentecost is found in these words: "They were all with one accord in one place." Under such conditions, a wind blew through Jerusalem, the humble disciples were filled with the Holy Spirit, and they spoke with tongues parting asunder like as of fire. Luke tells us that the "disciples were called Christians first in Antioch." It is no wonder that this ecumenical church at Antioch won the "hand of the Lord." May the words of the Apostle Paul to a divided church of his day come to us in this supersonic age with a mighty force: "As the body is one, and hath many members, and all the members of the body being many, are one body, so is Christ."

Says one correspondent, "Thank you so much for this free copy of the SCROLL. I have looked at it again and again, but the telephone rings or I have a sermon to get and my time slips away." How can busy pastors beat the telephone and other interruptions long enough to read the SCROLL?

People — Places — Events

F. E. DAVISON

Richard Harrison played the part "De Lawd" in Green Pastures and it was his artistry that made that play famous. The first week the play was in Chicago I was passing the theatre and I decided to get an interview with Mr. Harrison if possible. The manager was not too cordial but did finally take me to Mr. Harrison's dressing room. The great actor was the personification of courtesy and before I left his room he had agreed to appear in my suburban pulpit a week from the following Sunday.

His appearance in my pulpit was the first of its kind in the Chicago area. The Church was packed to the doors and his rich voice, general spirit and evident Christian consecration won his hearers immediately. It was his sixtieth birthday and we presented him with sixty red roses.

From that time until his death Richard Harrison was my good friend. I was often his guest at the play. Two or three times I watched the performance from the wings. This gave me opportunity to see in what affection every member of the cast, management, and stage hands held "Dad" Harrison. I have seen little children of the cast hold on to his fingers in the wings apparently feeling blessed by the privilege. Just before his cue Mr. Harrison would shake his hands loose give a smile of benediction to the children, pull up the lapels of his Prince Albert coat and then his lips would move as though in prayer. He knew how to take his entrances and his exits. He so lived his part that when with stately stride he went upon the stage the audience had the feeling that God was very near. He had a wonderful sense of humor which in my humble opinion made him more God-like.

Once Mr. Harrison told me that after the play had been running for several weeks in New York he asked at a rehearsal to speak to all the cast and

all the stage hands. When they had assembled Mr. Harrison said "I do not want to be judge of any of you but the part that I play is one that just cannot be played in the midst of profanity. I think I had better leave the stage and go back to the lecture platform." With one voice they all demanded that he continue to play the part of De Lawd. He said that during the two years that had elapsed he had not heard a half dozen words of profanity from any of his comrades. I have been with him when he was leaving by the stage entrance. All along the path from his dressing room to the door there could be heard in tones of respect and affection the greetings "Good-night Dad."

After his passing one memorial service was held in the Cathedral of St. John the Divine. Then the body was brought to his home in Chicago. I was invited by the family to come to their home and stand by his lifeless form as well as to attend the second memorial service in a Chicago Church. If I ever had any social prejudice in my soul, there was a complete cleansing after I came to know this man who not only reached the top in his profession but had a heart large enough to take us all into the circle of his affections.

Perry J. Rice

W. E. GARRISON

Our good friend, Perry Rice, died at his home in South Gate, California, on Sunday, December 5, 1948. He could be called by many titles, but in this circle, the fellowship of the Institute, it seems most natural to call him our good friend.

Rice was at heart a pastor. His three most notable pastorates were at South Bend, Indiana, at Minneapolis, and at El Paso, Texas. He left those good churches the better for his ministry, and between him and many of his former parishioners there were continuing bonds of affection. While at El Paso he

assisted in organizing the New Mexico-West Texas Christian Missionary Society and served as its recording secretary as long as he remained there.

It would doubtless have been more comfortable for him, and perhaps more rewarding personally, if he had remained in the pastorate. He probably knew that this was true when he gave it up and came to Chicago in 1918 as executive secretary of what was then called the Chicago Christian Missionary Society, later the Chicago Disciples Union.

He was then in his early fifties and at the height of his powers—not a peak, from which quick descent might be expected, but a plateau of sustained energy and effectiveness. On his fifty-fifth birthday—that would be Sept. 20, 1922—he sent a mimeographed letter to many of his friends announcing the attainment of that ripe age. As I remember that letter, it expressed not exactly the feeling of life's autumnal season but certainly a keen consciousness that the work yet to be done was greater than the time remaining in which to do it, with a corresponding note of urgency and self-exhortation to diligence. He heeded the exhortation, but he filled out twenty years of leadership in the Chicago Disciples Union, and enjoyed twenty-six years beyond that fifty-fifth birthday.

Those twenty years in Chicago were filled with varied and fruitful labors. Many of the executive secretary's tasks must have seemed dry and irksome to one who had so long lived in the warm intimacy of the pastoral relation and had been accustomed to the rather large-scale operations of important churches. There were weak churches to be nursed, small local problems to be solved, organizational and property interests to be adjusted, dissentient elements to be wooed, independent and self-centered congregations to be brought to more cooperative attitudes. The total result was good, as amply evidenced by the survey published on the occasion of the 75th anniversary of the beginning of the work

of the Disciples of Christ in Chicago.

Meanwhile, Rice had been in close association with the Disciples at the University, and especially with the Disciples Divinity House, of whose board of trustees he was president for several years. He was at home in the university atmosphere. A graduate of Hiram College, in the class of 1892, he had been a graduate student in the University of Chicago in the early days. Though he had not pursued his academic interests systematically, he was a congenial associate of those who had. He understood their intellectual and practical problems. When, near the end of his career here, he wrote a detailed history of the Disciples in Chicago (still unpublished, but accessible in manuscript in the library of the Disciples Divinity House), he proved that he had both the diligence and the technique of the research historian.

Rice's relation with the Campbell Institute began in its first decade. The Institute never had a more faithful member. He was a contributor to the volume, *Progress*, which was published to mark the completion of its twentieth year. Whenever there was a meeting, whether a general one or a small group consultation "for the good of the order," Rice was there. He understood the meaning and spirit of the Institute as well as any man on its rolls ever did, and valued it as highly.

Yes, he was a good friend, a loyal comrade, and a faithful servant of God.

I once heard Fosdick preach a telling sermon on I Kings 20:40. "As thy servant was busy here and there, he was gone."

Quotation from a letter from a colored friend down in Virginia who was troubled by the irritations and follies of people: "Isn't the world an astonishing place, and isn't human nature prevalent!"

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Studies in Schweitzer. V

E. S. AMES

The Quest of the Historical Jesus is one of the most interesting and important books Albert Schweitzer has written. It was also one of his earliest and shows in all its features the thorough scholarship, independence, and courage of the youthful author. It was a touchy subject, for Jesus was generally thought to be beyond the reach of the usual biographical treatment. The biblical accounts of his life were held to be inspired and it was assumed that no ordinary report of his person and work could be fruitful. People had little difficulty in believing that the events of the life of Jesus were shrouded in mystery and that there was something sacrilegious in attempting to write a natural history of it. So long as there was a sacred record of this life in the New Testament, why should any right minded person desire any other, especially since it could not claim anything more than a fallible human source? Attitudes like these made the task appear useless or profane and delayed it.

Schweitzer was aware that this historical study would be disturbing to Christian piety but comforted himself with the words of Paul, "We can do nothing against the truth, but for the truth." He was convinced that under all circumstances truth is more valuable than non-truth and that in the end the truth cannot mean injury but only enrichment. Such an undertaking could only be carried through by a man who had implicit faith in the value of knowing the truth and who believed he could trust the academic freedom in which he worked. The furor caused by the book when it was published revealed how unprepared the religious mind of the time was to listen to the startling theories which

some of the biographers of Jesus entertained. The book was the first to survey all the significant Lives of Jesus from that of Reimarus (1694-1768) to Wrede (1859-1907). Some of these lives were obviously fictitious, some were animated by hate, and some by loving devotion. The hatred was seldom, if ever, against Jesus himself but rather against the supernatural claims made for him by orthodox religionists, or against the theological doctrines in which he had been enshrined. It was this intense emotional reaction to the task of portraying the figure of Jesus that gave strength and lifelikeness to the figure. Schweitzer declares: "No vital force comes into the figure unless a man breathes into it all the hate or all the love of which he is capable. . . . For hate as well as love can write a Life of Jesus, and the greatest of them are written with hate. . . . Their hate sharpened their historical insight. They advanced the study of the subject more than all the others put together." The authors who wrote with sympathy "found it a cruel task to be honest." "The world had never seen before, and will never see again, a struggle for the truth so full of pain and renunciation as that of which the Lives of Jesus of the last hundred years contain the cryptic record."

If the question is asked why such Lives have been written only within the last hundred years or so, the answer is that primitive Christianity was so intensely absorbed in practical devotion to what was immediately required in its cultivation and extension, and in contemplation of its reign in the future, that it did not have the frame of mind which would produce biographies of the type here treated. The early Christians have left us "not biographies of Jesus but only Gospels, and therefore we possess the Idea and the Person with the minimum of historical and contemporary limitations." The Gospels preserve for us the vivid impact of a great personality, but without giving it a definite framework in clear sequence of events.

There is a significant comparison between the historicity of Socrates and of Jesus. Schweitzer thinks the public ministry of Jesus may have been less than a year in length, and that we do not have the facts and materials for a complete life of Jesus. But he also says: "it must be admitted that there are few characters of antiquity about whom we possess so much indubitable historical information, of whom we have so many authentic discourses. The position is much more favorable, for instance, than in the case of Socrates; for he is pictured to us by literary men who exercised their creative ability upon the portrait. Jesus stands much more immediately before us, because He was depicted by simple Christians without literary gift." It may also be said that Schweitzer holds that the great ethical impression which Jesus makes, for example, in his teaching about love, is so vivid and appealing that it has persuasive power through even a very fragmentary, sketchy, and only slightly reproducible, portrait of his personality. Schweitzer indicates that in his view the attempt to build up the historical life of Jesus leads astray because it inevitably tends to emphasize the external facts and leads to literalism and dogma. Paul's experience is cited frequently as indicating his liberation from attempting to rest upon the historical reconstruction of the life of Jesus. It is often forgotten that Paul, the greatest of the apostles never saw Jesus, and that he seemed to feel that the first hand knowledge that some of the early Christians had, made it difficult for them to appreciate the true greatness of Jesus. Paul says: "If we have known Christ after the flesh yet henceforth know we him no more." It may appear confusing to be told that the historical knowledge may not be a help, but really a hindrance, to real religion. "Not the historical Jesus, but the spirit which goes forth from Him . . . is that which overcomes the world." Further, "In proportion as we have the Spirit of Jesus we have the true knowledge of Jesus."

Though the efforts to achieve a genuine historical account of the life of Jesus have never succeeded fully, those efforts have had significance when the times were ripe for understanding them. As already mentioned, they did not occur in the early days of Christianity because those days were dominated by interest in eschatology, that is, by the expectation of the imminent coming of the end of the world and the sudden setting up of the Kingdom of Heaven. The passage of generations and of centuries wore down that hope, or radically changed its form. The second influence preventing the rise of the historical view was the development of Greek metaphysical thought among Christian theologians. Under this point of view Jesus was represented as a supernatural being to whom historical descriptions and interpretations were not applicable. The Fourth Gospel was written in terms of these Greek conceptions and therefore stands in marked contrast to the Synoptics, as the first three books of the New Testament are designated. It was largely in terms of Greek metaphysics that the great creeds of the early church were formulated. These creeds are still, to an amazing extent, the formulas in which churches express their faith. Schweitzer says that the historical investigation of the life of Jesus was very much motivated by the struggle of modern Christianity to throw off the tyranny of dogma. But these dogmas are yet so deeply entrenched that those who hold them regard the historical studies as profane and impious intrusions in the sacred precincts of the divine personality of the Christ. Reimarus, the first of these writers, avoided the storm of rage and ostracism for his views by withholding their publication until after his death. But David Friedrich Strauss felt the full force of the storm of criticism. He was a young man of twenty-seven when his "Life of Jesus" was published and it was his ruin. "It has excluded me from public teaching . . . it has torn me from natural relationships and driven me

into unnatural ones; it has made my life a lonely one." He was thankful, however, that in spite of the sufferings it had brought on him it had "preserved inward health of mind and heart."

The Lives of Jesus may be put into two groups, those before, and those after Strauss. The main interest in the first group concerns the question of miracle. But this was at first treated with no such concern as in the time of Strauss. Luther was at no pains to get a clear idea of the order of events. He remarked in reference to the cleansing of the Temple: "The Gospels follow no order in recording the acts and miracles of Jesus, and the matter is not, after all, of much importance. If a difficulty arises in regard to the Holy Scripture and we cannot solve it, we must just let it alone." One of the Lutheran theologians in the sixteenth century writing a Harmony of the Gospels maintained that if an event is recorded more than once in the Gospels, in different connections, it happened more than once and in different connections. The daughter of Jairus was therefore raised more than once!"

An interesting phase of the study of the Lives of Jesus is found in the early fictitious accounts written at the end of the eighteenth and the beginning of the nineteenth centuries. They are not without significance since they undertook to introduce some logical sequence into the events narrated in the Gospels. Not finding such a sequence in the narratives themselves, they undertook to supply it. The result was the attempt to find non-supernatural explanations in the work of the secret order of the Essenes. There were said to be members of this order in the various ranks of society, and two of these whose names are familiar in the record were Nicodemus and Joseph of Arimathea. The order is represented as aiming to lead the nation from its sensuous Messianic hopes to a higher knowledge of spiritual truths. They sought to find a Messiah who would destroy the false Messianic hopes and

who would be able to carry out their will. They exerted their influence over the child Jesus from his birth. They impressed him with the falsity of the priests and taught him to abhor the bloody sacrifices of the Temple. They taught him of Plato and Socrates until he longed to emulate the martyr death of the latter. There were three classes in the Order, those on the first level receive only the popular teaching, those on the second are admitted to further knowledge, while those on the highest level know the mysteries. With the greatest ingenuity the life of Jesus is enacted, including the miracles by means of clever illusions which the highest initiates know to be natural processes. In the feeding of the five thousand, Jesus stands near the opening of a cave where great quantities of bread have been stored and as one supply is being distributed, he secures another! The drama of the trial, crucifixion, and death of Jesus is carried through to apparently the final stage and the seemingly lifeless form is resuscitated and Jesus is hidden in a cave prepared by the Order from which he makes the required "appearances." Schweitzer remarks that "from the historical point of view these lives are not such contemptible performances as might be supposed. There is much penetrating observation in them." Venturini's life of Jesus, in this manner, called "Non-supernatural History of the Great Prophet of Nazareth," says Schweitzer, "may almost be said to be reissued annually down to the present day, for all the fictitious 'Lives' go back directly or indirectly to the type which he created. It is plagiarised more freely than any other Life of Jesus."

The summary of the results of this long book presents all the paradoxes of Schweitzer's remarkable surveys of some sixty-seven Lives of Jesus, written over a period of more than a hundred years. The outcome shows, according to the author, that there is nothing more negative than the result of the critical study of the life of Jesus. "The Jesus of

Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give His work its final consecration, never had any existence. He is a figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in an historial garb." On the next page is the statement: "The historical foundation of Christianity as built up by rationalistic, by liberal, and by modern theology no longer exists; but that does not mean that Christianity has lost its historical foundation . . . Jesus means something to our world because a mighty spiritual force streams forth from Him and flows through our time also. This fact can neither be shaken nor confirmed by any historical discovery. It is the solid foundation of Christianity."

In this long and searching survey of the Lives, Schweitzer deals with many intricate problems, such as eschatology, the primacy of the Gospel of Mark, the Greek influence in the Fourth Gospel, the length of the ministry of Jesus, his consciousness of being the Messiah, the beginning of the Kingdom of God and the relation of the resurrection to it, the nature and significance of Baptism and of the Communion. Both of these "ordinances" he thinks are misplaced and out of focus in the usual orthodox view. Schweitzer's mysticism which appears in all his crucial interpretations, is at the basis of the last paragraph of this remarkable book, in these words: "He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: 'Follow thou me!' and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is."

Professor George A. Coe Writes

525 West 6th Street, Claremont, California

November 14, 1948

Thanks for your article on Schweitzer. I, too, have been reading him and about him, with the result of admiration saturated with puzzles and surmises. That he is a genius in the full technical sense of this term there can be no doubt. Neither can there be any doubt of the ethical nobility of his nature. But these do not explain his strange career. It must have been determined in what I suppose a major degree by subterranean emotional forces that he himself probably does not understand. At one point in his intellectual life it is possible for an outsider like myself to be sure that such a force is dominant, and to make rational guesses as to its nature. I refer to his use of the concept, "reverence for life." This is not reverence for personality; it is not reverence for anything that can be put into ethical categories; it has no relation to esthetic values; it is so scant of comprehensible meaning (isn't this pleonasm excusable in this instance?) that he has a sense of tragedy whenever he realizes what he is eating, or what he does in order to protect the life and health of his African proteges. In other words, logically considered, he implies that consciousness itself is an evil that never can be overcome; Not only this. Inasmuch as the existence of any living being whatever depends upon the extinction of some sort of life, his thought leads towards the most radical pessimism that ever was conceived or could be imagined.

That this is a phase of a rich and fruitful life must mean that under the surface, where his extraordinary intelligence has not penetrated, there is some unsatisfied natural longing or impulse. Here guesses are justifiable. I have made a beginning of a guess, but I have not traversed his biography with sufficient

care to justify stating what this guess is. Moreover, my reading of books and articles about him has been too fragmentary for me to know what may have been said about this matter by other persons.

I do think, however, that in Schweitzer's case, as in that of Gandhi, a justified public reverence has lacked a needed caution.

The reason for this letter, let me now confess, is not nearly as much Schweitzer as it is Ames. I enjoy every contact with you, whether through print or otherwise, and always I want more.

December 15, 1948

Your study of Schweitzer continues to intrigue me. Thus:

1—Schweitzer holds that we do not know the historical Jesus, but that, if we obey him, we shall know "who he is." How can these two propositions be reconciled?

2—He treats this "who he is" as knowledge to which he (Schweitzer) has access, but he also treats it as something that he cannot communicate to us. Questions: (a) What is his ground for expecting us to believe that he knows "who he is"? (b) If he knows, why does he not communicate this knowledge? Is there any knowledge that is incommunicable? Is not the cognitive process *per se* a social process? For more than fifty years psychologists and anthropologists have been accumulating evidence that the two concepts, individual and social, are not separable except by abstraction from the actuality. Social reality is in the individual from the beginning of his consciousness of himself.

3—If we are to understand and appreciate Schweitzer we must somehow penetrate two obscurities in his personality. (a) Because he believes that he reverences all life, even that of the microorganisms that he kills in order that his African friends may live, his own life is burdened by a sense

not only of mystery, but also of tragedy. (b) The "who he is" mystery, into which he believes that he has entered, counteracts the paralysing tendency of his sense of tragedy, and impels him into activities that are self-rewarding . . . Apparently these two obscurities are obverse sides of a single emotional, non-rational phase of his personality. He is self-driven in opposite directions, both of which he endeavors to rationalize, but without success. The picture is that of a man living richly in spite of a great, lifelong, unsatisfied want. He lives richly partly by employing his magnificent intellectual powers both as an alternative source of direct satisfaction, and as an instrument for the pseudo-rationalization of the division in himself.

The Disciples of Christ: A History

A Review by W. B. Blakemore, Chicago, Illinois

Disciples of Christ, as a body, passed a milestone last month when the Christian Board of Publication issued a history which it had commissioned from Professors Garrison and DeGroot. There is no question that it was a milestone, for a great history shapes the mentality and life of a people that reads it. This book is such that it is now our guide to ourselves and our past, for better or for worse. It is the task of a reviewer to say which he believes it to be. The answer is, he believes it to be for the better. This is a better history than we have yet had, which means that it works through to more profound convictions about us than any previous history and presents them more persuasively. It will reform our minds about ourselves, and, in doing so, it will mould us into what we are to be as we move into the future. It is not a revolutionary book, but it is reconstructive in so far as it rediscovers our deepest nature. This review will deal with certain specific things before moving on to the larger considerations.

The Christian Board of Publication has well nigh done itself justice in the form given to this book. It has obviously been proof-read with scrupulous care. The individual pages are well designed, and the typography such that the book is as easy on the eyes as any this reviewer has perused in a twelve-month. The bibliography is superbly arranged, the index satisfying, and the end-paper maps and sketch maps included in the text are more than welcome. The binding, unfortunately, is not of the high order to which the Board, once in its career, attained when it published the Drake Lectures on World Order. But it is a substantial binding, and it is what is between boards that counts in the end.

With respect to the organization of the material which constitutes our history, the periodization of the new history is that which Dr. Garrison used in *Religion Follows the Frontier*. That periodization had first appeared in 1900 when J. H. Garrison edited *The Reformation of the Nineteenth Century*. It is indeed remarkable that an historical arrangement worked out fifty years ago at the very conclusion of the period dealt with should have stood the test of the last half-century in which there has been such an enormous accumulation of data unavailable in 1900. In other words, there is within the Disciples now an historiographical heritage which is standing up against time and proving itself exceedingly well.

The literary assignment which the Christian Board gave to its authors was a treacherous one. They were asked to produce a volume to "answer the needs of the class-room, the home, and the minister's study." How have the authors fared with their assignment? As one would expect, the more experienced hand has been the more deft. The book shows as little heterogeneity of style as could ever be expected in a joint work, but Dr. Garrison seems never to speak first to one section of his audience, and then to another. Dr. DeGroot has not managed quite to well. There are sections when he verges

close to writing a source book for research historians, which is not even a category included in his commission, and does not make good class-room text, let alone home and study reading. For instance a listing beginning, "Dover, of Lafayette County (Peters, p. 38, says 1833; Haley, pp. 199f says much before 1936); Antioch, of Calloway County (Peters, p. 36, says October, 1828 . . ." and ending a third of a page later with ". . . Mount Pleasant of Howard County (Peters, p. 145, says 1833; Haley, p. 180, has no opinion)," bespeaks scrupulous research but tells the reader very little about the development of the Disciples in Missouri, and garbles what little it tells with over-concise information about what other historians say of it. There are too many such sections which will be a hurdle for general readers. The information really belongs in footnotes. But there are none in the book, which is the wiser choice between the two extremes of too many footnotes or none at all. A very judicious use of them would really have been an improvement, and especially a help to Dr. DeGroot.

One of the real delights of the volume, however, is the obvious development of Dr. DeGroot as a historian. There has never been any doubting his tremendous gifts as a miscellanist. He is in this respect without peer among the Disciples, and first rate in any company. In this area he has put us at his debt in a way which can never be repaid. But his historical capacities in the deeper sense of interpretation have been either submerged or undeveloped until the appearance of this volume. Now he does begin to emerge as a responsible historian; that is, he has an ethical awareness beyond that of checking names and dates, beyond that of repeating events. This reviewer, at several crucial points in the book, had the feeling that Dr. DeGroot was really trying to influence the reader, was accepting the challenge of making value judgments, and was marshalling his material so that some meaning about

which Dr. DeGroot himself was convinced was coming to the fore. This engagement with history is particularly evident in the chapters entitled "Wider Horizons," "Religious Education," and "Missions—Organized and Independent." Since the reviewer does not always agree with Dr. DeGroot, this recognition of his historical capabilities is not on the basis of predilections, but comes from a sense that the author is struggling to establish a point. This is an aspect of Dr. DeGroot's research which has been glimpsed vividly only once before, in his thesis on "Grounds of Division Among Disciples of Christ."

It is gratifying to see the younger author of this volume moving forward toward that power of interpretation which has never been absent from the writings of Dr. Garrison. The older historian is still the more sure-footed in this area, and consequently writes more persuasively. He does it in this book, as previously, by presenting the history of our movement as it emerges out of white hot personal decisions made within a cultural situation. Dr. Garrison is far more concerned to analyze the factors going into such decisions than he is to report on which side of a river they were made—though he does not neglect that fact if it contributes to the story. Dr. DeGroot sometimes writes almost "behavioristic" history, flat chronicle. Consequently, the characters with whom he deals do not emerge as well defined as do those upon whom Dr. Garrison reports. Certainly, Dr. DeGroot covers the period during which the stage is both larger and more packed with people, which necessarily crowds his pen-portrait space, but even a few more characterizing adjectives would have helped the later sections of the book for which he was responsible. Be that as it may, he tells some events, such as the development of our conventions, with an economy that is amazing.

Specific points which need to be mentioned are the new presentations of Thomas Campbell and Barton Stone. The latter emerges as he has not done in any previous general history of our movement.

It is now clear that he did not bear to the Christians the same relation that Alexander Campbell bore to the Reformers. In the latter case it was definitely a relationship of leadership. Stone on the other hand is better described as a "representative" Christian. Only after many others whose original leadership of the Christians was more aggressive than Stone's had left that group did they realize that the characteristics of Stone which had kept him in their company were the characteristics most truly representative of the Christians' attitude. The result is that it is possible to account for the Christians apart from Stone. On the other hand, it is impossible to account for the Reformers apart from the Campbells. Yet, paradoxically enough, it was the spirit of Stone which finally perfected the union between these two groups, and needs to be recovered. It is the spirit for which Campbell provided the letter.

Thomas Campbell emerges as more of a personality than here-to-fore because of the detailed report of the 1808 discussion with the Presbyterians. In this event the real temper of the man is glimpsed. It is now obvious that when his discussion was with the synod, he received truly Christian treatment, and the discourse was sincere. It was also as irenic and prayerful as it could be in the face of devoutly held positions involving real differences. Unfortunately the behavior of presbytery did not match that of the synod.

Another distinction between the two authors has to do with their attitudes toward the ideological aspects of our movement. Dr. Garrison gives them a more central position than Dr. DeGroot. He never allows them to be crowded from the scene as Dr. DeGroot does when pushed for space. The latter seems often to take at face value the frequent assertion among Disciples that practical matters are of paramount importance. Actually, it has only been in the twentieth century, and then only in some sections of the brotherhood that this attitude

has prevailed. Dr. Garrison deplores it, and his writing is permeated by the conviction that our current theological attitudes are as determinative of our history now as the ideas of our forefathers were in their day. He does not reduce history to the play of sociological forces alone but places much emphasis on the conscious ideas with which men sought to shape their times. This attitude does represent some modification of his emphasis in *Religion Follows the Frontier* upon the responses of a group to the changing social and cultural situation. Both Garrison and DeGroot constantly re-iterate the role played by the ideal and the idea of unity as it has affected both our inward life and our relations with other Christians. In other words, the present volume indicates that the cultural content that a group carries within itself is of decisive importance. In *Religion Follows the Frontier*, Dr. Garrison declared that his study had shown the Disciples to be, despite their internal stresses, an effective on-going concern and a congenial home for free men who wish to see the mind of Christ applied to the enrichment of life in our time. His thesis in this new history is different, and, we believe, more profound. It still includes the defense of personal Christian liberty in absolute terms. But this claim is now held within two other propositions derived from early Disciple documents. Two of these early documents now seem to stand side-by-side in Dr. Garrison's affections. A single phrase, taken from each, constitutes the message which he feels to be validated by our history. From the *Declaration and Address* comes the eschatological word: that "the church of Christ upon earth is essentially, intentionally, and constitutionally one." From the *Last Will and Testament of the Springfield Presbytery* comes the word which we men must fulfill: "We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one Body, and one Spirit, even as we are called in one hope of our calling." This is the middle principle which can

lead us toward that unity of the Church which is God's appointed end for us. This does not mean that mere "going out of existence" is our goal, but that union with the Body of Christ is our goal. The true vocation for Disciples of Christ as a group is to be given, not to their own development, but to the development of that Body of Christ which is the one true Church.

Confessions of a Lincolnian

EDGAR DEWITT JONES

Be it known at the outset that Abraham Lincoln is not my only hero in the American scene, though he has the primacy. I have ample room in my heart and library for Washington, Jefferson, Jackson, Wilson, and other shining figures. I have some fifty volumes on Jefferson with several rarities; well-filled shelves on Washington, Jackson, Webster and Clay, and just about everything that Woodrow Wilson published and the books written about him; one hundred and seventeen in all. I have room also for Robert E. Lee, the most impeccable character in American history.

My Lincoln collection has grown apace, and today must number, books, monographs, brochures, "broadsides" etc., close to one thousand items. As for pictures—I haven't wall-space sufficient to provide hanging space for all of them.

For nearly forty years I have been interested in Americana and especially Lincoln. This interest has grown beyond anything I dreamed, or planned. There are in such an "interest" very many and joyous assets—and a few liabilities.

I.

I have come to know and to make friends with a galaxy of writers, scholars and collectors in the broad field of Lincolniana, from Coast to Coast and from the Gulf to the Great Lakes, and they are a fascinating host. It is good to know Carl Sandburg and hear him call me "Edgar"; good to clasp the

hands of Louis A. Warren, J. G. Randall, Paul M. Angle, William H. Townsend, and many others in friendly salutation. It is even better to listen to these men talk on the theme they know so intimately.

Then there is another host of Lincoln admirers over the country, not celebrities, or writers, but artisans, salesmen, farmers and tradesmen, who have an astonishing stock of information about Lincoln, and a collection of books varying from a few volumes to a hundred or more. In scores of cities there are Lincoln Fellowship Groups with regular meetings and delightful dinners where they discuss the latest books on Lincoln and the Civil War period. I hear from these fellow-Lincolnians. They send me clippings, and put an occasional query to me which I cannot always answer.

Then it is always a high adventure to speak on Lincoln to large and small groups, and the month of February is one of my busiest. Always one is renewing old friendships and making new friends. I keep my Lincoln material fresh, and my best addresses and lectures are subject to constant revision. How long do I speak? From half an hour to a full hour, striking an average of forty-five minutes. To date I have spoken over 1000 times on Lincoln.

My repertoire of Lincoln speeches has grown with the years; for example, "The Greatening of Abraham Lincoln," "The Wisdom of Washington and the Learning of Lincoln," "The Man of the Ages," "If Lincoln Were Living Now," "The Woman Lincoln Loved," "The Education of Lincoln," "Lincoln and Brotherhood," "Lincoln and Immortality," "Abraham Lincoln Still Walks at Midnight," "Why We Love Lincoln."

II.

As for the liabilities, First, a heavy correspondence. Within three weeks after the publication of "Lincoln and the Preachers," my mail more than doubled. That is a pleasant liability, but it calls for replies, and some of them lengthy. Various persons

write me to know the value of Lincoln material in their possession. Others wish to sell me Lincoln items, some at sums which for me are fabulous. Lincoln poems and manuscripts are sent me by aspiring authors. What do I think of them? Where can they place them? This of itself is a task, and I am not always equal to it.

A gentleman from Indiana wrote me asking if Lincoln ever owned a dog. I thought he had, but it took me some time to turn up the fact.

Sometimes I speculate whether the publicity given me as a "Lincoln orator," "Lincoln authority," "Lincoln author" and "collector of Lincolniana," may dim my reputation as a preacher. I hope this does not happen. I think of myself chiefly as a Christian Minister, a preacher of the Word who loves his high calling with a very great love. Everything else I have done has been secondary and subsidiary to my main mission. Moreover, I have reason to believe my adventures in biography have enhanced and enriched my ministry. Indeed, I am sure they have.

Almost any way one views it, it is an arresting experience to live in spirit with the mighty dead who bequeathed to the world the lofty inspiration of their sacrificial labors for humanity. Then too, as one grows older, these opulent interests which have been on the side, so to speak, help to invest one's life with a golden glow at eventide. That, I hold, is much and in every way!

When the high heart we magnify
And the sure vision celebrate,
And worship greatness passing by,
Our selves are great,

So says John Drinkwater in his noble drama, "Abraham Lincoln" and so say I.

* * *

Note: Dr. Jones is a director of the Abraham Lincoln Association, a member of the Illinois Historical Society, The Detroit Historical Society and Honorary President of the Detroit Lincoln Fellowship Club.

Lincoln and the Preachers

LOUIS A. WARREN, *Fort Wayne, Indiana*

Lincoln and the Preachers by Edgar DeWitt Jones.

Cloth, Illustrated, 203 pages, Harper & Brothers, 49 East 33rd St., New York. Price \$2.50.

The fate of Edgar DeWitt Jones was sealed in 1906, as far as his most fascinating hobby is concerned, when he accepted the pastorate of the First Christian Church at Bloomington, Illinois. Here he was indoctrinated with the Lincoln saga, and for fourteen years rubbed elbows with the friends and contemporaries of the Emancipator, and communed with the spirits of David Davis, Leonard Swett, and Jesse W. Fell, Lincoln's intimate advisors. Not only was the place element important in the nourishment of Dr. Jones' newly acquired interest, but the approach of the widely celebrated centennial of Abraham Lincoln's birth, allowed the time element to stir the patriotic fervor of the Lincoln cult initiate.

The year 1909 not only marked the centennial of Lincoln's birth but the centennial birth year of the Disciples as well. The fact that both the child and the church were environed in their early days by the same frontier Kentucky atmosphere was not lost to the former Lexington student.

The Bloomington years of Dr. Jones, highlighted by impressive patriotic and religious episodes, were visualized by Dr. Jones in an ingenuous artifice in the form of a stained glass window, which he had installed in the Central Woodward Christian Church at Detroit. Some Disciple eyebrows were raised when Lincoln, a nonconformist, looked out from a "storied window" and tempered even the "dim religious light" of the sanctuary. The youthful negro lad, with shackles broken, about to rise at the feet of Lincoln, is a worthy companion study to any Egyptian bondage portrayal. This masterpiece in glass

reacts with varying intensity to the daily journey of the sun. Dr. Jones has observed that the figure of Lincoln "undergoes a transfiguration as the day dies" anticipating, as it were, his apotheosis.

It is not strange that out of the environment of a study where biographies of Abraham Lincoln stood on shelves, side by side, with stories of the saints of old, there would come such a book as *Lincoln and the Preachers*. The book not only contains Dr. Jones' reminiscences of both the Bloomington and Detroit days, but introduces "men of the cloth," representing Catholic, Jewish and Protestant faiths, in pageantry of national significance. With as much impartiality as if he were presiding at a meeting of the Federal Council; the Baptists, Presbyterians, Methodists, Disciples, Congregationalists, etc. are given their proper place in the moulding of America's composite Christian, whom Tolstoy called, according to Dr. Jones, "a Christ in miniature." Well can one understand why preachers in general have an unusual interest in a character who seems to have been the best product of our Christian civilization.

The Disciples' contribution to this composite Lincoln, is developed by Dr. Jones in a chapter entitled, "The Reverend Benjamin H. Smith." Dr. Smith on one occasion had the opportunity of setting before Abraham Lincoln in Springfield the well known "plea" of the Disciples from "A to Izzard," as Lincoln had requested. It is well known to Lincoln students that Lincoln's father and step-mother, after reaching Illinois, affiliated with the Disciples and both were "gathered to the fathers" as members of the religious body of Dr. Jones' choice.

Edgar DeWitt Jones, with more than twenty books to his credit, is too well known to the readers of *The Scroll*, to be in need of any personal commendation with respect to the attractiveness of his literary style.

Suggestion for the Summer Program

December, 1948, was an important literary month for Disciples of Christ. It began with the publication of *Can Protestantism Win America* by Dr. C. C. Morrison, editor-emeritus of *The Christian Century*. Within a few days, The Yale University Press published *Alexander Campbell and Natural Religion* by Dr. R. Fred West, of Wabash College. In mid-month there appeared from the pen of Dr. Harold E. Fey, of the *Christian Century Staff* a book entitled *The Lord's Supper: Seven Meanings*. The month closed with the publication by the Christian Board of Publication of *Disciples of Christ: A History* written by Dr. W. E. Garrison, professor emeritus of the Disciples Divinity House and Dr. A. T. DeGroot of Chapman College.

All of these authors are members of the Campbell Institute.

Is it not through the result of these publications that the program for the annual meeting of the Institute is determined? Surely there would be no more significant procedure than the assignment of these books as advance reading to all members of the Institute, and the devotion of our summer meeting to the discussion of their significant theses.

Garrison and DeGroot can lead us to the consideration of the meaning of our movement.

West can lead us to the continuing problems of the philosophy of religion.

Fey can lead us to the consideration of a central practical element of the church.

Morrison can lead us to the consideration of our place in the strategy for a Christian culture.

What program could be better? All of these topics are germane to the dominant interests of the Institute.

The dates for the summer program are July 25 to 29.

W. B. BLAKEMORE, *Secretary, Chicago, Illinois*

Higher Education Day Message

Compiled by HARRY L. ICE, Bethany College

Bismark once observed, "You must lead Germany through its Princes." Goethe said, "The destiny of any nation at any given time depends upon the opinions of young men under 25 years of age."

The Church has no more potent weapon for its task—building a better world; a Christian world—than the Christian college. Sir Richard Livingstone says in a very thought provoking article in *The Atlantic Monthly*, November 1948, "It is our lot to live in one of the most important and difficult epochs of the world . . . we can not expect to have easy untroubled minds. . . . A weakness of western civilization in the last age was the absence of any vivid sense of the good." It is apparent in the literature of the period.—I cannot feel that the writers of the last forty years gave their age much help here. They did not do for it what Shelley or Wordsworth, Dickens or Meredith, Carlyle, Ruskin or Matthew Arnold did for their times. They criticised, derided, denounced, wept; and no doubt there was abundant material for criticism and derision and tears. What they did not do was to show us for our encouragement and inspiration a vision of better things. Might not the same be said about educational institutions—yes it has been pointedly said, Today the most widely discussed topic in any educational meeting is "Religion in Education."

I.—The unique Contribution of the Liberal Arts Church Related College—is the atmosphere on the Campus. If that isn't superior then the student might better be in some state school where, as a rule, better facilities obtain.

Dr. Harold W. Dodds of Princeton said in the inaugural address for Dr. Wm. E. Stevenson of Oberlin, "The only way we can protect ourselves from slipping into a position in which the majority does our educational thinking for us, is by maintaining in full and vigorous health the private college and

University.—Such Colleges, with few exceptions, are beyond the power of politics.—Education is not a matter of majority.”

Charles T. Leber recently wrote a book, “Is God in There?” in which he pictures a child on the steps of a Church. A man was about to enter the church when the child asked, “Mister, is God in There?” James L. Stoner uses the story for an article in the Federal Council Bulletin for December, 1948, entitled “Is God in the College Campus?”—a question millions of parents would like to have answered. The youth of today are not a “lost generation,” but a seeking one and the Christian college exists to help them find God and His answers to their concerns. Mr. Stoner wisely points out that emotionalism is not the answer; nor high pressure nor dogmaticism!

II.—The Struggle with Secularism in Education:

Only one sixth of the nation's college students are enrolled in Colleges with avowed Protestantism affiliations. (See Article in Christian Century, December 15, 1948, on “Let Church Colleges Pioneer!”)

The author, J. Paul Williams, says, “From the Protestant point of view, the most glaring weakness of the public schools and colleges is their secularism. But from the point of view of most school men, secularism is one of the major strengths of the public schools and colleges. Here is a clear conflict of ideals . . . The aim of the Church is not to establish little islands of piety in the midst of an ocean of secularism, but rather to affect the whole of society, to bring all men to the Kingdom of God—the major educational problem facing Protestantism.” *We need to put something in education that will save education itself!*

The thing lacking in Higher education, is Religious Education. The Church Related Liberal Arts College must largely supply that need. Failing at this point no church related college can justify its existence!

III.—We Disciples have as a major objective in the Crusade For A Christian World the enrollment

of 5,000 more Disciples Students in Disciple Colleges. Society and the Church need adequately trained laymen as well as an educated Ministry. To this end Bethany College was born.

2. There are 50,000 Disciple students, many of whom should be in one of our Church Colleges. Each local church should have a Committee to consult with students who are contemplating college. Such a committee could help direct the student to the right college. The State Board of Kentucky Christian Missionary Society has urged all Kentucky churches to have such a committee appointed.

The Church Related College is not just a "preacher training factory"—Mr. Campbell never intended Bethany to be such. He was determined to avoid any particular denominational pattern. This fact makes the college more readily acceptable in Academic Circles. Bethany's aim for the number of ministerial students, is ten per cent of its student body.

IV.—The Sad Plight of Church Colleges:

The problem is a financial one. Increased enrollment—more than doubled in three years and the cost also doubled. Existing Dormitories and faculties were not adequate for the swollen student bodies. At the same time income from endowments have decreased. Tuitions have been increased, but the *Danger in increased tuition* is that the Church College may be—"priced"—out of existence!

Those who planned The Crusade For A Christian World recognized this problem when they made their colleges the beneficiaries of the major portion of the \$14,000,000 to be raised by the Crusade.

The Federal Aid Program announced by report of the President's Commission to study the program says such aid will be confined, largely, to tax supported schools. This means a further squeeze in the church related financier. The church must face the fact that if she desires to continue to have anything to say in the field of Higher Education she will have to pay the price.

Conclusion: Rear Admiral Parsons, Director of Navy Defense said recently, "The greatest danger of our day is not that the atom bomb may get out of control, but that human nature may." Harvard has declared that while the United States has forged ahead spectacularly in the field of the intellect and science, no strides have been made in euthenics—and concludes that this is as great a tragedy as the World Wars.

Davison Chosen to Head Disciples

Yale Divinity News, November, 1948

Reverend Frank E. Davison, '16, for the past ten years pastor of the First Christian Church of South Bend, Indiana, was elected President of the International Convention of the Disciples of Christ at its annual session in San Francisco in September. Mr. Davison's term of office began at the close of this year's convention and will extend through to the conclusion of the convention in 1949.

Frank Davison was born in Indiana and received his basic education in that state. He went on to do theological work at Yale Divinity School and the divinity school of the University of Chicago. He has held pastorates in both Indiana and Illinois. At present he is a member of the church commission on world order, a member of the Indiana board of religious education, and a delegate to the Federal Council of Churches of Christ in America.

In addition to his other responsibilities he has been writing a weekly column for the *Front Rank* magazine under the heading, "Let's Talk It Over."

Perhaps the most widespread attention was called to Mr. Davison's writing by a recent book entitled, *I Would Do It Again*. In this volume he sets out his reactions to a life spent in the Christian ministry. The work has been widely praised and was recently described by Dean Luther A. Weigle of the Yale Divinity School as a stimulating and inspiring discussion of the challenge of the Christian ministry.

Happy New Year for the Treasurer

Returns from the recent letter of the Treasurer reminding members of dues for the year 1949 have brought checks and encouraging notes of appreciation for the SCROLL. The appreciation should be shared by all members of the Institute since this is a democratic, cooperative enterprise. "Editor" is hardly the right word for the functionary who is mainly engaged in collecting and sending to the printer the copy received from contributors month by month. He takes no other responsibility for what is printed, promotes no propoganda, launches no tirades against any one, no matter how mistaken some people seem to him to be. What he would like to do is to feel that these pages reflect a spirit and sources of light which may awaken and illuminate our souls. He believes that luminous ideas are more important than any other form of power, and that such ideas shine in the books and in the minds of every person who reads and listens well. Often these ideas gain in brightness and force when they are shared with comrades and fellow travelers on the great pilgrimage. We may be widely scattered, and sometimes lonely for the lack of kindred spirits near at hand. The Treasurer has shared with others of us who work at the lowly, yet important tasks, of tending the lights along the shore. These little spontaneous words of appreciation are all the more cherished because they have not been sought nor promised any kind of recognition beyond the fact that the funds they accompany receive careful accounting and are handled with sincere thanks toward those who send them. Quoting these simple comments from a few of these letters received in the first two weeks of this month of January nourishes a warmth of fellowship which it is hoped will also glow in the hearts of all who read them.

"This publication is invaluable."

"I wish to be counted as a member of the Campbell Institute, and to be with it in its good works."

"The SCROLL is excellent. I look forward to its coming. I hope E. S. will be favored in health so he can continue his good work."

"Of course! Glad to do it! Nothing brings such rich returns! A paper worth much more than two dollars per year. But I do not suggest that the price go up. Let's have one bargain outside the area of government!"

"Thanks for calling this matter to my attention. I enjoy the SCROLL and consider it a privilege to be on the list of recipients."

A preacher whose first name was N8
Persisted in paying dues L8;
His procrastination
Caused our printer starvation.
Oh! what a horrible F8!

The above cryptic rhyme sent by a former Treasurer, Frank Gardner, years ago, brought a check for ten dollars last week!

"Enclosed is my check for those two 'iron men.' The SCROLL is worth at least that much to keep me in touch with the editor and a lot of others who keep my gray matter somewhat mobile."

"I do appreciate the opportunity to receive the SCROLL regularly. The fine articles are all thought producing and educational."

"Enclosed find check for four dollars for the Campbell Institute."

"Thanks for reminding me. I pay dues to the C.I. with greatest pleasure as I have done for many years. The SCROLL is better than ever—and that is better than 'the good' it has always been. I am very proud to be one of the 'old timers' though not a charter member. May 1949 be a good, good year for the C.I."

"Enclosed find check for \$5.00. I'm terribly guilty in my stewardship of money toward the SCROLL. My punishment is greater than I can bear. So, here is some salve for *my* conscience."

“With best wishes to you in your carrying forward of the work of the Campbell Institute.”

“Enclosed is check for \$2.00—with pleasure.”

“Nostalgia about the pitiful, plaintive jingles DeGroot used to remind us with!

“Alas! alas! I have no lines to write
In form of poem, dirge, or song.

Yet I know ye treasurer will not object,
Just so two bucks come promptly along.”

“I do not want to become delinquent to the Institute. Here’s my check.”

Meditations of a Nonagenarian

Ninetieth Birthday (1945)

W. J. LHAMON, *Columbia, Mo.*

Felicitations above desert. Children, grandchildren, friends afar and near. Handclasps, wishes, kisses, letters, galore and euphemistic adjectives. An old heart grows warm with memories and gratitude.

Friends and friends say, “Keep on living.”

I wonder why.

Life’s race is well nigh run;

Life’s work is well nigh done;

Life waits beyond the setting sun.

Why keep on living?

Loving and loved ones say, “Keep on living.”

Your wish is sweet. But think my child;

I’ve gone my way;

I’ve said my say;

There waits an endless day.

Why keep on living?

Flattering words hint years yet ten.

Some sands are yet in time’s hour glass;

Some strength of will brings things to pass;

Some force of mind shapes thoughts
enmass;

But no! A slowing step. The flesh is weak.

Why keep on living?

Friends, loved ones, flatterers,
This is why.
I want to strike when I am mad;
I want to crush the thing that's bad;
I want to shout when I am glad,
Deo volente, let me live.

Friends, loved ones, flatterers,
This is why.
A thousand thoughts are yet to say;
A thousand debts are yet to pay;
A thousand prayers are yet to pray;
Deo volente, let me live.

Brothers! Brothers!
This is why.
I want to curse the cosmic fraud
That peace is built on Caesar's sword,
On jungle snarl, and fang and tooth and
claw;
I want to bless our Lord Christ's way
Of teaching, healing, love and law.
Deo volente, let me live.

The Church in the City

The City has captured America.

The City has captured our population. Today, only one person in six remains on the farms. The other five have moved to the city. If the churches are to minister to people, more than eighty percent of their work must be done in the cities.

The City has captured the American way of Life. Its influence has been spread through mass production and merchandising, over the highways and through the air waves until every corner and cross-roads of the land has been modified by "the urban way" of life. If the churches are to meet the issues of personal and social life today, it will be through

an understanding of the process of urbanization.

If Christianity is to succeed the church must be able to come to grips with the religious problems of the metropolitan area.

The Disciples Divinity House of the University of Chicago offers a unique centre of specialized study of the church in the city. A summer Quarter program has been instituted, combining the resources of the Federated Theological Faculty of the University of Chicago and the opportunities afforded by the city of Chicago for first hand observations of urbanization in its most intense form.

The opportunity afforded by this work is especially available to ministers already active in the local church, and to men engaged in federation and co-operative enterprises of religion in the cities.

The Seminar Term

Dates for 1949 are June 25 to July 29. The five week seminar is open to a small group who will conduct research into specialized projects under the direction of Dr. S. C. Kincheloe of the Federated Theological Faculty of the University of Chicago.

Courses: Group I (given in 1948)

The Church and the Urban Community

The Sociology of Religion

An elective

Courses: Group II (to be given in 1949)

The Church and Urban Social Problems

The Parish Survey

An elective

Scholarships, including two thirds of the regular university tuition, and a room rent-free in the Disciples Divinity House will be granted to a selected group by the scholarship committee of the Disciples Divinity House. Applicants must be admissible to the University of Chicago with graduate standing. Credit will be given for work taken in the seminar term.

People — Places — Events

F. E. DAVISON, *South Bend, Ind.*

My "corns" introduced me to one of the most interesting personalities I ever met. It was a hot summer day in the Chicago Loop. My feet were hurting and I made up my mind that I must either purchase a new pair of shoes or go see a chiropodist. It was in the midst of the depression so the first alternative was soon discarded. Never having used a chiropodist I inquired from an elevator boy where one could be found. Without a moment's hesitation he told me that Dr. Johnson in the building across the street was the man I wanted to see.

Upon entering the office I found only a small waiting room and two very small stalls. I was ushered into one of those stalls and told to prepare my feet for such surgery as might be necessary. I could hear the doctor talking in the next booth and became interested in him before I ever laid eyes on him. When he entered my booth I began to tell him about my aches and pains. He took a flower out of one of the many bouquets in the room. As he handed me the flower he said "Suppose you let me look after the feet and you look at this flower." He then proceeded to tell me about his flowers and soon revealed the fact that he was a horticulturalist of great skill. I soon forget about my "corns" and was taking an imaginery trip thru his flower gardens. Although it seemed that he whittled on my feet without ever looking at them I walked out in complete comfort and had received an interesting lecture on flowers—and all for fifty cents.

Across a period of years I went often to this man's office even when my feet did not hurt for I knew of no place where I could get so much information on so many subjects for fifty cents. I often called him "A Man of a Hundred Hobbies." He knew as much about trees as he did about flowers. When he learned that I was going to England in 1935 he urged that I look for a certain kind of tree (the name of the

tree I have forgotten). He explained that England was the only place in the world where such a tree could be found and even there only in certain spots. I was coming out of an old castle in the Shakespeare territory when I was attracted by an avenue of trees of exquisite beauty. I inquired of the guide the name of the trees. He told me the name and I remembered that they were the trees my doctor friend wanted me to see.

Dr. Johnson was not only interested in nature. He had high regard for human nature. He interested four other business men in a certain project and together they purchased a farm west of Chicago. They stocked the farm with thorough-bred cows and chickens and then picked up crippled children from the Chicago streets and took them to the farm where the children were provided with a good home and the best of food. Dr. Johnson would spend his weekends on the farm teaching the children to make useful and beautiful things out of trifles they would pick up on the farm.

On another visit I got the story from him of his three adopted sons. He had picked them up off the streets of the Chicago Loop. They were boys that no one wanted and they had been sleeping in stairways and ash barrels. One was an Irish boy, one was a German and the third was a Jew. They had all grown to manhood and I pulled out of the doctor the story of their successes. The Irish boy after he was out of school wanted to sell typewriters. His father told him that typewriters were hard to sell but he got a job and went out as a salesman. In a couple of weeks he was back and saying "Dad you were right, I can't sell typewriters." The father responded "Yes, you can sell typewriters." He took the young man to Minneapolis where the factory is located. They went to see the manager and requested an opportunity to start with the lowest job in the factory and thus learn the typewriter business from the ground up. When I was talking to his father this Irish boy was head of a typewriter

sales agency in the East and receiving a salary of \$25,000 a year. The German boy was interested in the nursery business. He bought a small nursery near Chicago on what he thought was his own credit but Dr. Johnson's name was on the mortgage. He had paid for the nursery and greatly enlarged it. When I asked about the Jewish boy the doctor threw up his hands and said "That boy wanted to go into the show business and I refused to give him a dime for that business. He would come in here and say 'Dad I have a show that would be a winner on the road but I need two or three hundred dollars to float the deal.' I would kick him out of the office and tell him to get to work and earn an honest living." When I inquired about the final outcome he laughed and said, "You know, that lad went up on the North Side and married a rich Jewess and is now making a great success of the show business. He is always wanting me to come and see his shows but I won't go near them."

There is not room in this article to tell of all the hobbies of my friend. He lived in a Western suburb and did all of the work in his gardens early in the mornings. He caught the 8:05 suburban train for the Loop and in over thirty five years he had never missed that train. The last time I was in his office he had a terrible cough. He refused to talk to me about his health and when I suggested that I would like to send a feature writer to record the story of his wonderful life, he replied, "You do and I will kick him down stairs." The next time I was in Chicago I went to see him but the sign "Frank Johnson, chiropodist" was gone. The elevator man with great reverence in his voice told me that Dr. Johnson died one morning trying to make the 8:05 train. I suppose there are no "corns" in heaven—they must all be in the other place. However, I am very sure crippled children will be there and no doubt many of them are gathered around their beloved friend listening to the doctor tell them how to make heaven more beautiful.

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Studies in Schweitzer. VI

E. S. AMES

Such a many sided and fertile mind as Schweitzer's is not easily grasped, either in his treatment of specific themes or in the general lines of his philosophy. But it is the tendency of a reviewer or interpreter to simplify the thought of a great genius into some comprehensible pattern. It is obvious that Schweitzer began very early, certainly in his undergraduate years in college, to undertake vast and intricate problems. The *Quest* is an illustration of this. Yet that work has been recognized from the day of its publication as a very important and fruitful contribution to the understanding of Jesus and of early Christianity.

It is also of vast importance to be able to see the working of a great man's soul in some objective activity, in a volume of deeds of a kind the humblest of observers can appreciate. This Schweitzer reveals to us amazingly in two very difficult fields, in skillful medical practice and in pipe-organ music. And in both, the human quality of unselfish, joyous service to humanity adds a dimension which is seldom imparted by academic instruction or gained by arduous self-discipline. It seems almost tragic that so many people who marvel at him as a doctor, or as a world-renowned organist, cannot also be awakened and illuminated by his biblical, scientific, and philosophical scholarship, which he has so profusely put before the world in his published works. These "studies" in the SCROLL are not offered as evidence of perfection in this great man, but rather as proofs that he *is* great and worthy of much careful and thoughtful reflection. His books lie open before us, and his deeds

are recorded and praised wherever men lift their eyes to look at noble, joyous deeds of man's love for his fellow man. These deeds become all the more luminous against the background of the barbarous forest jungles of Africa, and especially against the still darker background of the abysmal night of the recent war-torn, desolated lands and peoples of *civilized* Europe! Here is reflected in brilliant light the spirit and the practical healing power of Jesus Christ in the daily work of a normal man—the son of a poor minister, educated in the common schools and universities of his country.

What is the moving force of this man's life? (His work is so impressive that we are tempted to think of him as belonging to a mythical past, but actually he was born in 1875, and is now vigorously prosecuting his work as an interpreter of our contemporary society, and directing his hospital at Lambarene, in Africa. Also, he keeps up his devotion to Bach's organ music.) The moving impulse of his tireless activity is what he calls, *Reverence for Life*. It is more than an "idea," more than a theory or doctrine, or a philosophy. It is more than a religion as usually understood. It is the *soul* of him. It is the drive, the dynamic, the will-to-live and the will-to-will-that-others-live. It was in 1915, in dramatic circumstances, out in Africa, that this phrase, *Reverence for Life*, came to him and remained with him as the solving word for all his labors.

But out of this reverence for life arose for him a great conflict. Since he felt it to mean reverence for all kinds of life he was confronted with the problem as to how his own life and the lives of his patients and others could be maintained without sacrificing the lives of animals, fishes, plants and other forms of living things necessary for food. He seems never to have settled this question con-

sistently and to his own satisfaction, yet held to his reverence as best he could. He would not crush a worm in his path. If a toad or any living creature fell into a hole where a piling or post was to be set for a building, it must be removed unharmed. How hard it was every hour of the day, and night, to avoid death for insects, moths, flies, mosquitos, and the numberless visible and invisible inhabitants of the air, water and earth that were also under their own urge of the will-to-live! Still he believed in reverence for life—all life. Commenting on the Ahimsa commandment of the Jains in India which forbids killing and damaging living beings, Schweitzer says: "However seriously man undertakes to abstain from killing and damaging, he cannot entirely avoid it. . . . Again and again we see ourselves placed under the necessity of saving one living creature by destroying or damaging another."

One of the characteristics of all of Schweitzer's writing is that he is concerned in every book with some large and basic problem. There is very little of a merely descriptive or discursive nature. This is well illustrated in the volume, *Indian Thought and Its Development*. It opens with a comparison of Western and Indian Thought. Indian thought is dominated by the idea of world and life negation, while modern European thought is world and life affirming. For Indian thought the World and Life are negated by ascetic and pessimistic attitudes. The world of the senses, of the desires, of the outward show and spectacle, is the world of appearances, of illusion and of endlessly changing scenes. In it nothing is stable or dependable. The wise man is one who has learned to see through the illusion and knows how to escape the fruitless strivings and to content himself with the calm and peace of contemplation. By self-discipline the sage has con-

quered his desires for the pleasures of life, and cultivated the habit of detachment from the bodily senses and enjoys the serenity of inner vision and understanding. This negation of the world and life is the dominant tone and attitude of all types of Indian religions and philosophies. Hinduism, Brahmanism, Buddhism, and the numerous sects and variations of the main developments are characterized by this minor chord.

Western thought stands in sharp contrast to this negative, pessimistic feeling about life. The western man is active, energetic, hurried. He keeps many clocks and watches, and wants them to be accurate, so that he will lose none of the precious moments. Even the common laborer has become conscious of the hours to an increasing degree of refinement, and has learned a new kind of time which he calls *over-time!* Even the "leisure" which he "earns" supposedly for rest and enjoyment, is invaded by the same haste and restlessness of the working hours, the only difference being that he now engages in tense sports of rivalry and competition. Americans, at least, have not found out how to retire gracefully, and enjoy old age. Western man affirms the world and life. It seems sensible to him to make the most of both. He is committed to improve everything, the productivity of nature, the speed of airplanes, the size and resources of schools, churches, and governments. This is a kind of youthful buoyancy and optimism. Perhaps these traits result more from climate, soil and physique than has yet been suspected!

Schweitzer has never found it a simple matter to separate these two attitudes sharply from each other and identify one with the east and the other with the west. He has been heavily influenced toward the world and life negation of a pessimistic view. This was the direction of Schopenhauer's influence.

His doctrine of the Will, rather than the Intellect, as the deepest metaphysical reality of the World, is brilliantly interpreted to support his pessimistic view. For him the Will is identified with the restless, ceaseless striving in all forms of life. Each individual is driven by hungers and desires that are inherent and persistent. Satiety only quiets the hunger for a little while until it returns with full force and is never fully allayed. It is natural for man to be under the illusion that his desires may be satisfied so that they will not revive again and again. But the life of the ordinary man destroys such hopes. Nature, says Schopenhauer, deceives her children, leading them to believe and expect that the satisfaction of desire will put an end to the desire itself, but it does not. The drunkard, the glutton, the miser, the gambler, returns to his disgrace until the bonds of habit are fixed upon him in spite of all his wishes to reform.

Schopenhauer represents the whole world as the embodiment of capricious Will. It promises youth love and joy but gives only disappointment and sorrow in the end, in the natural course of life. Vanity, conceit, pretense, cruelty, suspicion, hatred, are everywhere in evidence but nowhere more than in the dealings of women with men and of men with women. The whole process of nature betrays its own children. She begets more than she can nourish, and if she did not extinguish vast numbers of them they would destroy their own species. War is the great spectacle of nature's vicious and perverse Will. War takes the fairest and finest of the race and trains them to annihilate one another with the bitterest cruelty, intrigue, and caprice. There are two ways of escape from this terrible tragedy of existence. One is through art and especially through music. The other is through renunciation of the will to live, through asceticism. Suicide is not ad-

vocated by Schopenhauer because it is too mild a treatment of the will. That is an easy escape compared with continuing to live subject to the appeal of the senses and desires but never yielding to them. The heroic Saint of Christian asceticism is admired by Schopenhauer, because this Saint defies the will wholly, and renounces all but the barest necessities to keep him alive. The Christian Saint has all but completely conquered the flesh and lives on in the midst of life without being deceived by it. This may seem to the worldly man an empty victory, but the Saint may claim at least not to have been deceived by the allurements of the world, nor to have lost his hold upon the true life of the soul.

The other escape from the will, for Schopenhauer, is through the medium of art, and most of all through music. This is the highest of the arts because it is the fullest embodiment of the will. It has the widest range of expression and the freest. Music is not held to any rigid form as are sculpture and architecture, but is flexible and may wander through great diversity of mood and theme. It may show caprice, sustained heroic or romantic feeling, grief, anger, patience or tenderness. Like the will, it is exhaustless in its wealth of motifs, variations of movement, volume, rhythm, and range. Music takes possession of those who respond to it and often "carries them away" in a powerful surge of emotion. Thus they may forget themselves and the sordid world of their suffering and anxiety. For the time being the will is defeated and the troubled spirit of man attains peace, rest, and a passing satisfaction. Few philosophers have more interesting things to say about music. He says: "Music is the direct copy of the will itself. . . . We might just as well call the world embodied music as embodied will. . . . The unutterable depth of all music by virtue of which it floats through our consciousness

as the vision of a paradise firmly believed in yet ever distant from us, and by which also it is so fully understood and yet so inexplicable, rests on the fact that it restores to us all the emotions of our inmost nature, but without reality and far removed from their pain."

Schweitzer's philosophical background offered little opportunity for an optimistic outlook unless it was through mysticism, of a sort. Kant's philosophy denied the validity of knowledge of reality, and held that faith was the means of verifying the ultimates of religion. He taught a dualism which has been accorded great weight in philosophy and theology since his time. Few have ventured to question Kant's premises, arguments or conclusions. This is strikingly true of theologians, and his attitudes profoundly influenced popular religious thought. Kant's philosophy is essentially pessimistic with reference to any valid knowledge of the world with which the sciences deal. They are limited to the phenomenal world, which is the world of appearances and not the world of reality. That is the *secular* world. From it the realm of *faith* stands sharply apart. Schweitzer unfortunately shares that view. He says: "Reverence for Life brings us into a spiritual relation with the world which is independent of all knowledge of the universe." Schopenhauer follows Kant sufficiently to lose all the religious values, except asceticism (if that is a value). Schweitzer apparently has found no way to validate any *knowledge* of the universe, and is therefore limited to his mystical Reverence for Life, which he feels compelled to think of as independent of all knowledge! But his philosophy does not dim the brightness and wonder of Schweitzer's wonderful life of good deeds. It would be a marvelous service to mankind if Schweitzer could give us as convincing a philosophy of life as his deeds and service have been.

Secularism and God's Design

ELLSWORTH FARIS

A missionary, about to return to his field in South Africa, wrote last month that he was taking out a light airplane because it was cheaper to operate than a car, was safer, and also enabled him to serve a far larger area with the gospel of salvation for the people of the land. By contrast, Harry Biddle and his companion tramped for eleven days to reach Stanley Pool in 1897. They arrived exhausted, and Harry went to bed at once with a fever of 103. They traveled for hundreds of miles in natives canoes, lived for months in a tent, cooking their meals out doors under a tree. Harry was stricken with African fever ten times and the eleventh attack was fatal.

This contrast would seem to provide a text for the discussion of modern technological inventions and the relation of secular science to ideal ends. It would hardly be accurate to say that the engineers who designed the plane and the men who built it were interested in the evangelizing of the African natives, since the use to which the plane is put is not their concern. They have done their work if they have made it strong and sound and safe. Planes and cars can be used on errands of mercy as well as on missions of destruction. The axe which the holy prophet used to hew Agag in pieces might have been used to prepare fuel or to cut logs for a dwelling. Is it not the use to which it is put that gives it its moral quality?

In Amsterdam a great company of the most distinguished Christian leaders spent days in trying to discover God's design. It is with diffidence that I try to write of the issues, for my theological training has been brief and inadequate but I venture to raise a dissenting voice in the interest of truth.

It is assumed that there is a design of God for the world and man. The historical development of religious truth in the Hebrew prophets and the revelation of God in Christ in the incarnation renders it obvious that there is a design of God. But how can we know the design? We have the scriptures and we have our own intelligence and so we humbly seek to know.

It is evident that man has been given a conscience and also intelligence to be used, let us assume, for his growth and development. The inquiring mind is not to be condemned. The wisest of men is not blamed, but the rather praised, for his knowledge of "the cedar which is in Lebanon and the hyssop which springeth out of the wall." Our botanists are surely not going contrary to God's design, nor our zoologists or any of their scientific colleagues if they enlarge our knowledge. For the results of their work have brought great blessing. We cannot feed a multitude with five loaves and two fishes but we can multiply our grain till millions can eat who would otherwise perish with hunger. And for this we thank our scientists, or at least we are chargeable with ingratitude if we do not.

At Amsterdam there was widespread agreement that one obstacle to the accomplishment of God's design is what they called secularism. In the utterances of our Christian leaders in America no note is more insistently sounded than the outcry against secularism and what they call "scientism." It should be noted, however, that "secularism" and "scientism" are epithets, used only by those who engage in a polemic against the work of the men who labor in science and industry. No scientist will admit adherence to any "ism," the very nature of their work involving the continuous reconstruction of their results and conclusions.

There is, of course, the realm of the sacred, the holy, the divine. There is also the realm of the

secular, the scientific, and the search after what can be known and proved, as contrasted with the objects of faith and loyalty. It is widely held that these are in conflict but there is justification for an opposing view.

The conflict between what is now called secularism and theology is relatively modern though it has been going on for some four centuries. It is well to note that in the warfare the theologians have always been the aggressors. The chemist or the astronomer is too absorbed in his task to leave his work to attack theological doctrines. It is the religious leader who presses the fight and, so far, he has always lost the battle. Astronomy proved its case and, in spite of the fulminations of Luther who declared that to believe in the revolution of the earth was more sinful than to deny the divinity of Christ, the astronomer won and the world does move. Geologists were attacked and only fought back when under fire, but the age of the earth is no longer reckoned from texts in Genesis. We need not recount all the battles, but each of them ended with the surrender of the theologian. Now that the contest takes the form of an attack against "scientism" in general, there is no reason to assume that the outcome will be different.

But the chief reason why the Christian leaders should not attack science and secular pursuits is that, unfortunately enough, they seem to be in error as to the real enemy. Secular achievements can serve religion. The missionary in his airplane can reach many who might die without having heard the gospel.

Consider how much good can be credited to secular science. Famines, epidemics, deadly diseases, infant deaths, mothers saved from death in child bed — the list is so very very long.

During World War I, preachers used to come to the University of Iowa to scold us for material-

ism, telling us that we were concerned with corn and hogs and wheat and that we should be interested the rather in spiritual things. But at that very time long trainloads of food were being shipped from Iowa to the Hoover Commission in Belgium to save the children from death by starvation. Is it not the use to which the secular product is put, the sympathy, pity, brotherly love which enables men to further God's design by the right use of things?

Frequently we read that secularism is to blame for the wars which have appalled us and which we dread. This also is questionable. Once kings sent their armies out to war to realize their ambitions. Kings are gone now. All the politicians rightly remind us that this is the century of the common man. "The common man is on the march," says the demagogue and he is correct. In Germany the common man put himself into the hands of a Leader, in Italy it was the same, and in Russia as well as in England and America. The scientist is not warlike but the passions of the mob are easily aroused by the spell-binder. We must look elsewhere for the men who incite to conflict.

Are scientists religious? Some of them are, some are not. Compton and Milliken won Nobel prizes and live earnest Christian lives. Other prizemen are different. One must look to other influences than the science.

It is not ungracious to insist that religion has been accused of warlike results. There was a St. Bartholomew.

Just how in homes and churches the Christian influences can be brought to bear is not an easy question. But the schools are not to be blamed for doing their task, even if churches and families find their own work difficult.

"And Nathan said unto David: Thou art the man." At Amsterdam there was contrite repentance

over the sin of division, but there were at least three communion services, mutually exclusive. Our theologians are conscious of the imperfections of the church and need no one to turn a weapon in the wound. They are aware of the imperfections in current practice but they are in danger of diverting attention to an innocent bystander when they attack the scientist.

Cassirer thinks that religion remains a riddle not only in a theoretical but in an ethical sense. "It is fraught with theoretical antinomies and with ethical contradictions. It promises us a communion with nature, with man, with supernatural powers and the gods themselves. Yet its effect is the very opposite. In its concrete appearance it becomes the source of the most profound dissensions and fanatic struggles among men. Religion claims to be in possession of an absolute truth; but its history is a history of errors and heresies. It gives us the promise and prospect of a transcendent world — far beyond the limits of our human experience — and it remains human, all too human."

These are hard words. Our Christian leaders may not agree with them but they may well ponder them. First cast out the beam before being concerned with the mote.

Chemistry, physics and all the exact sciences; psychology, sociology and all the social sciences, botany and physiology and all the biological sciences are good if their work is rightly used for the welfare of the human race. If pain is relieved, if lives are saved, if the hungry are fed, and life enriched by the right use of the products of secular science then it is not too much to claim that secular science is a part of God's design and most assuredly not in conflict with His will.

The extent to which our ministers and religious journalists should engage in political activity is highly controversial. The young minister is often

urged to cry out against a political measure which he disapproves but there is a danger lest he seem to imply that the issue is not political but moral and therefore has only one side. But voters have a right to express their opinions and to vote their choice. If the choice is different from the ministerial one, there is the accusation of fanaticism and intolerance. The lesson of the prohibition amendment is not yet learned. The so-called "moral" side proved disastrous, human nature being what it is. Partizanship narrows the soul, even when wearing the mask of religion.

Barth would have preachers disdain political issues. Others urge the ministry to stand and be counted. There is a middle way which might be fruitful. The man of God could exhort and cry out to management and to labor alike to search their hearts and deal justly. Whether a wage increase should be 15 percent or 20 is a technical question and the minister need not take sides on details. Jesus refused to make the brother divide the inheritance. "Take heed, beware of covetousness." It was not moral indifference to refuse to take sides in a particular case.

The New Republic and the Nation are journals of opinion, sticking to their tasks. It is not well for our religious journals to imitate those secular organs. When the church becomes identified with a party, its influence suffers.

What is being urged here is that secularism and scientism, so called, are not antagonistic to religion. The hearts of men can respond to religious teaching and the energies of good men may be wasted if they divert their strength to any other task. Also, they will assuredly lose the battle.

The Commission On Restudy

By WM. F. ROTHENBURGER, *Secretary*

Our International Conventions have been criticized, and perhaps sometimes justly so, for not representing the entire brotherhood. It was during the preparation of the program of the Des Moines Convention in 1934 that some members of the committee were greatly perturbed by the consciousness of certain divergent tendencies which threatened the unity of the brotherhood.

Convention Action

This led to the introduction of a resolution for the appointing of a Commission on Restudy of the brotherhood. The Recommendations Committee passed favorably upon the resolution and in turn the convention whole-heartedly adopted the following:

“In view of the passion for unity which gave birth to the brotherhood of Disciples of Christ... it is hereby recommended that after a century and a quarter of history, the convention...appoint a commission to restudy the origin, history, slogans, methods, successes and failure of the movement... and present these findings to subsequent conventions for consideration, with the purpose of a more effective and united program and a closer Christian fellowship among us. The Commission shall be composed of twenty members, proportionately representing the varied phases and schools of thought and the institutional life among us.”

Personnel of Commission

The following men were appointed by W. D. McCrehouse, president of the convention in 1935: F. W. Burnham, A. E. Cory, C. E. Lemmon, R. H. Miller, Geo. A. Campbell, Edwin Errett, Graham Frank, P. H. Welshimer, E. S. Ames, C. M. Chilton, A. W. Fortune, Homer W. Carpenter, W. E.

Sweeney, C. C. Morrison, F. D. Kershner, L. D. Anderson, Edgar DeWitt Jones, L. N. D. Wells and Wm. F. Rothenburger.

Vacancies by death and resignations were filled by subsequent conventions as follows: 1936 Geo. W. Buckner and Dean E. Walker. 1937 W. E. Garrison, T. K. Smith and Geo. H. Stewart of Canada. 1939 Claude E. Hill and Robt. S. Tuck. 1942 Virgil L. Elliott, Stephen J. England, Henry G. Harmon, Eugene Beach, Hugh B. Kilgour of Canada, James DeForest Murch, Gerald D. Sias, O. L. Shelton, J. J. Whitehouse, R. M. Bell, J. H. Dampier and M. E. Sadler. The number of members now is twenty-nine. It will be noted that, according to plan, a great variety of theological and organizational schools of thought is represented in the personnel. It required a little time before such a variety of disciples could sit around the same table and discuss with utter frankness the problems to be faced. But we soon came to feel that if the spirit of the Commissioners could percolate the entire brotherhood, our unity would be much more pronounced.

Subjects Discussed

The Commission has held two study meetings each year, mostly in Indianapolis, and a business session during each International Convention. For the first three years, the Association for the Promotion of Christian Unity supplied all travel expenses. Since then, because of the deep interest in the cause of unity, those in attendance prorated and defrayed their expense.

Some of the subjects presented and discussed are: Our Inheritance from the Scottish Baptists; The Contribution of the Disciples of Christ to the Present Status of Christian Unity; Toward a Better Understanding with the Church of Christ Group; Missions—Organized and Independent and Their Relation to Our Unity; The History of Journalism Among Disciples; Mystical Conversion; The Dis-

ciples' Concept of the Ministry; The Churches Common Confession of Faith; The Sacraments; The Autonomy of the Local Church; The Relation of Disciples to Future Union Movements; Function of Disciple Agencies; Social and Economic Sources of Our Division; How Roomy Is the Disciple Fellowship; Co-operational Life and Our Conventions; Just What Is Our Plea; Is the Restoration Movement a Workable Approach to Unity; Higher Education and Its Bearing on Our Unity; Journalism and Our Solidarity; The Place of Conventions in Our Brotherhood Life.

Reports to the Convention

Each year the Commission has made a brief report to the convention which created it. The 1946 report dealt largely with our differences regarding the following subjects: Are We a Denomination or a Movement; The New Testament Church — Does It Provide a Blue Print in Detail for Every Phase of Church Life; Local Church Autonomy — How Inclusive Is It; Conventions—The General Convention Which Has Operated Since 1849 and the North American Christian Convention of Recent Date; Unity and Restoration—Are They Synonymous or in Conflict; Baptism—General Adherence to the New Testament Teaching with Occasional Divergence; In Faith Unity; In Opinions Liberty. It has been constantly recommended that open discussion in our journals and on convention platforms be indulged. We wish the brotherhood to know that the spirit of mutual consideration, respect and brotherly trust has drawn the members of the Commission . . . into an exceedingly precious fellowship. It is our prayer that this same spirit be spread throughout the entire brotherhood.

Following the above named differences in the Columbus Convention in 1946, the Buffalo Convention report in 1947 states our belief that unity does not demand uniformity in all things. We find that

the body of Disciples agree :

1. That the acknowledgement of Jesus Christ as Lord and Saviour is the sole affirmation of faith necessary to the fellowship of Christians.

2. That the New Testament is the primary source of our knowledge concerning the will of God and the revelation of God in Christ.

3. That each local church is a self governing unit; that organizations and agencies are in no sense governing bodies but may be useful instruments in carrying on Christian work; that congregations and individuals have the inherent right to carry on Christian work through directly supported enterprises without breach of the wider fellowship; and that the unity of the whole Church in faith, fellowship and service is to be earnestly sought.

The last report to the Convention, namely in San Francisco, 1948, stated that we are forced to recognize in the analysis of 1946 and 1947, that our differences deal with matters of *relative* emphasis, and our agreements with matters of *basic* importance. The differences lie in the realm of history, of theology, of application of principles to the problems of the church, of methods of labor and co-operation. The agreements are in the area of fact, of faith, and of doctrine. The differences touch only the periphery of the Christian life, but the agreements are at its center.

We hold that the divisive differences are obstacles to be overcome, while our agreements are foundations on which to build. We hold also that unity among Christians is absolutely essential to the answer of Christ's prayer that the world may believe. The matters in which we agree lie at the center of faith that constitutes us a people, and a people of God.

The discord and desolation of this present world seem to be warning enough that God abandons to

their destruction those who live in strife. We would, therefore, that our brethren seize quickly upon whatever fellowship we may have,—so that we may exemplify the reconciled community of Him whose ministry was the breaking of the walls of partition among men.

Our next major problem lies in educating our people to the realization, intellectually and practically, of the nature of our movement. We cannot think of our brotherhood as a sect, but rather as a demonstration of the unity to which Christ has called His whole church. . . . We therefore sound a call to all disciples, that we sink into oblivion the peculiarities which divide us as a people, and rally ourselves to a supreme and common effort for the realization of Christian unity, each beginning with himself. . . . Let each agency and congregation examine its stewardship and so form and declare its policies and activities that all may rejoice in their manifest loyalty to the spirit and mandate of Christ's New Covenant.

We live in this hour as men on borrowed time. Can we expend it, under God, on less than the most urgent work? . . . To do less is to forfeit our heritage as Disciples of Christ.

The Future

The Commission hopes to make its final report at the next convention. In the meantime it will be gathering together as many manuscripts as possible. These are to become part of the records of the Disciples' Historical Society: Its final task will be to create material for study by every local church with the hope that the whole brotherhood will be much in prayer that we be a living example of the answered prayer of our Lord "that they may all be one."

Parable For Parents

RICHARD L. JAMES, *Dallas, Texas*

A young man and woman, united in holy wedlock stood at the gateway to parenthood and asked, "What will it be like?" The guide replied, "It will be a long arduous path, beset with many trials and temptations. There will be woodlands where doubts lurk among the shadows. Other places the road passes by marshes of temptation where there is danger of being lost in the mire. But the road leads on to a fair city where for those who overcame the doubts and temptations, there are joys untold."

The child came and the mother clasped it tenderly to her breast and the father held it (rather awkwardly at first), but gently and lovingly. Then they looked into each other's eyes and said, "What greater joy can come than this we now behold? Today our love has brought to pass the saying 'they shall become one'."

The years run swiftly and in their happiness the child is surrounded by many beautiful things. Good influences are brought to play upon this new life. Home, prayer, consciousness of God, Sunday school, and church are part of the unfolding young life.

One day the path seemed particularly rough, for mother and child must part company for school days are ahead. The mother said, "Today I give you into the keeping of others and pray they may join in my love for you." Ere long the days of school have run their course, as college graduation draws nigh. Father and mother eagerly await the hour as they say to the youth, "This is indeed a magnificent day for you have now achieved that for which you labored many years."

Clouds of war, famine and pestilence darken the sky, but the children see beyond the darkness, the

light of faith, nurtured through their lives, and are able to weather these disasters. The parents agree, "These are the best days of all for we now see our children able to take their places of influence in society."

Like the sun and moon, the children rise higher in their careers as the parents decline until the time arrives when mother and dad have joined the "choir invisible." The children gather and bear the bodies safely to rest and remember the teaching that God is a Heavenly Father. They comfort one another by saying, "Our mother and father are His children too. We send them back to Our Father for His care."

A Discerning Dramatist

C. T. GARRIOTT, *Homewood, Illinois*

Dean William Ralph Inge once wrote: "When this new prophet comes I think he will choose to speak to his generation not from the pulpit, nor from the platform, not from the printed page, but from the stage. A great dramatist might help us find our souls." It is questionable whether the gloomy Dean would recognize Tennessee Williams in the role of this prophet and doubtful whether Williams would want the part. Nevertheless, some of the insights of this youthful playwright are worth our consideration.

It has been said that Williams is a writer with a problem; a charge which he does not deny or confirm. He conceives his role as an interpreter of life as it is. Like Thornton Wilder he has dismissed many of the conventional techniques of drama to give more vivid expression of things and persons as they are. His two most widely known plays, "The Glass Menagerie" and "A Streetcar Named Desire" reflect discernments concerning the nature of modern man that are interesting, if not at times revelatory, to the religionist.

The bold prose of Karl Barth does not equal the sensitive poetry with which Williams depicts the undone nature of man. The pathos of Laura (Menagerie) shining her tiny glass trinkets is symbolic of our pathetic worship of gadgets. The subtle hypocrisy of Blanche DuBois (Streetcar) seeking in sensate experiences the warmth of security is a symbol of our frantic search for self-completion through sensual escapades. The forlorn Tom Wingfield (Menagerie), who like his restless father fell in love with long distances, is modern man's attempt to find in motion what he has lost in space.

According to Williams we are undone, sick, and restless, and our civilization is a make-believe one of paper moons and honky-tonk music. In the modern scene the individual is being snuffed out as a candle and the world is being lit by lightning. Our decadent society offers no adventure to the mechanized human spirit, except the movies, and our only hope of delivery from boredom is global war.

His central characters, Amanda Wingfield and Blanche DuBois are motivated by haunted memories from the past. These two southern belles are enslaved by dimly-remembered codes that have no meaning for the reality of present affairs. Their insecure lives are disintegrating because they have placed paradise in the past around some Blue mountain or Moon-Lake casino. To what extent are these characters representative of the estate of modern man? Certainly there are similarities between them and our predicament.

There is a mystical quality in these two plays, an underlying awareness that this life, this time, this earth are stranger than a dream. The gentle touch of a hand on the wayward Tom Wingfield's shoulder, the sound of cathedral chimes as Blanche DuBois voices her deranged imaginings; these are successive of a forgotten gospel. However, Tom

continues to drift from city to city, blown as a dead leaf in Autumn, and Blanche is gently led away by the keeper of an insane asylum.

Williams offers no therapy for the maladies that afflict us, nor does he weave any web of hope that we can be saved, but he does demolish the false pillars on which we have leaned too long. Is there a Gospel adequate for this day, or shall the pillars be pulled down and the candles be blown out forever?

There are usually two reactions among theatergoers toward the work of this playwright. Especially is this true of "A Streetcar Named Desire." A businessman of my acquaintance characterized it as a drunken brawl. Another friend, a woman of rare spiritual insight, remarked: "There's a lot of truth in that Streetcar." There is wisdom in the latter comment for there are some profound insights that can help us in the difficult quest of discovering our souls. Before categorizing either play under such labels as "illusive" or "vulgar" we should pause before the keen discernments of this new dramatist.

People — Places — Events

F. E. DAVISON

Hitching-hiking a ride to Mexico City is a thrilling experience when the round trip is made with such delightful personalities as Dr. and Mrs. O. F. Jordan. A dozen years ago these good friends of ours invited Mrs. Davison and me to ride along with them on a vacation trip to Mexico.

The scenery was exquisite, the roads were perfect, the climate ideal but it is not concerning these things that I want to write. I wish I had the power to paint personality pictures worthy of our hosts. When you ride in the same car with people for four weeks, when you sit out under the stars with them in a tourist camp, when you joke to-

gether and discuss subjects which range all the way from the price of cabins to the doctrine of the Incarnation you come to know those people pretty well.

Mrs. Jordan began her Christian work as a missionary on the foreign field. Apparently Orvis "whistled" loud enough and long enough to cause her to come home and be a preacher's wife. As mistress of the manse she has been a great success. Thousands of parishioners would gladly pay tribute to the influence of her Christian life.

O. F. Jordan has been an unassuming preacher of the gospel but few ministers have possessed a keener mind or a greater heart. He has always had a good sense of humor and this coupled with his ability on the platform has created a great demand for him as a lecturer before book clubs, men's organizations, fraternal groups, and church gatherings. Perpetual youth seems to be one of his greatest assets and he has kept that youth through study, travel, and fellowships.

Speaking of humor, I recall the morning we began to climb the mountains 250 miles outside of Mexico City. I was riding on the front seat alongside the driver and the two ladies were in the back seat. The night before I had eaten some food in an unsightly Mexican restaurant. The higher altitude began to be too much for me. After trying to laugh it off I suddenly had a fainting spell and said "I'm sorry folks, but I am passing out." The ladies quickly used the water jug and applied cold cloths. We were passing a deep gulch named "El Purgatorio" and just as I was coming back to consciousness I heard Jordan say "Davy, if you are going to pass out this is the place to do it. It will save you a long trip to purgatory."

On this trip I was the business manager. It was my job to bargain for cottages. One night I got two match-box cabins on a hill top at 75 cents a

cabin. Upon my return from a nearby store I saw a sight I shall never forget. Sitting on an old chair leaning back against this cheap cabin, pulling on his favorite pipe was this philosopher, preacher, orator, writer silhouetted against the western sky doing nothing except catching up on his sitting.

In a Texas city with the thermometer around the hundred mark I decided to try my luck at an air-conditioned hotel. I explained to the manager of the hotel that I was doing some feature writing for my home paper while on this trip and he agreed to find rooms for us. When the porter took us to ours rooms they proved to be twin bridal suites. Jordan's Scotch tendencies got the better of him. He wore a troubled look and seemed to be wondering if we would have money enough left to continue our trip after we got our hotel bill paid. Not until he gave signs of insomnia did I tell him that we were all guests of the hotel in this luxurious suite. Jordan then slept soundly and the next morning had a new air of importance to his walk.

Dr. Jordan has for the last quarter of a century been pastor of the Community Church in Park Ridge, Ill. All this time he has remained a loyal Disciple. No gathering of "the true faith" was too small for him to attend if in so doing he thought he could make some contribution to the meeting. For many years he was on the staff of the Christian Century. When I see an article or a sermon with O. F. Jordan's name attached I always give it the second look and am never able to lay it down until I have read it.

Dr. and Mrs. Jordan are among God's choicest people. They have been places and seen things. They are friends you are proud to know. They are Christians in the finest sense of that term. Their steps may be a bit slower but their hearts go marching on.

Out of the Depths

Dear Dr. Ames:

The very nicest letter I have had in connection with my book came from you. I was thrilled to have it.

I cannot tell you how often I have meant to write you and didn't because I was too disturbed, and I would have felt I should write from the heart, and that was not possible.

Everything has been on my mind, the whole wide world, and the relation to God, and my relation to him in particular. I felt I had to be in closer touch with Him, I no longer could get to Him by myself. I needed help. I was truly adrift, and looking for Him. So I decided that since Protestant churches to which I have been going all my adult life, including my nearby Episcopal Church, and going every New Year's Eve for many, many years, have all been uplifting, and beautiful, but like going to a lecture, I would try to find out about being a Catholic.

One of the things that appeals to me about Catholicism is that it is meant for the simple and ignorant in spirit, the superstitious. And despite all my efforts at education I live in the kind of black superstitions the Africans do. That's why I understand them. I understand making signs, and novenas, and asking help from a particular saint. I have been looking for signs from Heaven all my life.

So I took instruction, along with a whole group. And I enjoyed it, but I could not accept the fundamental orthodoxy, the conviction of superiority and prior goodness. Nor can I accept the belief in original sin, nor the whole philosophy of the wickedness of sex, and the sex code imposed by the Church.

But on the other hand I see around me the free spirits with whom I have been best acquainted

throughout my life, and there is no moral code left. The absence of a rigid one has produced a complete disinterest in anything but a selfish Hedonism.

I have a young grandson of six, Jeremy. I saw him the victim of all the modern forces that four generations of selfish moderns . . . I included myself . . . could wreak upon one young innocent. And in his childish way he fastened upon Jesus, and actually loved Him, and found comfort in Him.

Now Jeremy is in Florida, with his mother, my daughter, and her second husband, and she seems happy, and he is apparently happy, too. But it is temporary. My daughter, and all her friends, whom we have produced, have a completely pragmatic attitude. If things work, and primarily for them, then fine. Now my daughter can be very lovely and kind, and brilliant, and has accomplished a lot for a young woman, but I who am responsible for her, have had many occasions to wonder wherein I had failed to produce the core of *goodness* that is the only final moral guide. I don't know what moral incentives or imperatives there can be in our ruthless modern world that have the force of the code imposed by the Catholic Church.

I have always believed that goodness and right had to come from within. That out of freedom the finest people chose to be good and kind, and that had virility and permanence. But I am no longer sure. I see too much cruelty and selfishness around me.

When I was in Africa I was very much impressed by the work of the missionaries. Certainly many of them were narrow, even sanctimonious, but they were motivated by a real desire to help the natives, and often they put their greatest emphasis on education, and health, rather than divorced cold religious observance. I shall be going to Nigeria, the Cameroons, South Africa, and then India.

It all sounds glamorous, and it will be excit-

ing. But how I have worked, and do, for so much I do does not sell, and so far it has been hard going, but I knew if I did not stick to writing, now, and went back to well paid jobs, there would be more money, but that would be about all. I feel like the old man with a pack on his back, seeking, seeking, never hitting the top. But I know, too, that I would not trade my "way of life" . . . what an ugly phrase that has come to be, so pompous and superior . . . for any other.

I wish that it were possible for me to walk into your office and have a long talk with you. It was very heart warming to hear that our summer with you, R——'s and mine, was still remembered so warmly by you. But surely you knew that it was a landmark to R—— and me, particularly to R——, who was inspired to go on to China, where she did what she so deeply wanted to, in the few months of life left to her. As for me, it was one of those way stations such as I understand they have for travelers in Tibet and India, where a stranger is put up, and their physical wants satisfied, but in my case, the way stations have always been for a refueling of courage. Mine gives out periodically. I have to go outside myself for some reminder that there is a touch of God for everyone, that I need but reach out, and the help I need will be given me. That summer you gave it to me, and I have always been grateful.

Looking over this letter I realize how solemn it is: I had not meant it to be, for I think of you as smiling, laughing, a good bit of the time. And thank Heaven the gift of laughter has not been denied me, but when I am moved, I am serious, and you did move me, writing me.

Annual business meeting. Election of officers. Reports on finances, new members, and suggestions for the good of the Order.

Preaching For A Verdict

(A message delivered on February 15th before the Annual Ministers' (Disciples) Conference of Indiana at Indianapolis)

By MONROE G. SCHUSTER, *Anderson, Indiana*

There is hardly a finer picture of a preacher's passion than that of George Whitfield on the evening of his death. Preaching two hours in the morning, although too weak to stand, the crowd assembled that evening before the door of the house where he was staying, and thronged the hallway impatient to hear the man they loved. "I am tired," said Whitfield, "and must go to bed." He took a candle and was going to his bedroom when the sight of the people moved him. He paused on the staircase and began to preach. The crowd looked up and he continued to preach. There was something, nay Somebody, whom he must give; some veritable power and mercy for them through him; he must speak. He preached until the candle went out in its socket. That night he burned out also the candle of his own life — which shineth always.

Whitfield preached for a verdict. That his listeners might come to know, love and follow the Master and Saviour of his life. He had found the joy and peace of which his Master had spoken so often and he was not content until others had found and acknowledged that joy and peace.

H. R. Shepard, great English preacher and author of many books, once wrote that trying wholeheartedly to be like Jesus Christ was more important than believing in him, which reminds us of the words of Jesus that haunt us so often, "Why call ye me Lord, Lord and do not the things that I say?"

James, the brother of Jesus, probably witnessed how often the crowds came to hear this matchless preacher and went away with fine resolutions that somehow were never translated into life. Years later he remembered and had, very likely, endured the

same experience for he wrote: "For if any man is a hearer of the word and not a doer, he is like unto a man beholding his natural face in a mirror; for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was." Whether we secure real reformation, a decision that endures, whether we get the desired verdict or not may depend upon three things, who is preaching, how he is preaching and what he is preaching.

Even ordinary folk are quick to detect insincerity, affectations and an emphasis upon our own importance. There are likely to be few laborers for verdicts if our auditors suspect us of preaching only for a living or to display our elocutionary attainments. Our own distinctiveness is our greatest asset. We are to be natural. As every leaf of a tree is a variant so likewise every man is another man. He has his own finger print, accent of voice and will. In some ways we cannot help being typical but we should rebel against being the typical ministers of which the public speaks with little commendation in their voices.

Perhaps we shall not say anything new and how can we hope to say it even so well as Horace Bushnell or Harry Emerson Fosdick, but if we say it out of our own hearts that have been warmed and inspired at the source of spiritual light and power we can say it with an original twist and genuineness. Originality does not live in the letter but in the mood, the emphasis and the spirit. One criticism leveled at Jesus through the centuries is that he said nothing new and that every word can be found in near parallel in Judaism or one of the ethnic religions. But Jesus gave those words new beauty, truth and emphasis with his living interpretations. Jesus' love for his neighbor was unto a cross. That was not levitical love. Everyone was his neighbor and that also was new. The preacher of today may not speak a new word but by virtue of the new self that God gave him he may speak in a new mood.

By who is preaching is meant also that there must be a moral integrity and a Christian disposition to support his preachments. Paul once said: "I know in whom I have believed." So people will soon know preachers for what they are in personal dealings in their homes and with their neighbors. It is amazing what kind of unchristian behavior can be found in some ministers' lives. How can right verdicts be obtained when there is lack of confidence in the preacher's words. People are looking upon clergymen constantly and inquiring, "Have they found it, this joy, power and right living of which they preach? Have they found life?"

A smile is often provoked when the writer thinks of the admonition that Dean Charles R. Brown made one day in class. "Be definite," he said. "Be not like the preacher who with an uncertain air challenged his congregation, 'My beloved brethren, if I may call you that, turn from your sin, that is to a certain extent, or you will be damned, or in a way you will.'"

Always speak with assurance or little confidence will be inspired. Securing verdicts and the kind that last require speaking with courage about one's spiritual convictions, about the social plagues of the day and the great international issues. A kind of courage that is willing to recommend what to do about them and participates in that way. Preaching with understanding about God's word, the needs of the people, the problems of the hour and with dependable accuracy is essential for reaping desired responses. Can listeners say "Come see a man who told me everything I ever did or thought of doing!" Simplicity needs a constant accent and not the display of a fluent and stilted vocabulary. The average mentality of Americans is still mighty low and messages beyond the depth of hearers are but sweetness lost forever. Is there faith and passion behind the word? "According to your faith be it unto you" is a word of the Teacher that needs repetition. Jesus

was sure of God's transforming power. He expected to see renewals and deliverances. A universe of power was accessible to men. Do we expect that we shall open the door of some man's dungeon so that he shall say with Masefield's "Saul Kane":

"O glory of the lighted mind!

How dead I've been, how dumb, how blind!"

Can we provoke such faith in the God of Christ and His power that our hearers may be moved in a moment of inspiration to say unselfishly:

"I knew that Christ had given me birth
To brother all the souls on earth!"

Can we speak with faith and passion because we have actually adventured in Christian faith and been substantiated and justified in our faith? Securing a permanent verdict will depend upon how the messenger is preaching!

We probably get many verdicts every Sunday — undesirable ones! What are our people thinking? How do they feel after our spiritual meal that is set before them? Do they feel nourished and refreshed? Are they eager to return and replenish their spiritual needs again? Do they feel that our Christ and His way are most essential to their lives and that they must make him their chief motivating power? Or do they feel that at the end of our discourses they have had a lecture on science, psychology, biblical criticism or just some eloquent froth?

The writer made the mistake, after hearing the Cole Lectures of 1948 at Vanderbilt University, of carrying much of that information on the need for correcting the multitude of errors in the King James' Version to his congregation in a Sunday morning message. The doubts aroused brought forth many unfavorable reverberations and created a condition of general unrest for a considerable time. They wanted certainties and positive utterances for a spiritual diet. They already had too many prob-

lems and too much unsteady ground to walk upon. "Don't preach your skepticism but your confidence" was their injunction.

Back of our preaching, supporting it and composing its warp and woof should ever be these four fundamental Christian ideas: Christ is our best revelation of God. One record is clear in all our entangled writing, God is in the life of Jesus. Here we find God the most real. Christ reveals God by his life and his death. In an Italian church is a rare and gripping picture. At first glance it appears just another picture of the crucifixion. A second study shows that it is different. Behind Jesus is a vast and shadowy Figure. Nails that pierce the hands of Jesus pierce the hands of the Figure; the spear also pierces the side of the Figure and the crown of thorns is also worn by the Figure. The crucifixion reveals how God loves, suffers for, bears burdens and sins for His children that they might forsake evil and turn to Him.

Once more Christ is our Way of Life at its best. He is our pattern, our spiritual blue print. We make our choices and plans in the light of his character and spirit that we might behold the abundant, eternal life. His is the revelation of how God would have His sons and daughters conduct themselves in every relationship.

In and through our preaching the hungry and thirsty souls must see Christ as God's greatest power. There is greater power than brute force! It is still and always will be true that he that ruleth his own spirit is greater than he that taketh a city. The greatest power in the world is love laying down its life, serving, sacrificing for, healing, this is the only power that can lift and save men's souls and our universe.

Supporting our messages, if we would preach for a verdict, there must be enunciated that Christ is salvation from sin to eternal life. Christ's life and teachings are God's way to save us from the sin of

hate, futility, fear, ignorance, worry and all manner of evil. Our world is lifted, advanced and redeemed by men and women who invest, study, labor, even suffer and die for others. Ought not a man to suffer, if sharing another's load can lighten it? There are after all just two alternatives open to all. To stand on the sidewalk and with smiles or despair watch the procession of men's agonies go past black with crosses or to volunteer to carry one of those dark burdens. In that spirit of bearing others' burdens and leading them into the light and relief we can present a Man good enough to need no remission for himself but compassionate enough to gather a world in love into the arms of the cross. He is now the Saviour of mankind!

Yes, if we would inspire and challenge our hearers to know, love, follow and serve the Saviour of the world it will depend upon who is preaching, how he is preaching and what he is preaching. The desired verdict and its implications can best be expressed in these words by an unknown poet:

O thou best gift from heaven,
Thou who thyself hast given,
For thou hast died—
This hast thou done for me,
What have I done for thee,
Thou crucified?
Then counting all but loss,
I'll glory in thy cross,
And follow thee.

*(Taken from Masterpieces of Religious Verse
Edited by James D. Morrison
Published by Harper Brothers)*

Annual Meeting of Campbell Institute, July 25-29. Chicago. Reviews and discussions of recent books by Garrison and DeGroot; C. C. Morrison; Frederick West; Harold E. Fey; Ronald Osborne; Dwight Stevenson; and articles on Albert Schweitzer. Also other papers offered by members.

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Studies in Schweitzer VII

E. S. AMES

At the end of his autobiography, Albert Schweitzer writes: "To the question whether I am a pessimist or an optimist, I answer that my knowledge is pessimistic, but my willing and hoping are optimistic." This conflict runs through all of Schweitzer's writings, and the conflict is constantly resolved for him by his kind of mysticism. The word mysticism always needs explanation in any context where it appears, though in general it indicates an experience of feeling or intuition. In every significant use, it means something other than reasoned knowledge.

For Schweitzer, knowledge is pessimistic because fundamentally it is not reliable. This is the position of Schopenhauer by whom Schweitzer was deeply impressed in college days. As was said in the last article, knowledge is unable to yield valid understanding of nature or of history. It leads only to deception and illusion. The true wisdom of life therefore is to perceive this illusion and avoid any hopes which it may offer. The world and all the processes of life are confused, unreal, and enigmatical. We live in a dream world, fantastic, chimerical, topsy-turvy; hence always disappointing, maddening. It is filled with fear, hypocrisy, and hate, with misunderstanding, intrigue and war. Schopenhauer does not offer any cure for all this suffering, only a painful resistance to the will itself through denial and suppression.

Schweitzer does not find any intelligible way out of this pessimism, either. The *natural* man is sunk in the evil and misery of life. To suffer and die is his fate. But the will-to-live exerts itself in

Schweitzer's view and finds expression paradoxically in an optimistic mysticism. There is no way to understand this through knowledge or intelligence. It can only be experienced mystically by the Elect. The Elect are those chosen, selected, or "conditioned" through intuition or feeling, to belong to the mysterious Kingdom of God. This seems to be the dominant pattern in all the forms in which the basic problem is stated and solved. The underlying assumption in the religious and philosophical influence which impressed the youthful Schweitzer most was the evil of this present world and the sinfulness of human nature. That was the doctrine of the Lutheran tradition in which he was reared and in which he developed a deep and lasting personal piety. His theological, and clerical responsibilities, as a pastor and teacher and seminary official held his mind to the same groove. His philosophical studies, particularly in Kant and Schopenhauer, gave no ground for any other conception of human nature except to deepen and refine the old pattern. The theological atmosphere of his time continued as it does to this day in the familiar evangelical doctrine. There was the original blighting sinfulness of man, with its inevitable despair of escape from perdition except by a miracle of grace. After conversion, life was no longer *natural* but was of a new "spiritual" order.

The Church was the institution through which the work of Christ and the teaching of the scriptures were kept alive in the hearts of the faithful and heralded to the unconverted. Various officers and organizations helped to renew and radiate the faith, and offer its admonitions, and guidance up to the heavenly world. A world of theological doctrines was developed with reference to all details of belief and practice. These were wrought into catechisms for indoctrination of the young, for cultivation of the religious life and for preservation of

the purity of the faith. The vital core of it all was intended to be maintenance of the teaching, the power and the glorification of the life and spirit of Christ. His Sermon on the Mount, his parables, and redemptive love through his sacrificial death, were the themes of sermons, rituals, and moving hymns. This was the living faith and piety which Schweitzer absorbed as a child in his father's church at Günsbach. But he came to believe profoundly that religion must be matured and enriched by thought, as well as exemplified in service to mankind. We have already noted in these studies the amazing scholarship and devotion he has shown in investigating and interpreting the life of Christ, the life of Paul, the early Church, and the problems of Christianity today. To appreciate the sweep of Schweitzer's mind and the issue to which he moves, it is helpful to go with him from the first steps he takes in applying thought to naive Christian faith.

He begins by reviewing the great religions of the world and finds them characterized by two main basic attitudes toward the world and life. He is really asking how they stand with reference to his own crucial question, do they affirm or deny that life is good? On the whole, the religions of India deny that life is good and worthy of cultivation. On the whole, the religions of the western world affirm life to be somewhat good and capable of development. In India the prevailing attitude is negative and tends to be ascetic and passively mystical. The end sought is absorption of the finite in the infinite. In the West the characteristic is affirmation of life, of the value of the individual and of human personality. Christianity both denies and affirms life. It denies or negates the natural state of man. It affirms life as worth while when it is transformed by the miracle of divine grace, that is, by con-

version. It condemns "the world," its works and its pleasures. The flesh is bad and the source of temptation. It is carnal, weak, and at war with spiritual things. From it arises the love of power, self-indulgence, sloth, envy, wrath, gossip, cruelty, suspicion, jealousy, prejudice, fear, and nameless sins. Human nature goes astray and there is no health in it. This is the key note of the authorized confession which millions of "nice" people make every week in thousands of churches.

In all the history of mankind there has appeared only one really good man, and he was miraculously born, born of a Virgin, in order to escape any taint of nature or of human nature. Because men were enemies of the good they were enemies of Christ and put him to death by the terrible death of the Cross. By humbly accepting that fate, atonement was made for the sins of all men and a way was opened for them to escape the consequences of their natural evil state and to enter at once into the heavenly Kingdom of God which is to rule the future. Thus Christianity comes to the affirmation of life, and offers hope for the sin-burdened and suffering children of men. Schweitzer writes volumes of learned works setting forth the history of this hope in the Old Testament and in Primitive Christianity. Everywhere in the focus of his thought is this marvelous figure of Christ. To it the ancient prophets look forward, and around him gathers all the brightness and glory of the age to be, the brightness and unalloyed joy of the new heaven and the new earth. The doctrine of these last things is called eschatology. It was an important idea to the Jews, and Schweitzer interprets Jesus as carrying forward this idea in all his ministry. Many passages in the New Testament represent this end of the world as destined to come soon and suddenly, and to transform this world

completely. It is evident that the Primitive Church cherished this eschatology, and radically modified its attitude toward affairs of daily life in terms of it. It would be folly to try to build up individual fortunes for the security of a long lifetime which seemed not likely to come. That, it may be, gave force to the idea of the early Christians sharing the possession of goods in common, since the material differences were destined to be swept away in the new order. Marriage, business and politics, lost their appeal, as they would do in large part today if people became convinced that the world were to be brought to a sudden end by the atomic bomb. There have always been vast numbers of Christians who have held to this doctrine of eschatology in some form, although probably no great numbers have taken it so literally in their practical affairs as did the early churches.

Schweitzer holds that eschatology belonged to the teaching of Jesus, and also to the teaching of Paul, but with radical modifications in the course of Christian history. Of central importance is the idea of the Kingdom of God. Eschatology was always related to this idea, but was secondary to it. Whereas the Kingdom of God was early regarded as being set up in the cataclysm which ended the natural order, it came later to be thought of as already proclaimed in the teaching of Jesus as then existing but destined to gain its full significance after the death and resurrection of Christ. In the meantime Christ taught the principles of that Kingdom in the Sermon on the Mount, and most specifically in his declaration of the central place and importance of Love, and most convincingly in his own embodiment of Love in parables and deeds of forgiveness, and in his last great measure of devotion. The spiritual greatness of Christ passed beyond the bounds of the eschatology of the early Church.

As I try to penetrate the significance of Schweitzer's titanic efforts to interpret the Christian religion, the impression deepens that it is his radical *mysticism* which baffles me. His first and continuing difficulty in convincing my mind arises from his assumption that nature is wholly irrational, and that knowledge and ethics lie in two utterly different planes of experience. Ethics, which he makes the soul of Christianity, requires a complete transformation of the natural man. In this he shares the attitude which has prevailed in all orthodox systems of Christianity, and still dominates the creeds of Christendom. The evil of the world, and of the human heart, is so ingrained that it is impossible by any ordinary means of education, or by any process of gradual growth to overcome it. From this position there is no possibility of evolution in morals. The only hope is through a miracle by which man is destined to a better state. Family inheritance, community influence, the disciplines of culture, are inadequate to effect any degree of fundamental improvement. There is no reasonable means of developing better men and women. Only a kind of fateful involuntary and unchosen determination of character is possible. Such a view has been the despair of generations of human beings who have been persuaded that in some inscrutable way those who live a better life are mysteriously "elected" to it while others are as certainly "elected" to be doomed. For Schweitzer this iron rule of a hard fate is only here and there broken by the invasion into human life of a supernatural power, never to be rationally understood, which descends beneficently on some and passes by the rest. It was such a power that brought Jesus Christ into the world, and kept him at birth, through life, and in death, an insoluble enigma. Nothing but an irrational mysticism could account for this.

When once this view is accepted, the remainder

of the Christian system follows consistently enough. Schweitzer's mysticism makes Christ a beautiful but wholly mysterious character. He writes impressively of a Christ-mysticism by which an individual is so identified with Christ in spirit and purpose that his own life is thereafter merged with that of Christ. Paul experienced this Christ-mysticism and made it the controlling idea of all his long and passionate devotion to the Gospel of Christ. "Christ liveth in me," he said. "He (Paul) bids us," says Schweitzer, "return to fundamental Christianity, and to hold a profound belief in redemption through Christ as an integral part of a living belief in the Kingdom of God. In spite of all dogmatic innovations, present or future, it will always remain the true ideal, that our faith should return to the richness and vitality of the Primitive-Christian faith. To this Paul gave perfect expression in his Christ-mysticism . . . to be a Christian is to be possessed and dominated by a hope of the Kingdom of God, and a will to work for it, which bids defiance to external reality." *Mysticism of Paul*, p. 384

When one has tried, with an open mind, and prolonged study, to understand Schweitzer's mysticism and his application of it to the genius of Christianity, the question may still persist, what is the essential relation of his theology to his life-work in Lambarene? Is either essential to the other except in his own mind? It is clear that his sympathy for the poor natives who suffer such dreadful pain and misery naturally led him to do all he could to alleviate their suffering, and he rightly regards it as the duty of every one to assuage as much pain as possible, and to remove the causes of pain everywhere to the extent of his power. It seems almost irreverent to analyze overmuch the theories of a man who is so profoundly right in his devotion to the welfare of mankind, but he himself asserts

and defends the right of the honest thinker to note the limitations even of Jesus himself.

In his autobiography, p. 72, Schweitzer says, "Many people are shocked on learning that the historical Jesus must be accepted as 'capable of error' because the supernatural Kingdom of God, the manifestation of which He announced as imminent, did not appear. . . . He himself never made any claim to such omniscience. . . . He would also have set his face against those who would have liked to attribute to Him a divine infallibility." Schweitzer also adds this encouragement to thinking freely about his own writings, as well as about those of the scriptures and of history: "We are now at liberty to let the religion of Jesus become a living force in our thought, as its purely spiritual and ethical nature demands. We know how much that is precious exists within the ecclesiastical Christianity which has been handed down in Greek dogmas and kept alive by the piety of so many centuries, and we hold fast to the Church with love and reverence, and thankfulness. But we belong to her as men who appeal to the saying of Paul: 'Where the Spirit of the Lord is, there is liberty,' and who believe that they serve Christianity better by the strength of their devotion to Jesus' religion of love than by acquiescence in all the articles of belief. If the Church has the spirit of Jesus, there is room in her for every form of Christian piety, even for that which claims unrestricted liberty'."

Are we not as free to maintain appreciation of Schweitzer for his great contributions to understanding Christianity without his mysticism, as he has been to understand present day Christianity without eschatology?

Vital Vision

ARTHUR A. AZLEIN, *Chicago*

From a hill on the island of Okinawa, two men looked down upon the ships riding at anchor in Buckner Bay. Through many months of the misery of war these men had dreamed of the joyful day when they would board a ship that would take them home,—home to the United States, home to their waiting families.

For one of the men, the day had arrived. His ship was in the bay. But there was little joy in his heart now, nor was there joy in the heart of the friend who stood beside him on the hill. That very morning a message had arrived from across the vast Pacific. There had been an accident. The wife who had waited, the wife whose husband was returning from war, was dead.

The two men talked together there on the Okinawan hill. They spoke of little things, the gentle haze hovering over the island in the distance, the white caps of the sea, rising and falling far out to the horizon. Suddenly, as if a great weight of hesitancy and embarrassment had been thrown off, the bereaved man turned to his friend and cried, "What is the meaning of it all?" It was a dreadful cry, full of the fearful noise of shattering dreams and dying hopes. And in it was the unashamed sobbing of a lost child.

"What is the meaning of it all?" Only a man could ask a question like that. It was not simply a mechanical event, an act of a machine operated upon by certain external forces. Machines may change, do work, or even fall apart, but they do not cry out. It was not simply an animal's reaction to violent stimuli. Non-human animals change, cry out, and even die. And some show curiosity and perplexity. But so far as we now know, none except man is concerned with the meaning of life as a

whole, the significance of his place in the universe of which he knows he is a part.

However you may explain it, man is conscious of himself. He is aware that something is happening to him. He responds to stimuli mechanically, chemically, electrically, but not simply automatically like some other animals. There is something more here. He is aware of the stimuli and he is aware that he responds. He is *self* conscious.

George Herbert Mead described how man's self consciousness develops in relation to his external, social world. But it is sometimes forgotten that man, to a degree at least, is conscious of the vast universe, human and non-human, in which he lives. He is aware, not only of the present, but also of the past and of the possibilities of the future. He is aware of change and of that great change which he calls death. We sometimes forget—or try to forget—that there is such a thing as death. But there it is, waiting for each of us and we know it. We use all our powers, all our knowledge to delay it, but we are aware that it will come sooner or later. Sometimes, like that man on the Okinawan hill, we are forced to think about it, and then we ask ourselves,—or perhaps we cry out—, “What is the meaning of it all?”

It is that question that I am now asking you. What is your answer? It is fashionable today to say, “I don't know.” It is fashionable to declare a man naive who asks such a tremendous question. We smile knowingly and say to ourselves, “What a simpleton he is! Doesn't he know that competent philosophers and theologians have dealt with that problem through ages past? Doesn't he know that modern scientists spend their lifetimes looking into mysteries of the universe, and that every so-called fact they discover is, as some one has put it, ‘fuzzy with mystery’?” Isn't it therefore only a mark of immaturity, even a laughable thing, that any-

one should ask, "What is the meaning of it *all*?"

We are so obsessed by modern scientism that we have become agnostic with regard to the purpose of human life. Indeed, agnosticism, an outright profession of ignorance about man's destiny, has become a hallmark of intellectual respectability in many areas of our common life. Some of us, it is true, protect ourselves from questions of purpose and destiny by declaring that such matters are so intimate that we cannot discuss them. We say that we cannot express what lies so close to our hearts. Thus we erect walls behind which we hide our agnosticism.

But that persistent question has arisen with new urgency. "What is the meaning of it *all*?" The statements of the situation we face have been uttered so frequently that they are already clichés: two World Wars within one generation; western Europe, China, Japan, India, the Middle East, battered, broken, hungry, homeless, afraid, almost hopeless; America, confused, afraid of another war, afraid of the power of the atom, afraid of poverty in the midst of abundance; the threat of dictatorship, both political and economic, stalking throughout the world; the social sciences have not kept pace with the physical sciences; we have a knowledge of the physical world which we do not know how to use. How often we have heard statements like these!

But what do we mean when we say we have knowledge of the physical world? In every age men have declared that they had knowledge of the world about them. Even before man had learned to tame animals for his own purposes, he claimed knowledge of the physical world. Nature had characteristics just like his own. It could grow angry and storm; it could become peaceful and quiet, even rest and sleep; it could cry out with the voice of the wind, or softly sigh and weep; it could be

pleased and smile in sunshine and abundant food; it could reward and punish.

As the race developed, it gained new knowledge of the universe, knowledge that a host of gods presided over the phenomena of nature. And the gods had traits like man himself. They could be moved to help or harm mankind. They could control the things that lay beyond man's power. Wise men, priests, knew best how to charm or enrage these supernatural beings.

Eventually, some men gained new knowledge of the universe. Aspects of nature which were once believed to be the province of certain gods were now being managed by man himself. The truth is, man declared, the universe is not governed by many gods, but by one God.

Slowly, more and more knowledge was gained. In that part of human history which is our tradition and heritage, the universe became increasingly subject to man's control. Except within a limited (although important) sphere, God did not interfere with the working of nature. Sometimes, however, in the face of catastrophe and death, man still thought he saw the hand of God at work.

In our own day we lay claim to a glorious new knowledge of the universe. We look at it "scientifically," or at least we try to look at it that way. The scientific attitude dominates our thinking, or so we like to say. But what is the scientific attitude? Surely if our thinking is dominated by it, we ought to be able to say what it is. But there is the crux of the matter. We can't agree upon what scientific attitude is, because it is changing under our very eyes. We are only beginning to realize that science is a *way* of looking at the universe, a way of apprehending the universe, of conceptualizing it.

In the nineteenth century, mathematics, astronomy, physics, and chemistry spoke a common language. They determined what scientific attitude

was. "Their language was the language of the universe." They proclaimed the 'laws' of the universe. From their newly won throne they declared that former ways of looking at the physical world, the view that nature was the plaything of capricious gods, the view that the universe could somehow be made to bend to human wants and desires, such views were only ways of conceptualizing the universe. Science told the true story, gave proofs which lay beyond the shadow of doubt. *This* was the way the universe operated, they said, regardless of man's erratic wishes.

Biology and the so-called social sciences tried to speak such a language, but somehow they spoke with a foreign accent. The *real* sciences tolerated *them*, but blushed to accept them as equals. To be really scientific, it was said, we must isolate the thing we are investigating. We must take it into a laboratory, control all of the factors involved until we discover the one factor that is the cause of the event we seek to understand. Experimentation was the key to understanding; cause was intimately linked to the event that followed in a closed, deterministic system. Biology and the social studies, it was said, could not control factors in this way. They could not isolate the causes, and therefore they could not be scientific. In these areas we could only make limited investigations and then take refuge in agnosticism.

But in the midst of our explorations of the universe about us, we began to look at ourselves. All our science with its events chained securely to discoverable causes depended upon something in man himself,—reason. We assumed, and still assume, that man is a reasoning creature and that his reason is supreme. We had the *ability* to discover causes, to draw conclusions and inferences, and to correlate so-called facts. With this ability we could, we believed, apprehend reality outside of and apart

from ourselves. With this ability we could rid ourselves of the fetters of our emotions and our appetites. We could apprehend the laws of the universe as it actually exists, quite apart from what we wished or dreamed it might be or must be.

Eventually, with great difficulty, we began to look inward upon ourselves. Psychology, psychiatry, and the social sciences tried to find the causes of human events: What is that chain of causes and effects that explains man's actions? If we could isolate the cause of his pain, his joy, his discontent, his satisfactions, indeed, if we could discover the chain of causes and effects involved in the workings of his mind we could control him. That is, we could be masters of ourselves.

However, psychology and psychiatry began to cast doubts upon the supremacy of reason. The subconscious, the irrational, and the appetitive aspects of man gained greater and greater recognition. At the same time the elite sciences, mathematics, physics, astronomy, chemistry, began to change their very conception of science. Even in the early nineteenth century Friedrich Bessel, an astronomer in Königsberg, began to talk about the "personal equation," "the probable error" in astronomical observations. Astronomers making observations under identical conditions did not always agree. Here was a hint that perhaps science was not a system corresponding to an ultimate reality. Perhaps science was a pattern of behavior, a way of conceptualizing the universe that was not independent of the individual who was conceptualizing.

In the rapid growth of the sciences during the past 100 years, the old conception of the closed relationship of simple cause and effect gave way. Laboratory experiment with its abstraction of events from their total setting was seen to be inadequate. Systems of related and interacting causes and effects were seen operating, and instead of at-

tempting to isolate specific causes, men now began to look for the times and places at which they might best interfere with the system in question. Physicians, too, began to look not only for germs and viruses and mechanical and chemical failures in the human body, but also for frustrations, the obscure and disturbing memories, and the wants and fears of their patients. They looked not for the cause of illness, but for the place or places where the complex interacting factors could best be interrupted.

My purpose in all this discussion of the changes which science seems to be undergoing is to point out that the crucial problem of our time is the problem of understanding ourselves. Certainly this is neither new or startling. Plutarch reported that a sentence inscribed upon the Delphic Oracle was "Know thyself." Cervantes expressed it this way: "Make it thy business to know thyself, which is the most difficult lesson in the world."

But in spite of the antiquity of the thought, we have tended to overlook it or to ignore it. Believing that we are or can be rational and thus can apprehend the "facts," the eternal verities which we believe to have existence independent of ourselves, we disdain or condemn the irrational within us. We have cried out, "What is the meaning of it all?" We have wanted a vision of a final end, an unchanging meaning for life by which we could order our lives. We have wanted a vision of the Truth, a certainty which time could not alter. We have wanted to find the moral law that stood eternal and in the name of which we could judge the acts of man and withstand temptation, temporary defeats, ridicule and martyrdom. We have wanted a vision of God in whom we could trust even in death.

But the advance of the sciences has converged their light not only upon the external world, but most significantly, upon human nature itself. We

are now beginning to realize that in our long struggle to understand nature, nature has been steadily confronting us with the problem of ourselves. We are beginning to see that our assumption that we live by the light of reason is in large measure only wishful thinking. We are beginning to realize that in addition to reason, we have strong irrational drives and appetites which are powerful factors in our conduct, so powerful in fact that our reason bows before them far more often than we like to think.

Something besides pure love of learning motivates us all, scientists and laymen alike. One of the appetites which we have not yet learned to live with satisfactorily is the desire to enlarge our lives and our importance in every way possible. Analyze it as we please, we recognize it in ourselves and in our fellow men. Again this is not news, but we rather dislike to speak about it in public. To what great lengths we sometimes go to explain in rational terms the acts which stemmed, not from reason, but from the passion, the desire, the drive for self importance. Frequently we are even able to convince ourselves that our acts were really based upon intelligence. We must, in some measure at least, feel at home with our fellows, and even more important, we must feel at home in the seemingly vast universe, even if we must warp reason. When catastrophe fills us with the fear of the outcast, the cry wells up in us: "What is the meaning of it all?"

The seriousness of our failure to understand this important aspect of our natures can readily be seen if we will but look. We waged one war under the banner of "Make the World Safe for Democracy." We waged another under the banner of the Four Freedoms. We gave those ideals the approval of our minds, but we did not go to war merely for intellectual reasons. We are feeling the

futility of the search for answers that satisfy only the reason.

On the road to Emmaus, about seven miles from Jerusalem, two men were talking together about all that had happened. They had had great hopes, and they had waited long for the day when those hopes would be realized. Then, suddenly, the man in whom they had put their trust was arrested and nailed to a cross in a place called Golgotha. They turned to each other and asked, "What is the meaning of it all?"

But there on the road to Emmaus, as they talked to a stranger who had come to them, "their eyes were opened and they knew him." And they said to each other, "Did not our hearts glow within us when he was talking to us on the road?"

"What is the meaning of it all?" We cannot answer simply by an intellectual dissertation that defines the ultimate end of human life. Our answer must also be capable of stirring our hearts to glow within us,—a vital vision of a universe which is our eternal home.

Religion in the Southern Colonies

RICHARD L. JAMES, *Dallas, Texas*

Even today the area in which Patrick Henry stood up to make his famous, "Give me liberty" speech is known as Church Hill in Richmond, Va. The original details of the old St. John's church are described for the visitor by the genial guide to that historic church. The reason such meetings were held in the church was that St. John's church was the largest building in Richmond of the time. For the same reason, other churches in the colonial period played important roles in the struggle for freedom. The founding of universities, organization of churches, missions to the Indians, all serve to remind us that there was a considerable interest in and activity of religion in the colonial period.

This finds outstanding examples in the New England and Middle colonies, but is also true in the southern colonies.

In the charter of the London Company, granted in 1606, the area which became Virginia, North and South Carolina and Georgia, the control of the colony was vested in the company which was responsible to the Privy Council of England, which, in turn, answered to the Crown. The London Company sent forth ships and men for the settlement of this land. Along with the colonists came chaplains and ministers of a very high quality during the initial period of 1607 and 1624. Bishop Goodwin, in *The Colonial Church In Virginia*, gives ample evidence to the effect that the story of the development of this colony cannot be separated from the history of the church itself in that land. He says, "The key to the history of Virginia, both in her origin and early development, is the Protestant Reformation in England."

When Elizabeth came to the throne of England in 1558 the religious state of the nation was one of uncertainty and unrest. Arising out of the experiences of the past reigns was an increasing feeling that it would be better to stabilize religion by giving it government establishment. In Elizabethan England, the ideas and spirit of the leaders of the Reformation became the established religion. The prayer book of Cranmer was adopted, the articles of religion revised, the Act of Supremacy and the Act of Uniformity were passed. These acts were important to the colonies because they were applicable to Jamestown, Charlestown as well as to Westminster. They required all leaders in the church, clergy and laymen, to take the oath of allegiance to the state church and prohibited the use of any other form of divine worship, including a fine for absence from church on Sundays and holidays. Of the motives which prompted men to

come out to the colony, religion played its part. The Americas, North and South, were presented both in England and Spain as a great opportunity for converting the savage Indians to the ways of Christianity. Even though this motive found expression in strange ways to us, it was no doubt sincerely held by many who labored to found the colonies. There were, it is true, other motives mingled with this religious motive, such as the appeal of a great national enterprise of colonization, and the competition in the new world against other colonizing powers. It should be remembered that Spain was a keen rival of England for world power at the time of Elizabeth. The success of Spain in the colonial enterprise was a good talking point for the statesmen in England who pointed out that Englishmen needed to conquer the new world as a means of defense against the power of Spain.

One of the first religious figures in English America is the Rev. Robert Hunt. Hunt was a Master of Arts and Vicar in Kent County when he resigned to become the first chaplain of the Virginia Company. When the colony at Jamestown burned in 1608, Hunt lost his entire library. He has been described as a "clergyman of persevering fortitude and modest worth." His influence over the continuously quarreling members of the company on more than one occasion allayed the envy and jealousy which would have otherwise wrought much evil to the enterprise. The first sacrament to Englishmen in America was administered by this devoted minister under a sail hung between four trees on June 21, 1607. Worshippers were seated on unhewn logs while the minister's pulpit was a bar of wood nailed to two neighboring trees. Throughout that year and at least a part of 1608, there were daily prayers morning and evening and on Sunday two sermons. The sacrament was administered every three months. To stand on the exact spot

of this service and gaze at the gracefully moving James River still has the power to arouse in the heart of the onlooker the feeling of gratitude for the sacrifice paid for our heritage of religious worship on this side of the Atlantic. We would be foolish, indeed, to forget it or to allow it to be taken from us because of our neglect of the basic religious beliefs which brought these sturdy persons to our shores.

There were others, of course who came to follow Hunt. Richard Bucks came in 1610 and served until his death in 1623 or 24. In 1616, William Mease was minister of the little settlement of Kecoughatan (now Hampton) but he had returned to England by 1624. Rev. Mr. Poole, Alexander Whitaker, (who converted Pocahontas), Rev. Mr. Glover, William Wickham, Rev. Mr. Bargrave, all served their terms in the colony. In 1784, says Goodwin, when the Church of England was disestablished, there were 95 organized parishes in sixty-two counties.

After several attempts at the establishment of a college had failed, due to opposition in England, to the Indian massacre on the morning of Good Friday, March 22, 1622, in which nearly one third of the population lost their lives, and the general indifference of the population, a college was finally chartered. This was not accomplished without opposition. When James Blair approached Seymour, the Attorney General with the request that he prepare the charter for the college of William and Mary because Virginians had souls as well as Englishmen, the reply received was, "Souls! Damn your souls! Make tobacco." The conflict of attitudes expressed in this event remind us that education as well as religion has been brought to this continent at the cost of quite a struggle. It is also significant that the struggle for educational training on this continent church leaders have played a significant role. In spite of Seymour's opposition the charter for the college in the Virginia Colony was secured

and was signed on February 8, 1693, making it the 2nd of its kind in the English colonies, being preceded by Harvard.

In the middle of the 18th century a great wave of religious fervor swept across the British colonies in America and became known as "The Great Awakening." Under the influence of Jonathan Edwards, George Whitfield and John Wesley it was of sufficient importance to revolutionize colonial society. This religious revival was a part of an international movement, inspired by the pietists and mystics of Europe and brought to this country by the colonists as they moved in. During the years 1706 and 1739, large numbers of Ulstermen (North Ireland) had migrated to America. They pushed westward and down the valleys of the Allegheny mountain range. Of Presbyterian background, they formed the soil into which the seed of revival took firm rootage and brought forth a fever of religious fervor. William Tennent was a priest of the church of Ireland who became dissatisfied with the ecclesiastical system of the time. He broke with the hierarchy and gave himself to the proposition that the Scriptures formed the basis of authority. Not only a fiery preacher, but a worthy pioneer in education, his "log cabin" schools gave to this land some of its noted teachers and preachers following his generation.

The Moravians had done missionary work in Pennsylvania and Virginia, but were not confined to that area. There was a colony of them in Georgia and under the voice of George Whitfield, their cause was heard across the land. Dunkers, pushed down the valley from Pennsylvania into Virginia, settling along the banks of the Shenandoah River. Such towns as Strasburg, Maurertown and Creagerstown bear out the identity of the nationality of the settlers.

By the preaching of Whitfield in New England a

revival was begun known as the "New Light Stir." They banded together and formed a society into which none was admitted unless he professed vital religion. Having separated themselves from the established churches they were denominated the "Separates." The "Separates" governed their churches along "Independent" lines, permitted unlearned men to preach provided their preaching manifested they had the possibility of future usefulness in the church life. They accepted the pedobaptists' views but did not expell their members for accepting "believers baptism." This group of Separates began in 1744 and in 1751 were joined by Shubal Stearnes. Three years later, Stearnes came to Virginia where he found a church in Berkley County of the Baptist flavor. The church was under the care of John Gerrard who received Stearnes kindly. Stearnes settled about 30 miles from Winchester for awhile, but later moved on to Sandy Creek in Guiliford County, N. C., 1755. He and about 16 companions were constituted into a church of which Stearnes was appointed pastor. The church had two other pastors at the time, Joseph Breed and Daniel Marshall, neither of which had submitted to formal ordination. From Sandy Creek, the Separates spread into South Carolina and Virginia. This can be called the beginning of the Baptist movement in the southern colonies.

The tourist these days would be confused by listening to the claims of the various churches in this country to the title of "First Church on American Soil." In St. Augustine, the guide through the beautiful old Cathedral made the claim when I was there. A few years later in New Orleans the same claim was made for that edifice. Whether these claims are accurate or not, they serve to point out the fact that in the southern area the Roman Catholics were also at work on the job of sending missionaries to the new land. Florida was

considered a mission field by Spain and the Jesuits, Dominicans and Franciscans expended considerable energy in trying to convert the Indians. Lest we too glibly accept the Roman accusation that Protestantism is divided while Catholicism is united, we might remember that the various orders in the Roman church represent divisions within the fold of the Roman hierarchy, which have been at times much more bitterly opposed to each other than can be said of the Presbyterians and Methodists today. However, the Catholics did not gain very much success in the colonies dominated by the British Crown largely because of the political opposition between England and Spain at the time. There is, however, on the highway between Richmond and Washington today a gigantic crucifix under which is the inscription indicating that a few miles east of that spot the first Catholic settlement was started. With the friendly region of Maryland close by most of the settlers preferred to go on to that area where they would be protected against the laws of the Virginia Colony which forced them to attend the established church.

This has not been an attempt to cover the entire subject. Rather I have given some random impressions concerning the background of religious life in the colonies. Since that has been the purpose, one final impression may be permitted here. Let's put it this way: religion was an integral part of the life of the southern colonists. Many of them came to these shores seeking freedom from religious oppression which was abroad in Europe. Some belonged to the established church and took up their worship in that phase of the work. More of them, however, were determined to worship as their conscience dictated, regardless of the laws to the contrary. As a result of this belief in personal religion, a number were put in prison, others suffered confiscation of their property and heavy fines. For

(Continued on Page 415)

Modesty Among Denominations

Reported by BENJAMIN F. BURNS, *Waukegan, Ill.*

From the Autobiography of Benjamin Franklin:

These embarrassments that the Quakers suffer'd from having establish'd and published it as one of their principles that no kind of war was lawful, and which, being once published, they could not afterwards, however they might change their minds, easily get rid of, reminds me of what I think a more prudent conduct in another sect among us, that of the Dunkers. I was acquainted with one of its founders, Michael Welfare, soon after it appeared. He complain'd to me that they were grievously caluminated by the zealots of other persuasions, and charg'd with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagin'd it might be well to publish the articles of their belief, and the rules of their discipline. He said that it had been propos'd among them, but not agreed to, for this reason: "When we were first drawn together as a society," says he, "it had pleas'd God to enlighten our minds so far as to see that some doctrines, which we once esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time he has been pleas'd to afford us farther light, and our principles have been improving, and our errors diminishing. Now we are not sure that we are arrived at the end of this progression, and at the perfection of spiritual and theological knowledge; and we fear that if we should once print or confession of faith, we should feel ourselves as if bound and confin'd by it and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what we their elders and found-

ers had done, to be something sacred, never to be departed from."

This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in the possession of all truth; and that those who differ are so far in the wrong; like a man traveling in foggy weather, those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, tho' in truth he is as much in the fog as any of them.

Ronald Osborn's Life of Zollars

This biography of President E. V. Zollars, as Raphael Miller says in the introduction "is not a novel, but has all the interest and excitement of fiction." President Zollars was the last of the great Disciple pioneers on the geographical and educational frontier. His most thrilling achievements were in connection with the founding of Phillips University at Enid, Oklahoma, though he had shown promise of unusual gifts of leadership and religious zeal in his presidency of Hiram College and Texas Christian University. As it should be with a pioneer like Lincoln and Garfield, he was born in a log cabin on the Western Reserve, near Marietta, in 1847. Out of real poverty, after teaching in country schools, he made his way to Bethany College to prepare himself to be a preacher. In his freshman year a kindly professor suggested that on the basis of his poor record thus far he had better return home. His answer was: "I came here to study to be a preacher, and I intend to stay until the job is done."

That was the spirit which carried him all his life through obstacles which other people often thought insurmountable. He graduated in 1875,

and was made adjunct professor of ancient languages in the College. But a professor's life in Disciple colleges has never been far above the bread line, and it was true at Bethany. A deficit was yearly increasing. Professor Pendleton recommended the appointment of E. V. Zollars as financial agent. He went out into the churches and shared with them his sense of loyalty to the College and the urgency of its need in that period of dire depression. He secured \$27,000, but with his report at the end of the year submitted also his resignation. He had learned to preach, to teach, and to raise money. He felt the importance of developing an educated ministry for the already large and rapidly growing body of the Disciples of Christ. His mind and heart responded to the prospect of a great future for the new territory of the vast south-west, and he led resourceful scholars and men of wealth, to found Phillips University, with the major interest of training ministers of zeal as well as knowledge. His influence was nation-wide particularly among Disciples, in the organization of the Board of Education, in missions, and in an open-minded adherence to the pioneering ideas of the Disciples of Christ. He was faithful to the spirit of Alexander Campbell at Bethany, and in his later years came to study in Chicago the new ideas of the Bible then emerging with the name and fame of Herbert L. Willett.

Mr. Osborn has given a very vital and telling account of this devoted life. He has touched it with realism and humor, and has revealed with understanding and sympathy the heroism and prayerful devotion of a pioneer whose deeds and memory will continue powerful and transforming in the souls of numberless youth. The author should be gratified to believe that this book will greatly help to "perpetuate his name in loving memory for generations to come."—E. S. A.

Mark Twain Meets Alexander Campbell

Alexander Campbell (1788-1866) was the chief of the "founding fathers" of the Movement this magazine represents. He came from Northern Ireland, by way of Glasgow University, to America in 1809 to find a small association of Christian people, whose acknowledged leader he became. A fine scholar, an indefatigable worker, and a born leader of men, it was mainly through his influence that these people grew in a hundred years to be one of the major religious bodies in America. They are variously known as Churches of Christ, Disciples of Christ and Christian Churches.

There is an amusing glimpse afforded of Alexander Campbell in Mark Twain's Autobiography (Harper: London and New York, p. 279) written with all that famous humorist's drollery and wit. It concerns a visit of Mr. Campbell to Hannibal, Missouri. It reads as follows:

"Once the celebrated founder of the at-that-time new and widespread sect called Campbellites arrived in our village from Kentucky, and it made a prodigious excitement. The farmers and their families drove or tramped into the village from miles around to get a sight of the illustrious Alexander Campbell and to have a chance to hear him preach. When he preached in a church many had to be disappointed, for there was no church that would begin to hold all the applicants; so in order to accommodate all, he preached in the open air in the public square, and that was the first time in my life that I had realized what a mighty population this planet contains when you get them all together.

"He preached a sermon on one of these occasions which he had written especially for that occasion. All the Campbellites wanted it printed, so that

they could save it and read it over and over again, and get it by heart. So they drummed up sixteen dollars, which was a large sum then, and for this great sum Mr. Ament contracted to print five hundred copies of that sermon and put them in yellow paper covers. It was a sixteen-page duodecimo pamphlet, and it was a great event in our office. As we regarded it, it was a book, and it promoted us to the dignity of book printers. Moreover, no such mass of actual money as sixteen dollars, in one bunch, had ever entered that office on any previous occasion. People didn't pay for their paper and for their advertising in money; they paid in dry-goods, sugar, coffee, hickory wood, oak wood, turnips, pumpkins, onions, watermelons—and it was very seldom indeed that a man paid in money, and when that happened we thought there was something the matter with him.

“We set up the great book in pages—eight pages to a form—and by help of a printer's manual we managed to get the pages in their apparently crazy but really sane places on the imposing-stone. We printed that form on a Thursday. Then we set up the remaining eight pages, locked them into a form, and struck a proof. Wales read the proof, and presently was aghast, for he had struck a snag. And it was a bad time to strike a snag, because it was Saturday; it was approaching noon; Saturday afternoon was our holiday, and we wanted to get away and go fishing. At such a time as this Wales struck that snag and showed us what had happened. He had left out a couple of words in a thin-spaced page of solid matter and there wasn't another break-line for two or three pages ahead. What in the world was to be done? Overrun all those pages in order to get in the two missing words? Apparently there was no other way. It would take an hour to do it. Then a revise must be sent to the great minister; we must wait for him to read the re-

wise; if he encountered any errors we must correct them. It looked as if we might lose half the afternoon before we could get away. Then Wales had one of his brilliant ideas. In the line in which the "out" had been made occurred the name Jesus Christ. Wales reduced it in the French way to J.C. It made room for the missing words, but it took 99 per cent of the solemnity out of a particularly solemn sentence.

"We sent off the revise and waited. We were not intending to wait long. In the circumstances we meant to get out and go fishing before that revise should get back, but we were not speedy enough. Presently that great Alexander Campbell appeared at the far end of that sixty-foot room, and his countenance cast a gloom over the whole place. He strode down to our end and what he said was brief, but it was very stern, and it was to the point. He read Wales a lecture. He said, 'So long as you live, don't you ever diminish the Saviour's name again. Put it all in.' He repeated this admonition a couple of times to emphasize it, then he went away."

Mark's account of what followed will not bear printing in a well-behaved little magazine like this! Those who wish to know must turn to the page above cited in his Autobiography. The matter was adjusted in a way eminently satisfactory to Mr. Wales and his friends, but it led to "prodigious trouble" (Mark Twain's phrase) in the circle represented by their illustrious customer!

From Basil Holt's South African Sentinel

(Continued from Page 409)

the privilege of private worship they paid a heavy price. But their price bought for us, the concept of freedom of worship. It is a battle which must be fought every generation. If you are interested in the affairs of the colonists, bear in mind that the problem of freedom which confronted them, still confronts us today.

Samuel C. Kincheloe Honored

On February 7, 1949, Dr. Samuel C. Kincheloe was cited for "Distinguished Service" by the Division of Church Extension and Evangelism of the Board of Home Missions of the Congregational and Christian Churches, in the following tribute.

"Minister, educator, sociologist, teacher and exemplar of the Christian religion, who for more than two decades has helped to develop the technique of application of the scientific method to religious institutions, whose research has made invaluable contributions to the life of the churches of Chicago and to the Congregational Christian Churches of the nation.

"We are indebted to you for

A rare quality of mind and generosity of spirit,
A keen insight into the processes by which institutions live and die,

A constant stream of carefully trained students who have carried your method, your spirit and your technique into many places of power and influence."

This is a fitting tribute which expresses the appreciation of all the churches, of various denominations, for the sympathetic and understanding service which Dr. Kincheloe has rendered to local churches and communities in Chicago and other cities. He has pioneered in the investigation of the problems, so crucial to the life and development of urban churches which have risen and sometimes passed away without coming to consciousness of the forces which were determining their fortunes. Such studies have shown the complex conditions involved—financial, doctrinal, social, personal, and ecological. Dr. Kincheloe has become one of the greatest experts in these matters and his greatness has been in part because he has been the unusual

kind of specialist who has brought to his specialty breadth and depth of religious and cultural resources.

None but his closest friends have known the burden of anxiety and pain under which Dr. Kincheloe has carried on his teaching, research, and writing for many months, on account of the illness from cancer of his talented and devoted wife. They had been companions since their student days at Drake University, and had drawn about them a large circle of friends in the University of Chicago and in the University Church of Disciples of Christ. Their home has been blessed by a daughter and son, whose comradeship now brings invaluable comfort and strength. Mrs. Kincheloe kept up her buoyancy of spirit to the last, and it is hard to think of another soul for whom the "Song of Pandora" in Moody's *Firebringer* could be so true and apt. It was read by Dr. Lunger in the service for her in the Church, March 7, 1949.

Of wounds and sore defeat

I made my battle stay;

Winged sandals for my feet

I wove of my delay;

Of weariness and fear

I made my shouting spear;

Of loss, and doubt, and dread,

And swift, oncoming doom

I made a helmet for my head

And a floating plume.

From the shutting mist of death,

From the failure of the breath,

I made a battle-horn to blow

Across the vales of overthrow.

O hearken, love, the battle-horn!

The triumph clear, the silver scorn!

O hearken where the echoes bring,

Down the grey, disastrous morn,

Laughter and rallying.

An Ideal of the Institute

The Campbell Institute from its beginning has cherished the ideal of keeping ministers and laymen together in a friendly and cooperative membership. As the years have rolled on there has been a tendency for the ministers to be segregated in their professional life, as the scientists and business men have been in their vocations. One of the best means of overcoming this "secularism" is to hold men of all occupations together in a reasonable and vital religious faith and fellowship. The Institute, in the very nature of its intention, has an obligation to hold its specialists together in its councils and work. The following news item of several weeks ago will illustrate the importance of this problem. Dr. Paul Cannon is the son of a well known Disciple minister in the state of Illinois. His brother, Lee Cannon, is a professor in Hiram College. Incidentally, Paul Cannon and Reinhold Niebuhr were school mates in the public school of Lincoln, Illinois, where their fathers were pastors of neighboring churches.

Dr. Paul R. Cannon, internationally known pathologist of the University of Chicago, recently was awarded the William Wood Gerhard gold medal of the Pathological Society of Philadelphia for outstanding work in medical research.

The second honor which recently has been awarded Dr. Cannon, the gold medal is the highest tribute of the oldest pathological society in the country. In October he was presented the Ward Burdick award of the American Society of Clinical Pathologists.

Has Extensive Training

Dr. Cannon, who has had extensive training in bacteriology, is particularly interested in the pathological aspects of immunity as the background to infectious diseases. He has demonstrated the funda-

mental importance of proteins in the establishment of anti-body mechanisms and in the recovery of malnourished persons by adequate feeding procedure.

A consultant to the secretary of war from 1941 to 1945, Dr. Cannon was a consultant to the food and container institute of the quartermaster department of the army and a member of the biochemical advisory panel of the office of naval research.

Is Food Committee Head

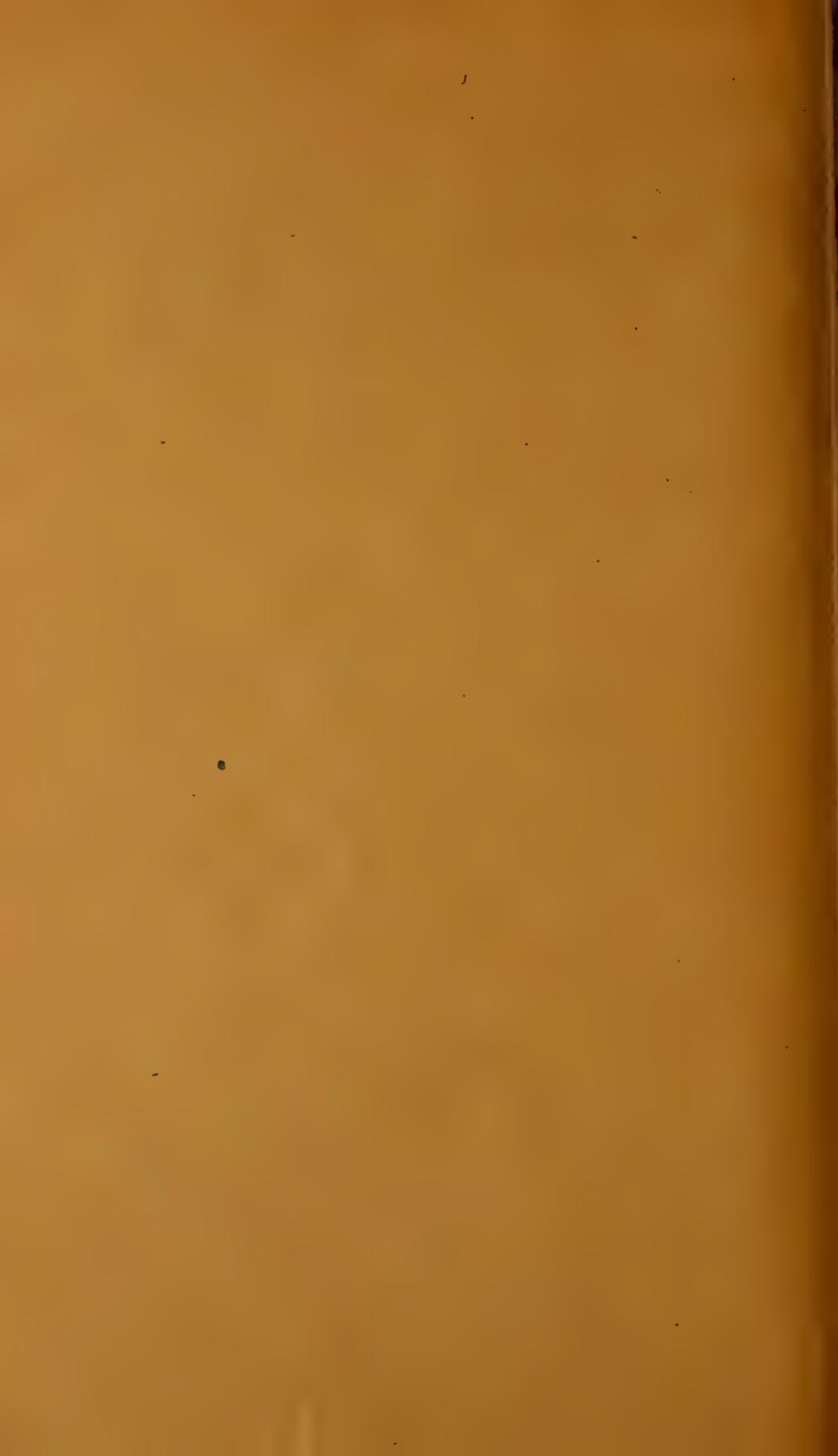
He also served as chairman of the committee on protein foods and the committee on diagnosis and pathology of nutritional deficiencies of the food and nutrition board in the National Research council. He now is a consultant at the Argonne National laboratory.

Elected to the National Academy of Sciences in 1944, the physician has served as president of the American Association of Immunologists, the American Association of Pathologists and Bacteriologists, and the American Society of Experimental Pathologists. *Chicago Tribune*, Nov. 21, 1948

Dr. Edwin C. Boynton, long time minister of Huntsville, Texas, passed away February 28, after a long illness. Cecil F. McKee, the present pastor writes with great appreciation of Dr. Boynton, minister emeritus, and of his fidelity to the Church. He was a member of the Institute from the early days and was a frequent contributor, always showing himself open minded and enthusiastic for signs of freedom and progress among the Disciples. His son, Paul, is the President of the State Teachers College, at Nacogdoches, Texas.

Annual meeting of the Campbell Institute, July 25-29, Chicago.

Many new members have lately joined the Institute. Every member is urged to make recommendations for membership. Send names to 1156 East 57th St., Chicago.



THE SCROLL

A Magazine of Religion



APRIL, 1949

CONTENTS

| | |
|---|-----|
| STUDIES IN SCHWEITZER. VIII | |
| <i>E. S. Ames</i> | 420 |
| PREACHERS OR POLICEMEN | |
| <i>Henry Noble Sherwood</i> | 428 |
| THE RHAPSODY | |
| <i>W. J. Lhamon</i> | 431 |
| "BILL" ALEXANDER—A BIG PERSON | |
| <i>James Carty, Jr.</i> | 433 |
| THE RURAL MINISTRY | |
| <i>Carl Agee</i> | 437 |
| PEOPLE — PLACES — EVENTS | |
| <i>F. E. Davison</i> | 441 |
| LINCOLN — POEMS | |
| <i>Thomas Curtis Clark</i> | 444 |
| THE OLD ORTHODOXY AND THE NEW FUNDAMENTALISM | |
| <i>W. B. Blakemore</i> | 445 |
| A REMINISCENT LETTER | |
| <i>F. W. Burnham</i> | 451 |
| A CHILD'S VIEW OF DR. SCHWEITZER | |
| <i>Betsy Dickerson</i> | 452 |

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Studies in Schweitzer. VIII

E. S. AMES

Schweitzer himself encourages free and careful consideration of his philosophy of life and religion. He is very outspoken, and at times quite iconoclastic, concerning widely held and deeply cherished ideas on the most fundamental matters. His central and oft repeated Master-Idea, "Reverence for Life" carries tremendous force when felt as he feels it. To gain some sense of what this phrase means to him, it is important to grasp it in relation to the underlying biological fact of the universal "Will-to-Live" which is the driving force in all creation. When this will-to-live rises to consciousness of itself in human beings it not only undergoes great extension of meaning but it tends to be deepened by the discovery that it is shared by other individuals, and by groups of persons serving a common cause. In such groups common interests are felt and mutual sympathy and interdependence are generated through which the will-to-live grows into will-to-love. In the development of this process there are growing pains as seems to be the case in all significant growth. The will-to-live in the individual encounters the will-to-live in other individuals, and not infrequently produces conflict, turning into struggle and enmity, arrests the trend toward cooperation in rival individuals and groups, and ends in the tragic result of the exhaustion and defeat of the will-to-live. The world today is full of destruction wrought by the will-to-live generating powerful individuals and groups, even racial and national groups which after a great advance in power and achievement through the will-to-live have lost their will-to-love and have been overthrown by dissension, conflict and destroying hate. This is the supreme tragedy in human life,

both in the small and in the large situations. This was Schopenhauer's strongest evidence for his bitter pessimism. He said the fatal internecine warfare of mankind is illustrated by the fierce bull-dog ant of Australia which continues the fight after it is cut in two, the head biting the tail and the tail stinging the head! All social groups are liable to this division and fatal warfare—even churches reenact the tragedy.

Schweitzer seems to me to be burdened by this pessimism to the point of accepting it as an "absolute" which allows no degrees of evil or of suffering. Even his "reverence for life" confronts impossibilities when he tries to put it into practice. He is compelled to make choices between some forms of this will-to-live and others. He recognizes that he himself, with the rest of us, must follow the will to let ourselves live, and surrender the will to let our food animals live. The universal and absolute reverence for the will-to-live cannot consistently allow the exceptions which we constantly practice in obedience to our own will-to-live. The common-sense view that some forms of life are more important, at least to ourselves, than others, requires the recognition of differences in values, and human beings have no hesitancy in regarding human life as superior to the life of fowls and sheep, or of grains and plants if we are vegetarians, for all these manifest the will-to-live. There is, however, a justifiable opposition to the ruthless and useless destruction of birds and wild animals.

Schweitzer recognizes that the will-to-live is characterized by the will to grow, to expand. It is difficult for those who have once accepted the idea of process and development to think in terms of static absolutes. But it is apparently easy for the human mind to simplify judgments about life by the tendency to take experience as either good or bad without qualification. It seems to be a natural emotional reaction. There are many situations in which it is

common to assert complete perfection or complete worthlessness. In making judgments of persons with whom we are friends, we dislike qualified judgments of their dependability, or honor, or ability. "Our country, right or wrong, but our country." On the other hand we say of a thief, or of a drunkard, he is a bad man, a sinner, with no qualification. Yet we know, on reflection, that there are qualifications. No one is wholly bad, and no one is entirely good. So it is with life. It is neither perfectly good nor unqualifiedly bad. "Reverence for life" is also necessarily qualified. In the Anthology, p. 96, Schweitzer says "Christianity is not consistent. In the bedrock of its pessimism there are optimistic veins."

Another "absolute" which gives him trouble in reference to life and religion is Schweitzer's assumption that there is a sharp line of difference between "nature" and "man." He does not regard man as really belonging to nature. He seems to hold that nature is to be identified with *physical* nature and therefore must be evil. Man, as man, is a *spiritual* being. How he comes by this spiritual nature, whether by the gift of a soul at birth; or by a transforming conversion, or by a direct gift from another order of being, he is regarded as essentially different from the animal world. This dualism blocks the possibility of any intelligible or scientific explanation of the emergence of man from the sheer animal level into real manhood. There is consequently no place for any process of evolution. The appearance of man as a human being, from the standpoint of nature, remains an enigma. From the assumptions with which Schweitzer begins, in common with the generally accepted theological view, the fact that man becomes a living soul remains an insoluble mystery. The only possible answer is by means of some unfathomable *mysticism*. This is apparently Schweitzer's refuge, as in many other important problems.

But this intellectual impasse does not deter him from an impressive life work of service in devotion to his reverence for life. However much one may question his theories of nature and of human nature, one cannot question the sincerity and significance of his skillful and tireless service in alleviating pain and suffering. His own much demonstrated intellectual ability, in the humanities and in the mastery of the sciences related to his achievements in medicine and surgery, deepen the wonder one feels in witnessing his failure to recognize the contributions which other great scientists and philosophers have made toward more unified views of nature and man, with consequent results in the relief of pain and in the progress of mankind.

The mention of "progress" presents another crucial problem for interpreting Schweitzer. He holds history to be meaningless and therefore, of course, useless for understanding the world, except as to its meaninglessness. Such a view, taken literally, would surely result in a mad world, and that is just what it came to in Schopenhauer. Nothing eventuated except illusion.

There seems to be a curious dualism in Schweitzer's treatment of progress. He recognizes that it appears in technology—in tools, machines, ships, radios, organs, and in endless devices for practical purposes. He admits it, too, in social organizations, political, economic, and religious. But these have real value only when they are accompanied by ethical development. He sees in the English Enlightenment the promise of a progress which is ethical as well as scientific and technological, and which contained a hope of a genuine advance in civilization. "Was there a time when ethical religion was a force in the spiritual life of the time? Yes, in the eighteenth century. Then ethical religion and thinking formed one unity. Thinking was religious, and religion was a thinking religion." The evidences of this ethical religion are as follows. "The religion of

the eighteenth century undertook a great work of reform. It waged war against superstition and ignorance. It obtained recognition for humanity in the eyes of the law. Torture was abolished . . . English emigrants formulated in America for the first time the rights of man. The idea of humanity began to gain in significance. People dared to grasp the thought that lasting peace must reign on earth. Finally, an achievement which the spirit of the eighteenth century brought about in the nineteenth century, came the abolition of slavery." Anthology, p. 214.

This has the ring of the kind of religion for which many churches strive today. They seek to serve humanity in practical ways, to utilize the achievements of science for the good of all men. The concrete fruits of this kind of religion is often best seen on the mission fields of the world, and often Schweitzer's own mission in Lambarene is cited as a striking example of what is being done. Medical missionary work is for many observers the most convincing and impressive of all the activities carried on, but education, horticulture, handicrafts, and applied science in many industries are transforming the common life. In the above quotations concerning the progress in the eighteenth century may be seen the beginnings of a development which continues on a vast scale in the world. Schweitzer thinks our civilization has lost its spiritual strength because it lacked the power to resist the war more successfully.

He thinks we should return to the direct teaching of Jesus and deepen our grasp upon the inner power and feeling of his spirit. He holds that there are two streams in our Christianity, the dogmatic, and one free from dogma. The dogmatic bases itself on the creeds. The other limits itself to the fundamental ethical verities, and endeavors to remain on good terms with thinking. He says, "I place at opposite extremes the spirit of idealism and the spirit of

realism." In the war religion lost its purity and its authority. The great need today is an advance in our spirituality.

One wonders why Schweitzer does not advocate the recovery of eighteenth century thought and religion which he lauds so much as a release from the Middle Ages of authority and formalism in religion. One reason for this may be his failure to recognize the continuation of the ethical in the "thinking" since the eighteenth century. Certainly there has been great emphasis and much gain in liberation of the human spirit. What he refers to as the war against superstition and ignorance certainly has been maintained. Prison reforms, the enfranchisement of women, the struggles for racial equality, the prevention of child labor so prevalent in the time of Dickens, and the advance of medicine and hygiene, are typical of many reforms in the direction of the "ethics" Schweitzer acclaims. In spite of the world wars, with all their revivals of barbarism, there has persisted a growing spirit of humanitarianism in the name and under the auspices of religion. The growth of democracy in America in keeping with the idealism of the English emigrants to this country who formulated "for the first time the rights of man" has not been destroyed even by the disasters of war. In fact during and since the war increased concern has been given to these "rights of man." It is to be hoped that the visit of Dr. Schweitzer to the United States in this summer of 1949 will give him a first hand glimpse of this inner life which is likely to be too much obscured by the intense preoccupation of the American people with economic demands. Surely there is some reasonable hope that the unprecedented generosity of the United States toward the peoples of other war-ridden countries may afford reason for some optimism concerning some vital ethical religion here.

There are doubtless many things in American Christianity to elicit criticism, and perhaps denunciation, from the saintly Schweitzer—our lavish church architecture, our dogmatic denominational sectarianism, our activism and over-emphasis even yet upon dogmas and ceremonialism, our conservatism in thought, and our lethargy in recognizing and achieving real freedom in the attainment of unity in thinking (science) and ethical religion. He would be quick to see, upon fuller acquaintance, that the much talked about "secularism" is due to a decadent, creed ridden form of religion which is external, and weakened by loss of "thinking" and loss of the genuine prestige which a truly spiritual religion always commands. Advance in Civilization, Schweitzer rightly asserts, comes by the oneness of material and ethical progress. Those who easily declaim against "secularism" in America today are confronted with the challenge to show that this separation of religion and ethics is not more the fault of a worn religion on one side than it is of the vigorous scientific, practical life on the other. Schweitzer challenges the attention of the world today by bringing his amazing scientific knowledge and skill into the service of his religion of reverence for life. However much some people may dissent from some of his views they do not charge him with "secularism" nor with a lack of religion.

Another effect of Schweitzer's use of "absolutes" is seen in his remarks about Utilitarianism. This is the point of view—without the use of that word—which he praises so much in his estimate of eighteenth and nineteenth century thinking. That "thinking" was highly utilitarian and continued fruitfully in the philosophy of John Stuart Mill and others. Mill continued to believe that religion and thinking should be conducive to social reform in the interest of human welfare and the rights of

man. Against this Schweitzer advocates absolute ethics. He attributes to Jesus such an absolute ethics which takes no account of any degrees of goodness or of merit. He cannot conceive that Jesus in his time, or the really good man in our time, ever has his eye on the *results* of his actions or thought. The genuine ethical commands of the Gospel have no regard for consequences. They are perfect and final, no matter what comes.

Schweitzer says Jesus does not think in a utilitarian way. Therefore there is a remarkable contrast between his thoughts and our modern views. "Therefore we must not allow ourselves to be tempted into modernizing his views and inadvertently putting thoughts as we think them into his words. His significance for us is that he fights against the spirit of the modern world, forcing it to abandon the low level on which it moves even in its best thoughts and to rise to the height whence we judge things according to the superior will of God, which is active in us." Schweitzer did not characterize the utilitarianism of the eighteenth century as a "low level" but as the ethics necessary to unite with material progress to advance civilization. He is still more in error about "pragmatism" which he erroneously identifies with the "double truth" doctrine of Hume and William James. Only a preconceived and dogmatic view could lead so great and generous a mind as Schweitzer to write: "In pragmatism, not only sincerity and truth, but ethics is in danger. For ethics is no longer the criterion of what is valuable. Pragmatism is filled with the spirit of realism. It permits men to take their ideals from reality." Anthology p. 35. The fallacies involved here become clear when the author's use of the terms "ethics" and "realism" are understood. But we should not hold Schweitzer to a rigid test of consistency any more than he requires that test of Christianity!

Preachers Or Policemen

HENRY NOBLE SHERWOOD, *Indianapolis*

Amos and the prophets that followed him were creative men. They not only changed the thought of their day but also that of subsequent generations. Jesus himself lifted up principles from these prophets as a part of his teaching.

These Hebrew prophets used the intellect. They observed greed in human relations, cheating in the market place, corrupt practices in court and religious assembly. They thought about these observations. When conviction became clear and deep they spoke it with feeling in the name of God. "I am full of power," they said, "by the spirit of the Lord." It was an appeal of mind to mind. They were preaching.

These prophets knew force. The armies of David had made the Hebrew nation, and those of Solomon had given it international respect. But they saw its end. They knew that greatness in a nation is its willingness to act from inner motivation. For themselves they knew no other control. It came from God. They knew force but they chose persuasion.

Therefore Micah announced the failure of war in human relations. The weapons of force will become the instruments of human welfare. What makes a sword will make a plowshare; what makes a spear will make a pruninghook. War will give way to agriculture. Had he been living today he might have said it will give way to manufacturing or some other economic activity that satisfies human needs. Micah was more than a policeman; he was God's preacher saying the war god of the Hebrews will become the god of peace.

These Hebrew prophets, preaching some twenty-six hundred years ago, examined personal and social

life of their day in terms of a moral God whose program called for the transformation of the present in terms of a future goal. They saw life in this perspective. Two hundred years later Isaiah of the Exile understood God as an international deity and presented him in world terms. The prophets, free from Hebrew particularism, brought ethical monotheism to full flower.

Just as the eighth and seventh century Hebrew prophets lifted a curtain that men might have social vision beyond their day so many modern prophets remove the barriers that becloud the pattern of a better world order. To such a service every preacher is called. The reach of his service depends on his talents and training. The character of his service is constant. No preacher can set higher standards for his work than those of the Hebrew prophets whose contribution to religious thought was epochal. The future belongs to men in the prophetic class.

This generation is essentially lacking in men who share the calling of Amos and his contemporaries and who are in the prophetic line. For example, the United Lutherans need 200 preachers; the Presbyterians (U.S.A.) 400; the Disciples more than 1,000. For more than fifty years the proportion of preachers to the population of the United States has decreased while the proportion of church members to the population has increased. In 1900 the United States had 137 preachers per 100,000 people; in 1948 this ratio was reduced to 104 per 100,000.

Recruitment of preachers is as socially important as that of any other calling. Doubtless it is neglected. What church group is as active and efficient in the recruitment of preachers as the National Research Council is in the enlistment of youth for scientific study? The Council, says Dr. Robert A. Millikan, has a fellowship plan which "is a highly competitive one of proved effectiveness for picking and

training the ablest research material among the nation's coming leadership in science and its applications."

Among the Disciples Bethany College has an outstanding program for the recruitment of preachers. During the late war ministerial students in this institution dropped to five, two men and three women. The college, determined to prepare more preachers for the churches, put in operation in 1944 a plan calling for fifty ministerial students within five years. Today seventy-two are enrolled! The plan called for \$10,000 from churches in Bethany territory. Last year they contributed \$12,618.47. The college put in \$28,070. In this effort Bethany has been true to her long established traditions.

Preachers with keen insight, critical understanding, and the deep conviction of the old prophets would be a welcome addition to the contemporary forces that seek to replace external controls over men and groups by those of the spirit. So long as self-imposed law is the goal in godly living we must make paramount the message of the prophets. Force whether used in a local political unit or in international affairs will give way to persuasion and motivation from within only when the transforming power of ethical monotheism is regnant in the individual. Otherwise we live under the "big stick" whether wielded by a policeman or by those who control the national armed forces, and we give from our tithe money to pay for the service—money that ought to go to the churches and to the agencies that subscribe to the message of the prophets.

The Rhapsody

A special feature of Biblical literature.

W. J. LHAMON, *Columbia, Missouri*

Drama enters into it. Beyond that it may become dialogue, or even monologue. It may be called a form of literature, but it is free from the limitations of form. It is an enlargement of dramatic treatment to such an extent that it may become intricate and obscure. Lyric verse may enter into it. It may open the way for sentiment, emotion and ecstasy. It is the language of special exaltation. Hence it is a frequently used medium of prophecy. The pendulum movement, the swing from one thought or emotion to its opposite, is not necessarily to be thought of as contradictory, though it may be. According to Richard G. Moulton poetry and music use rhapsody as their expression of "something exalted." Also he uses the symbol of white light, saying that as it is composed of all the rays of light so rhapsody carries every mode of expression.

Turn now to St. Paul's Letter to the Ephesians. You will be impressed—as I have been recently—by the discovery of many of the features mentioned above. Was Paul given to rhapsody? There are many indications that he was. He almost constantly uses the language of a rhapsodist. Note his tendency to play on words as expressive of a high degree of feeling, whether of joy or sorrow. As an example take the opening chapter of II Corinthians, and note how he plays on the word "comfort." Over and over he uses it in one short paragraph—my comfort, your comfort, our comfort, and in climax, "the God of all comfort." Or again; he plays on the word "danger," as in II Cor. Ch. 11. In his frequent journeys he is in "danger from rivers, in danger from his own people, in danger from the Gentiles, in danger in the wilderness, in danger

at sea, and in danger from false brethren."

Then again. Paul uses frequently such undefinable terms as "mystery," "in the heavenly places," "the eyes of your heart," "the children of wrath," "immeasurable riches of grace," "to know the love that surpasses knowledge," "mature manhood," "the measure of the stature of the fullness of Christ,"—and there are many others.

Again. Paul is a master of connected discourse. He lays every possible connective under tribute. He is a master of prepositions, in and of and to and with and for and through and by, not to speak of the common conjunctions. If Paul is obscure it is not because of poverty of thought, but because of his richness and continuity of thought. By means of his prepositions, and conjunctions, he is enabled to add clause upon clause till the reader is bewildered by their superabundance. As an example read the first chapter of his letter to the Ephesians.

In closing one may present an example of Paul's richness of thought and expression from this first chapter of the Ephesian letter. He says, "Because I have heard of your faith in the Lord Jesus and your love toward all the saints" I do not cease to give thanks for you, remembering you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your heart enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power in us who believe, according to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and dominion, and above every name that is named, not only in this age but in that which is to come; and

he has put all things under his feet and has made him to be the head over all things for the church, which is his body, the fullness of him who fills all in all." (American Revised Version).

This is an example of St. Paul's rhapsodic style. One may follow it in chapter after chapter in his Ephesian letter—and in others of his writings. It is interesting to note that the word "rhapsody" comes from the Greek and that it means "sew together." One recalls that St. Paul was a tent maker.

"Bill Alexander . . . A Big Person"

JAMES CARTY, JR.

I believe in "Bill" Alexander! Although serving as his assistant at First Church in Oklahoma City biased me considerably in his favor, let me explain why he is a truly fine person who is doing his share of good in the world.

In the whole gamut of experiences ranging from his colorful, natural showmanship to his basic, incredible sincerity, Bill displays a childish simplicity of trust and faith in individuals as he finds them. Bill actually respects each person, an attitude he buttresses by giving them whole hearted attention whether it be in a hurriedly granted five-minute interview, a sickroom call, a conference or a mere wave of the hand. The love of youth for him may best prove his genuine attitude. When Bill tried a rather meaty speech one Sunday evening at Youth Center lounge, a bulky and beefy high school football star started to walk out of the meeting. So Bill challenged him to an Indian wrestling match to see whether he would remain or leave! Hundreds excitedly crowded around and enjoyed the by-play, (Bill won!) but were just as interested when Bill led them in singing and later in a telling, poetic devotional.

His worship services run as smoothly as a full-length movie since Bill ties all parts together by poetic transitions and interludes. During a service one feels as if he is being lifted to the very heights of God's glory. Should Bill illustrate his sermon by having organist Dubert Dennis interpret Gershwin's *Rhapsody in Blue* or the minister of music, Tracy Silvester, sing "Bluebird of Happiness," both in the middle of his speech, one rightly feels the intended spiritual dignity rather than mischievous lightness, on the one hand or unnatural, forced superfluity on the other hand. And the old-timers really cheer when Bill leads them in a singing of old and favored hymns during the communion service.

Audacity and courage is visibly demonstrated in his attitudes toward race and more recently toward repeal, to mention but two of the many social issues he actively confronts. Before the legislature and 25 hostile ministers of all faiths and later in a student chapel in a Methodist college, Bill presented his views for introducing and controlling liquor through state controlled liquor stores and not through the degrading state of bootleg prohibition and hypocrisy that now features Oklahoma. He said, "There's something radically wrong when ministers make speeches for prohibition and bootleggers stand up to shout, 'Amen, brother!'" In countless radio broadcasts he has gone on record for equal racial opportunities and although elders forbid Negroes attendance at worship service, they wink at or are unaware of the ones who attend the youth center.

Generally Bill selects top associates and uses them to complement his own talents for the good of the whole, rather than subordinate them egoistically to his own personality, wholesome as it be. For example, the music program which blends with the

sermon into a wonderful whole during the worship, is an essential and a co-ordinate of equal power, force and recognition. Accordingly, Bill praises Silvester highly and others on his staff receive the same appreciative treatment.

In typical pragmatic fashion Bill experiments with the novel and promising, for to him, "The big sin is indecision." He has introduced adult education courses on the great books and also religious literature by bringing to the staff, Don Sheridan, a brilliant and equally poetic mind. This summer, Bill is sponsoring a twice-weekly light operatic venture at Edgemere amphitheater under the stars and will bring culture, entertainment and a new youth center to Oklahoma City.

He of course is not without faults and makes mistakes. His one-man church is built around him considerably as indicated by the widespread lack of attendance at the hundreds of theocratic experiences and events at the church each week, when Bill is absent, and the jamming of events at which he is to speak or merely be seen. Since First church is not a spontaneous movement but a bulky, unrelated organization held together by one personality, it conceivably could die quickly with his departure from the scene. Although in my estimation he never willingly would leave religious service or First Church, two generations hence will see the present inhabitants brushed aside but Christianity continuing in vital, dynamic movements.

Despite his fun-loving, kidding attitude, Bill is fundamentally a conservative at heart, down deep. He accepts almost uncritically the laissez-faire economics of Adam Smith. To the consternation of his minister of music, bloody, Calvinistic and anti-religious hymns are sung. Communion is an individualist relating of one with his God, not the fellowship originally enjoyed by Jesus and his fol-

lowers around the simple table of the regular day's meals. I have heard Bill describe the socialism of Britain in terms which seemingly make him more totalitarian and less democratic than he realizes. In utterly condemning their system, he judged, "A cockney cab driver told me, while I was abroad last year, we used to think we could push our troubles off on the government's shoulders, but now find we are the bloody government. We ourselves have to think and act." Mistakenly interpret that movement as totalitarian, Bill seems against that as I uphold it. He is conservative in many other ways and even preaches "blood-and-thunder" sermons.

In a final analysis, Bill is likeable, wholesome and creative. I have seen the big-hearted red-head phone his bank to find the exact amount and then check out the entire reserve for the Oklahoma Mental Hygiene movement, when it was in financial straits. He initiates worthwhile service projects as youth serving communion to shut-ins, periodically, or a Sunday school class supporting a spastic and annually spending hundreds of dollars to purchase needed essentials of clothing and food for a whole grade of 140 underprivileged children at one school. Sensitive to the fine things of the world, Bill attempts to relate himself to them and further them. He is a big person who is never vindictive to the friends or foes who blindly and even purposely do him injustices.

The Rural Ministry

By DEAN CARL AGEE, *Columbia, Missouri*

The Dean's Annual Report to the Bible College of Missouri in 1941 included the following statement:

"A number of our students are doing creditable work as pastors in twenty or thirty churches within driving distance of Columbia. Last fall, ten of our students entered other institutions for graduate study in religion. It is at this point that an acute problem arises. When ministerial students go away for graduate study, a very small percentage of them return to the rural communities and small towns where their leadership is badly needed. The impression is becoming increasingly widespread that there is a need for the training of religious leaders definitely for rural churches.

"There was a day when an A.B., degree which included a few courses in religion was considered adequate training for a rural minister, but rural churches today are requiring more thorough preparation. If the rural church, which in the past has been the foundation of religious life in America, is to survive, it must be provided with a better trained ministry.

"There seems to be a need here in the central west for a graduate school of religion which would specialize in training men for the rural ministry. If the Bible College should undertake such a program, it would require a minimum of an additional \$1,000,000 in its endowment fund."

After many conferences with religious and agricultural leaders during the next four years, Rev. Gene W. Wetherell was called to the staff as "Extension Minister for the Rural Church" in 1945. Mr. Wetherell immediately became very active in confer-

ences and conventions of various kinds throughout the state. He has discovered that the purely denominational and sectarian approach, instead of solving the rural problem, complicates it. It is our conviction here that if anything of significance is to be done for the rural church, it must be done on an undenominational basis. Of course this procedure is in complete harmony with the essential spirit of the Disciple movement. The Bible College was established by the Disciples fifty-three years ago and in a comparatively short time became cooperative with the hope that other religious bodies would join in establishing a foundation with sufficient endowment to guarantee security and tenure to the members of its faculty. This hope has not been realized, consequently in 1945 the Bible College Board decided to move boldly towards an undenominational institution by calling to its staff, Mr. Wetherell, who is a Methodist; a year later, Rev. Vladimir E. Hartman, a graduate of (Oklahoma University) Drew Theological Seminary and Colgate-Rochester, was called as Head of the Department of the Rural Church. Mr. Hartman is a Baptist. In both instances the support of these men is underwritten by the Bible College, itself, rather than by their denominations. It is expected that in the future when additional members are added to the staff, they will be selected for their academic competence rather than their denominational affiliation.

This work has been undertaken largely because of the strategic relationship between the Bible College and the College of Agriculture of the University of Missouri. The Bible College has been prodded into this undertaking by the leaders in the College of Agriculture and the Extension Service because they believe that there is essential work to be done in rural communities beyond the range and scope of the state. They have indicated that they are

willing to help create a "tailor-made" course for the training of Rural Ministers.

The tentative course of study leads to the degree of Bachelor of Science in Agriculture. This makes liberal provision for courses in History, Literature, and particularly in Sociology as well as twenty-six semester hours in the field of religion.

These undergraduate courses will be largely content courses in the Old Testament, the New Testament, Comparative Religion, Philosophy of Religion and History of Religion. In addition to this the Bible College will offer thirty-four semester hours which lead to the degree, "Master of Rural Religious Life." Thus, Rural Ministers in addition to their ground work in agriculture will have sixty semester hours in religion by the time they receive their Master's degree. It is expected that these graduate courses will be of a professional nature with emphasis on practical theology and pastoral work.

The drastic assumption back of this whole matter is that training for rural ministers needs a *radical* overhauling. Conventional ministerial training has assumed the A.B., degree as the basis for the degree of Bachelor of Divinity and the results have been that the most capable men have gravitated to urban churches. The number of B.D., men in rural churches is negligible. These rural churches, which in the past have provided the most competent lay leaders in city churches are being served largely by "hit and run" students and superannuated ministers. There is a great need for the training of our most capable young men for the specific work of the rural church.

In the light of the aggressive pressure of totalitarianism, and the fact that rural America is probably the best example of genuine democracy in the world today, it therefore becomes the world's greatest missionary opportunity. Nowhere is there great-

er need for real statesmen and competent leaders than in rural America.

There was a day when the training of missionaries was largely the same for one mission field as it was for another. The qualification of a missionary was a thorough knowledge and understanding of our culture so that he could carry it to the benighted nations across the sea. If, on the other hand, one is contemplating missionary work in China *today* his training will consist of knowing the History, Literature, Language, philosophy, problems, hopes and aspirations of the Chinese people. We believe here at the Bible College of Missouri that if a man is to be effective as a Rural Minister he should know the language and culture of rural people. He should have the kind of training that will enable him to lead in the development of the economic, educational, recreational, social and spiritual life of a rural community. It is our hope that in consultation with the leaders in Theological Seminaries, in rural sociology and in various agricultural extension services that we will be able to develop a curriculum that will prepare men for this unique and difficult leadership. Already, a dozen men are in their second and third year of training and we are hoping in two more years to have some men ready to go out and assume intelligent leadership in rural communities.

The first task is to lead young men to see that rural religious leadership is a tremendous challenge to the most capable. It is no place for second-raters. It requires a high grade of wisdom to lead in the development of the total life of a rural community. These eight years have taught us many interesting things about rural life and the futility of denominationalism.

People — Places — Events

F. E. DAVISON, *South Bend, Indiana*

“MY FRIEND BILL!”

“My friend Irma!” of radio fame is dumb, lazy and gullible. “My friend Bill!” of whom I want to write, is just the opposite.

W. H. Whittekin was my room-mate at Marion Normal College over forty years ago. He possessed one of the most phenomenal minds I have ever known. If there is such a thing as a photo-static memory, he had it. I would never have passed my history exams if he had not crammed me at the last moment with dates, names, and places. I imagine he can still give you the batting averages of most of the leading baseball players who have played during the past quarter of a century.

My friend Bill is not lazy. From his boyhood days in the oilfields of Pennsylvania, he has believed in the doctrine of hard work. Whether he was driving a new oil well, teaching school, managing a crew of men, or heading a sales organization, he took the heavy end of the load. Consequently he had the muscle of an iron man of which he was justly proud.

The interesting thing for this article lies in the fact that my friend Bill has been for fifty years, a flaming agnostic. During my beginning days in the ministry, he kept me sowed down with literature from the American Association for the Advancement of Atheism. Whenever we would have a chance to get together—which was very seldom—the blows would fall thick and fast and the one subject was always “The validity of the Christian religion.” For a number of years the debate was kept up via correspondence. No holds were barred and Bill was quite a debater. In debating, like in wrestling, he believed in fair play, so our friendship was never wrecked.

My friend Bill was a bachelor of some forty years before he took unto himself a wife. I have seen him only once since he became a family man—he is the father of a charming daughter. For nearly twenty years, I had lost all trace of my friend. All I knew was that he had become a very successful exporter of oil machinery but was no longer with his original company in New York City. Following the San Francisco convention a mutual friend of Marion Normal days sent Bill a newspaper clipping about his old room-mate.

A letter came from Bill telling me that he has now retired from business and is living in Dallas, Texas. The letter reveals that outside the city he has two farms and eleven oil wells. In reply, I told him I was glad to know about oil wells for I would perhaps need one of them when I reach the age of retirement. In typical fashion there came back a card saying: "Why would a man in your high religious state want to soil his soul with oil? Remember Ghandi — he left only his glasses."

My friend Bill usually leaves no loopholes, but I have caught him up on one. He said in his letter that he and his family have a guest room to which I am welcome at any time. I have written him that I am to be in that territory the week following Easter and have set aside one day and evening to be in the Whittekin home. I imagine it will be the first time this lovely home of my agnostic friend has ever been desecrated by the tracks of a parson. We will spend some time no doubt, looking over the farms, if there is a ball game on we will perhaps see it—but in the evening when we put the log on the fireplace (or do they have an April fire in Texas?) the old argument will be taken up where we left off and the sparks will begin to fly. It is not likely that I will convert Bill to Christianity and I don't think he has great hopes of making an atheist out of me.

Through the years my atheist friend has been of more help to me than I have ever been to him. It is good for a young preacher to be faced with the literature of atheism and the "gad-fly" of an agnostic friend. It makes him develop a *reasonable* faith. It forces him to discard any attempt to defend the superstitions of 15th century theology and also causes him to be nauseated at much of what comes over the present-day radio in the name of religion.

Bill and his wife have read my book, and have written in hearty commendation of much that is there. The book was sent in part payment on \$.07 he claims I have owed him from college days. One day when we were both feeling mighty low, we agreed to exchange the contents of our pockets. He claims that he put down \$.87 and I came forth with only \$.80. The fact is, Bill Whittekin is a true product of Christian culture and in my opinion is much more of a Christian than he will admit. Thousands of dollars have been poured out for worthy causes and he has done it all with the belief that he should not let his left hand know what his right hand was doing—by the way, I wonder where he got that idea? My friend Bill is an agnostic friend worth having.

The fifty-third anniversary of the Campbell Institute will be celebrated at the annual meeting in Chicago, July 25-29.

The program, as already announced, will include discussions of recent books by members of the Institute. It was one of the original ideas of this fellowship that it should encourage its members to write significant books, and the past year has shown progress in this important interest. The next best thing is to get other members to read what some write!

Lincoln

By THOMAS CURTIS CLARK

Wise with the wisdom of ages,
Shrewd as a man of trade,
Grim as the prophets and sages,
Keen as a damask blade;

Firm as a granite-ribbed mountain,
Tender as a woman's song,
Gay as a scintillant fountain . . .
Yet was he oaken-strong.

Here, the wonder of aeons:
Born unto pain and strife;
Dead, 'mid a thousand paeans,
Deathless, he enters life.

The Christian

His foes declared him blasphemous, perverse,
Ignoring God and heedless of His word.
They said he lacked in fineness, who preferred
To market jokes, rude stories to rehearse.
He was no white-robed saint; a strong man he
Who loved to wrestle with the devil's brood
That lurked behind the fashions of the good.
He scorned all shams, and for hypocrisy
He held a hatred such as Christ alone,
The scourge of haughty Pharisees, could know.
Those painted masks of Christians felt his blow,
And at his blameless name each cast a stone.
Not by their words, but by their fruits, said He,
Who also knew the sting of calumny.
From, *Lincoln and Others*, by Thomas Curtis Clark.
George H. Doran Co.

The Old Orthodoxy and the New Fundamentalism

By W. B. BLAKEMORE, *Chicago, Illinois*

In the one hundred and fifty years of its existence, the main body of the Disciples of Christ has been recurrently threatened by sectarian misinterpretations of our plea. For the most part, the tensions caused by these misinterpretations have not been tragic. Our historians record particularly troublous times in the years immediately following the Civil War when our fellowship was badly strained by controversies. In each instance there was a tendency to add to the requirements of membership some item of belief or practice which heretofore had been considered a matter of forbearance. During the last century, all the controversies were held within the bonds of fellowship and our traditional non-sectarian position prevailed. Unfortunately, there was a tragic aftermath during the first decade of this century. One group did consolidate itself on sectarian terms, and, establishing its distinctive identity, emerged as the "Church of Christ." The years from 1908 to the beginning of World War II were free from crisis occasioned by sectarianism in our midst. There were tensions, particularly with respect to practices on the mission fields, but no real crisis. However, within the last ten years a new critical situation has developed. A new sectarian misinterpretation of our historic plea has arisen. It has promulgated itself with vigor. It has insinuated itself into our brotherhood. Furthermore, it claims to be the historic continuation of our original message. The chief function of this article is to point out that this new movement is not a continuation of our historic trends, but that it is a distinctively new formulation which has crystallized within the past few years.

In one respect, this new movement is difficult to define, for it is a movement within a larger body, and not as yet a distinctly identifiable body itself. As a movement it has no single organization. In so far as it expresses itself institutionally it does so through several agencies. The North American Convention, the Standard Publishing Company, and some nineteen "schools" listed in the Christian Standard of May 17, 1947, bear the marks of the movement. To what extent each of these schools may consider itself part of the movement is a moot point. There is every reason to believe that two at least should not be completely identified with the movement. This new trend also operates through regional conferences and "evangelistic associations." There is also something called "The Committee of One Thousand." The chief avenue by which the new movement ingresses into the brotherhood is through churches whose pulpits are secured by graduates of the "schools." A growing practice followed by these men is to transform the church from the non-sectarian pattern of the Disciples of Christ into the new sectarianism which this movement promulgates. The strategy for dealing with this new trend in our brotherhood must depend upon the nature of the new movement. The initial task before us therefore is to understand the nature of this new tendency.

The Sectarian Misinterpretation

First, therefore, it is advisable to define our terms. What is meant by the expression "sectarian misinterpretation of our plea"? That is sectarian which reverts to the type of definition of church membership which prevailed in Protestantism prior to the emergence of our own brotherhood. The distinctive element of our movement at its origins was the restoration of the primitive Christian definition of the relationship between fellowship and beliefs. Originally, as our founders recognized, the fellowship of the Christian church was based upon personal loyalty to Jesus expressed in the simplest

terms. "Upon this rock" of simple expression they reconstituted the church. This "rock" was not a creed summarizing doctrinal beliefs about God, Jesus Christ, and the nature of the church. It was rather a heartfelt expletive — a symbolical utterance of loyalty to the Lord. During the early centuries of Christianity, another basis of membership developed within the churches and finally became universal. Church membership was based upon conformity to a statement of belief, a creed. The genius of the Campbells and Stone lay in their recognition that this procedure, which had become classical in Protestantism, exactly reversed the original relationship between fellowship and belief. They effected a "Copernican Revolution," and restored the primitive way. In classical Protestantism, Christian fellowship was based upon conformity to creeds; fellowship was based upon "belief." Among the Disciples, this order was reversed. Fellowship became primary and basic to belief. Unity of belief within the church was recognized as a possible, though not inevitable, consequence of fellowship, not as its condition. What our founders were saying was this: "If conformity of belief is made the test of fellowship, nothing but faction and division can follow because our human intellect is such that all differences of belief cannot be overcome. On the other hand, Christian fellowship is the one atmosphere within which we might amicably work out our differences. If we will give primary allegiance to the Christian fellowship and only secondary allegiance to our own interpretations of doctrinal matters, we can exist in Christian unity." "Doctrinal matters are important," they said. In the *Declaration and Address* (note especially Propositions 6 and 7 of the *Address*) Thomas Campbell declared that theology in all its branches is necessary to the life of the church, but, to use his words, it belongs in all its part and in every respect to the "after and progressive edification of the church."

This phrase, "the after and progressive edification" is one of the clearest and most precise that Thomas Campbell ever coined. It states the case unequivocally. Doctrinal matters can be fruitfully discussed only *after* the establishment of Christian fellowship, and within the atmosphere which it affords. The original and continuing promise of this insight was Christian unity and release from centuries of division arising out of differing creeds and beliefs.

This recognition that the whole doctrinal apparatus of the church belongs *after* the establishment of fellowship was the thing that made us from the start a non-sectarian body. A sect is any group which requires assent to some particular item of doctrine or practice *before* the individual may be admitted to the fellowship. Since there are many single items, and many groupings of items, which may be elevated to this status, there are many kinds of sectarianism possible. Reviewing the history of Protestantism up to their own time our forefathers realized that this was just the circumstance which had led to the un-numbered divisions which had appeared within Protestantism. The only chance for Christian unity was to restore the primitive relationship between fellowship and belief. Fellowship, on the basis of expressed personal loyalty to Jesus Christ must be made primary. Around this recognition our brotherhood gathered. From time to time various groups within our brotherhood, misinterpreting our original genius, have sought to make some doctrinal or ritual item a test of fellowship. Open communion, the term "Reverend," missionary organizations, and the use of musical instruments in worship are items over which our brotherhood *tended* to divide. But only in the case of the last named did an actual division occur.

The New Fundamentalism

Now there has arisen within our brotherhood a new tendency to force one or more items of doctrine

or practice into the basis of Christian fellowship. This point will be elaborated in a moment. But there is another element which radically distinguishes the new tendency from all previous efforts. This element is the kind of basis on which the new sectarianism is argued. In the past, all of the sectarianism in our ranks was still orthodox in Disciple terms. In other words, it based its arguments on a particular interpretation of Scripture which inevitably led it back to a recognition of the primacy of fellowship. Hence, no matter how virile the mood of sectarianism was for a while, the protagonists for it were still true to the Word of God, and because they were they were ultimately corrected by their own principles. The new movement in our midst is strikingly different from the old orthodoxy because it has adopted an attitude which is not true to the Word of God. It has therefore lost its grip upon the corrective to sectarianism which characterized old-time Disciple conservatism. It is also, therefore, incorrect to think of the new movement as the continuation of the old conservative tendency among the Disciples. It is a new thing, and must be called by a new name which more properly identifies it. It is a New Fundamentalism. Since it is a new thing, the question is raised regarding the strategy which the main body of Disciples can take toward it. And that matter is especially acute just because the New Fundamentalism no longer contains within it the corrective to sectarianism which characterized the Old Orthodoxy.

*The Old Orthodoxy and the
New Fundamentalism Contrasted*

The differences between the Old Orthodoxy and the New Fundamentalism will now be elaborated. 1. The New Fundamentalism reintroduces the sectarian definition of church membership. 2. The New Fundamentalism misinterprets the Bible by the use of the "fundamentalist" principle whereas the Old

Orthodoxy interpreted the Bible by the principle of "apostolicity." 3. The Old Orthodoxy was anti-organization but treated the issue as a matter of forbearance within the local congregation; the New Fundamentalism raises this issue in terms of the conditions of fellowship. 4. The Old Orthodoxy eschewed special training for the ministry but magnified general education, while the New Fundamentalism scorns general education and institutes special education (of a sort) for the ministry. 5. The Old Orthodoxy believed in a wide culture focussed in the Bible; the New Fundamentalism substitutes a strictly biblical, and therefore narrow, culture. 6. The Old Orthodoxy was consistently "closed membership"; the evidence is that the New Fundamentalism is closed membership only at the level of the local congregation.

One great soul, like Albert Schweitzer, rising out of poverty and lowly service, to marvelous achievement, fame and spiritual leadership is a challenge to every thoughtful soul anywhere in the world. He has risen to the heights by love, knowledge, science, art, industry and rich piety. He has seen and devoted himself to the essential values of life. The open secret of his success is a sane and quiet love of Jesus Christ applied to the problems and perplexities which beset all mankind. He is not an enigma nor an incomprehensible miracle but is a living flesh-and-blood human being within the reach of all humble, searching souls. He still walks upon the stage of the very world we tread and speaks to us in the universal language of music and of love. Life is not hopeless nor futile which bears and nourishes *him*.

A Reminiscent Letter

F. W. BURNHAM, *Richmond, Va.*

Dear Dr. Ames:

Thanks again for your discriminating Study in Schweitzer No. VII, in March *Scroll*.

I was also much interested in the article taken from the Chicago Tribune of Nov. 21, 1948 regarding Dr. Paul R. Cannon and his brother Lee Cannon. I knew them both as boys. So here's a bit of reminiscence:

When Bro. W. H. Cannon was in the active ministry in Illinois we once had on our State Convention Program a sword, a gun and a cannon. It looked rather militaristic. The participants were F. A. Sword, John I. Gunn, and W. H. Cannon. In that convention Bro. W. H. Cannon and Bro. J. H. Smart mixed on the discussion of a certain resolution. After Bro. Cannon had made a vigorous speech Bro. Smart remarked, "That was a Cannon Shot!" to which Bro. Cannon promptly retorted, "That was a Smart remark." In those "good old days" we debated issues in a friendly, even jocular spirit.

Do you recall the Disciple Congress held in Springfield when, one morning, in reviewing a portion of scripture Bro. J. B. Briney paused to say: "Now at this point it is necessary to read between the lines of Paul's statement." then hesitatingly he added: "Of course there are only a few of us who can be trusted to do this."

A Child's View of Dr. Schweitzer

Mrs. Charles Clayton Morrison sent in this note and enclosure recently.

"I thought you would enjoy this. Jane's little daughter, our granddaughter, Betsy Dickerson, eight years old, prepared this and read it at her Sunday School last Sunday. They are members of Dr. Hollister's Chevy Chase Presbyterian Church."

Dr. Schweitzer is our greatest living Christian. He was born in Germany 74 years ago. He loved music and could play the organ at 10. He became a minister, a teacher, a writer and one of the greatest organists.

But these were not enough for him. When he was 30 years old, he started to be a doctor. When he was thru, he decided to go to Africa and help the sick people and tell them about Jesus. So he gave up his chances to be famous in Europe as minister, teacher, doctor, or organist, and went to Africa where he has become even more famous because of his great sacrifice.

He showed that he had learned what Jesus wanted us to learn—

"Thou shalt love thy neighbor as thyself."

(Matthew and Luke)

It is a frequently heard remark that our time is one of great confusion. Ministers and church folks have an obligation to cultivate "peace of mind," courage, patience and assurance in this troubled world. Much can be done to induce relaxation from the cares and fears that beset individuals, families, and communities. More than money is needed to attain a deep sense of security. There is a moral obligation to be optimistic in spite of death and taxes. A reasonable and ardent religion is the greatest resource for happy living.

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Studies in Schweitzer IX

E. S. AMES

Many times, in making these studies, I have come back to the Epilogue at the end of Schweitzer's, *Out of My Life and Thought*. It might be called his own exposition of what he means by, Reverence for Life. I shall take the liberty to paraphrase and quote freely his own statements. This book is probably the most widely available of all his books and it gives a comprehensive view of his main ideas with frequent summaries of many of his writings.

Making Men Morally Better by Making Them Think

Here he says he stands before the world as one who aims at making men morally better by making them *think*. This is interesting because he now takes the role of teaching philosopher who commits himself explicitly, as few philosophers do, to a specific purpose and an urgent moral objective. He is in sharp disagreement with the present age because it is filled with disdain for thinking. Our day not only neglects thought but mistrusts it.

The Age Is Against Independent Convictions

The tendency of the times is to induce the individual man not to arrive at his convictions by his own thinking but to take over the convictions that are kept ready-made for him. All corporate bodies seek their strength not primarily in the spiritual strength of the ideas they represent but in the attainment of the highest possible degree of unity. The age rejoices, rather than laments, over the fact that thinking seems to be unequal to its task. It allows no credit to thinking for what, in spite of its imperfections, it has accomplished. Schweitzer asserts that all spiritual progress up to today has come about by the achievements of

thought, and holds that thinking may still be able in the future to accomplish vastly more. But the temper of the times tries to rob him of all confidence in his own thinking. He is never allowed to come to himself. Convictions are forced upon him about the boot polish and soap he should buy.

Causes for Scepticism

The consequence is that men are made sceptical about their own thinking. They are influenced to look favorably upon what is offered them from authority. They even come to doubt their own ability to think and make their own decision. Self-confidence is diminished by the huge and increasing mass of Knowledge. New discoveries in science are accepted, though not understood, and the effect is to lead to distrust of personal judgment in spiritual matters. It will ever remain incomprehensible that our generation, which has shown itself so great by its achievement in discovery and invention, could fall so low spiritually as to give up thinking.

Contrary to this tendency to minimize what he calls rationalism or free-thought, Schweitzer puts all his confidence in rational thinking.

Value of Rationalism of 18th Century

It was rationalism which vindicated inalienable human rights in the eighteenth century and when the follies of the present period have run their course through deep misery, both spiritual and material, it will discover that it must trust itself to a new rationalism, deeper and more efficient than the old and in that seek its salvation. With renunciation of thinking spiritual bankruptcy sets in.

Scepticism Is Lifeless

The scepticism thus engendered leads to the surrender of all quest for truth, and an attempt at contentment with a thoughtless, undirected life. Those who are thus sceptical of finding truth by their own thinking accept ideas made for them by the au-

thority of others. Scepticism may thus take over the declarations of others but it remains lifeless compared with convictions wrought out by first-hand thinking. "Our age is bent on trying to make the barren tree of scepticism fruitful by tying fruits on its branches." Truth taken over in this external manner remains torpid. It is not the living truth which arises from our own individual thinking.

Importance of Sincerity

The will to truth must involve also the will to sincerity. Sincerity is the foundation of the spiritual life. It is the need for the sincerity that comes with real thinking that can revive true spirituality. Thought that springs from Reverence for Life is the only cure for scepticism.

Elemental Thinking

This is what Schweitzer calls "elemental thinking." This elemental thinking starts from the fundamental questions about the relations of man to the universe, about the meaning of life, and about the nature of goodness.

Merit in Stoicism

Schweitzer, as a young student, found this kind of elemental thinking in Stoicism, though not clearly and fully developed there. The great point of Stoicism was that it requires man to bring himself into a spiritual relation with the world and become one with it. That beginning was in the right direction but it lost its way in European philosophy because it no longer had as its central point the question of Man's relation to the world.

Failure of Modern European Philosophy

It busies itself with the problem of the nature of knowledge, with logical speculations, and with many special, technical disciplines, as if philosophy were really concerned with the solution of all these special questions for their own sake, or as if its own task consisted in merely sifting and systematizing the results of the various sciences. Instead of urging

man to constant meditation on himself and his relation to the world, this philosophy presents him with the results of epistemology, logical speculation, of natural science, of psychology, or of sociology, as matters according to which he is to shape his view of life and his relation to the world.

Modern Philosophy Speaks to Man as a Spectator

In all this, philosophy as thus perverted speaks to man not as if he were a being who is in the world, living his life in it, but as one outside of the life of the world and who only reflects upon the tools and methods dealing with abstracted parts of it. European philosophy therefore lacks unity. It lacks an organizing point of view. What is needed is a philosophy centered in the nature of life itself as it is felt by those who know the natural and social sciences and are able to bring these to bear as living experiences upon the meaning of life as a whole.

To make men thinking beings once more means to make them resort to their own way of thinking in order to secure that knowledge which they need for living. Thinking which starts from Reverence for Life brings a renewal of elementary thinking.

The World Is More Than a Totality of Happenings

It contains life as well, and to this life in the world, I have a relation which is not only passive but active as well. To the world as a totality of happenings the only spiritual relation possible is that of subordination, and resignation. Through the idea of Reverence for Life there emerges the possibility of active participation. Man though subordinate to happenings yet affects life. Man is still subordinate to the course of events but he is also capable of affecting the life which comes within his reach by hampering or promoting it, by destroying or maintaining it. Man may raise his natural relation to the world to a spiritual relation and this he does by resignation.

Resignation and Inward Freedom

While feeling his subordination to the course of world-happenings, he yet wins his way to inward freedom from the fortunes which shape the outward side of his existence. Inward freedom is the finding strength to deal with everything that is hard in his lot in such a way that it all helps to make him a deeper and more inward person, to purify him, and to keep him calm and peaceful. Only he who has gone through the stage of resignation is capable of world-affirmation.

Attainment of a Spiritual Relation to the World

As a being in an active relation to the world he comes into a spiritual relation with it by not living for himself alone, but feeling himself one with all life that comes within his reach. He will feel all that life experiences as his own, he will give it all the help that he possibly can, and will feel all the saving and promotion of life that he has been able to effect as the deepest happiness that can ever fall to his lot. Let a man begin to think about the mystery of his life and his connections with the life that fills the world, and he will feel Reverence for Life and will manifest this principle of world and life affirmation in action.

Existence Becomes Harder but Richer

Existence will thereby become harder for him in every respect than it would have been if he lived for himself, but at the same time it will be richer, more beautiful, and happier. It will become, instead of mere living, a real experience of life.

Beginning to think about life and the world leads a (serious) man directly and almost irresistibly to Reverence for Life. If the man who has once begun to think wishes to persist in his mere living he can do so only by surrendering himself, whenever this idea takes possession of him, to thought-

lessness, and stupefying himself therein until he is unconcerned about the mystery of life and the world.

What is the Dynamic to Make Reverence for Life Effective?

Schweitzer recognizes the problem which every great system of religion and morals has to face, namely, what is the dynamic to make a system effective in its influence on human beings. His answer here is that "Anyone who comes under the influence of the ethic of Reverence for Life will very soon be able to detect, thanks to what that ethics demands of him, what fire glows in the lifeless expression. The ethic of Reverence for Life is the ethic of Love widened into universality. It is the ethic of Jesus, now recognized as a necessity of thought.

Value of Natural Life

To the objection made to this ethic that it sets too high a value on natural life, Schweitzer answers that the failure of previous systems of ethics has been the failure to recognize that life as such is the mysterious value with which they have to deal.

All Spiritual Life Meets Us Within Natural Life

All spiritual life meets us within natural life. Reverence for Life, therefore, is applied to natural life and spiritual life alike. In the parable of Jesus, the shepherd saves not merely the soul of the lost sheep but the whole animal. The stronger the reverence for natural life, the stronger grows also that for spiritual life.

To the Ethical Man All Life Is Sacred

Reverence for Life establishes no dividing-line between higher and lower, between more valuable and less valuable life. No universally valid distinctions can be made between different kinds of value. Such attempts tend to make human values supreme. But that is a subjective criterion. To the truly ethi-

cal man all life is sacred. When he is compelled, under the pressure of necessity, to decide which of two lives he must sacrifice, he acts on subjective grounds and knows he must take responsibility for the life which is sacrificed. In sacrificing the germs of a disease like sleeping sickness, or in feeding small fishes to keep alive a fish eagle, captured by natives, there is a difficult responsibility that must be borne. The true ethics is not focused only on the behavior of man to man.

Ethical Mysticism

The world-view of Reverence for Life is ethical mysticism. It allows union with the infinite to be realized by ethical action. We thus come to experience the life of the world, so far as it comes within our reach, in our own life. In our selves the will-to-live is revealed as will-to-love. The world-view of Reverence for Life has therefore a religious character. It involves a piety which is elemental. It is essentially related to Christianity. Thus Christianity and thought meet to promote spiritual life.

Christianity Once Had Connection With Thought but Lost It Largely

Christianity once entered into connection with thought and that was during the period of Rationalism in the eighteenth century. But later on, the ethic of thinking proved to have little strength in itself, and the bonds with Christianity were loosened.

Christianity Withdrew Into Itself

Consequently Christianity withdrew into itself, and became concerned only with the propagation of its own ideas, as such. It gave up seeking to prove that its ideas were in agreement with thought, but preferred to regard its ideas as outside thought and holding a superior position. It thus lost its connection with the spiritual life and any real influence upon that life.

For centuries Christianity repeated the great commandment of love for man without opposing slavery, witch-burning, torture, and other forms of inhumanity. The Age of the Enlightenment in the eighteenth century brought Christianity to think seriously and to enter consciously and effectively into the struggle for humanity.

A Mistake to Say Christianity Became Shallow in Age of Rationalism

It is a mistake to say that Christianity became "shallow" in the age of Rationalism. It has been more shallow since that time, as witness the re-establishment of torture, and the use of it by police and prison officials in extracting confessions from the accused. Neither does it make any significant effort against the superstitions of today.

Christianity Cheats Itself by a Delusion

To make up to itself for the fact that it shows so little of a spiritual and ethical nature, Christianity cheats itself today with the delusion that it is making its position as a Church stronger year by year. To this end it is conforming to the spirit of the age by a kind of modern worldliness. It seeks to "make good" by stronger and more uniform organization in the direction of practical success. But just as it gains in external power, it loses in spiritual. Christianity cannot take the place of thinking, but must be founded on it. Christianity needs the sub-soil of elemental piety which is the fruit of thinking.

Schweitzer Retains His Religion by Thinking

Schweitzer says: "I know that I myself owe it to thinking that I was able to retain my faith in religion and Christianity. The man who thinks stands up freer in the face of traditional religious truth."

Communion With God Through Love

The essential element in Christianity as it was

preached by Jesus is that it is only through love that we can attain to communion with God. Anyone who has recognized that the idea of Love is the spiritual beam of light which reaches us from the Infinite, ceases to demand from religion that it shall offer him complete knowledge of the suprasensible. He ponders, indeed, on the great questions—the meaning of evil, how the will-to-create and the will-to-love are one, in what relation the spiritual and the material life stand to one another, and in what way our existence is transitory and yet eternal.

Through the Will-to-Love We Relate Ourselves to an Ethical Personality

But he is able to leave these questions on one side in the realization that in the knowledge of spiritual existence in God through love he possesses the one thing needful.

“To the First Cause of Being, who becomes revealed to us as “Will-to-love, we relate ourselves as to an ethical personality.”

Consciousness of Sin

Unfounded is the doubt whether the Christianity which has passed through a stage of thinking can still bring home his sinfulness to the consciousness of man with sufficient seriousness. It is not where sinfulness is most talked about that its seriousness is most forcibly taught. There is not much about it in the Sermon on the Mount. But thanks to the longing for freedom from sin and for purity of heart which Jesus enshrined in the Beatitudes, these form the great call to repentance which is unceasingly working on man.

Christianity Is Now Merely Beginning

What has been passing for Christianity during these nineteen centuries is merely a beginning, full of weaknesses and mistakes, not a full-grown Christianity springing from the spirit of Jesus. In no

(Continued on back cover)

Alexander Campbell and Natural Religion

*A Review by A. CAMPBELL GARNETT
The University of Wisconsin*

Dr. Robert Frederick West has, in the book with the above title, given us the product of very extensive and thorough research work and competent scholarship. Alexander Campbell's thought has been analyzed with great clarity and documented with meticulous care, and it is presented in the background of the thought of his times in such a way that both his originality and his relations to his philosophical contemporaries and antecedents are clearly shown. This having been so well done it is now possible for those of us who have never had the time or patience to wade through the masses of material that poured from his pen to assess the value of his contribution to religious thought.

To the present writer the result has been to confirm a long-growing suspicion that the younger Campbell, despite his brilliance and his power of propaganda, was more of a misfortune than an asset to the religious movement with which he was associated. He multiplied their numbers but he misled their thought. It was chiefly due to his influence that two irenic and ecumenically-minded movements, initiated respectively by his father and Barton W. Stone, were turned for three-quarters of a century into a narrow and pugnacious sect which itself split into several sub-sects, and which, despite a twentieth century recovery by the majority of something of the original vision, is still plagued and threatened with division by the residual after-effects of his polemics.

Part of this unfortunate influence was due to the proud and ungracious spirit with which, in his younger days, he attacked what he regarded as the errors of his contemporaries. But more fundamen-

tally it was due to certain basic philosophical conceptions which he accepted as unquestionable premises and from which, with great logical perspicacity, he drew the weapons to discomfit his opponents, both orthodox and naturalistic. These premises were found in the theory of knowledge he derived from John Locke.

It is some credit to Campbell's philosophical acumen that he saw that Locke's arguments for the existence of God were inconsistent with his own basic, empirical theory of knowledge. Locke argued that all our ideas are derived from the particulars of sense experience and our own mental operations, that all thinking is a revival and rearrangement of these ideas, and that knowledge is simply the perception of the agreement and disagreement between such ideas. Campbell saw that from such a basis one could never pass to knowledge "that there is an eternal first cause uncaused" (West, p. 112). He concluded, therefore, that this idea, and all our ideas of "spiritual things" must have been first given to man by divine revelation and preserved and disseminated by testimony.

It has often been contended that Campbell's philosophy was essentially the "common sense" philosophy of Thos. Reid, which certainly was in the ascendant at the University of Glasgow when Campbell took a couple of courses in philosophy there in 1808-1809. Reid rejected the Lockian view that the originals of all our knowledge are ideas of sensation or reflection, affirming that these are mere products of analysis which we find within a "judgment" in which the knowing mind is genuinely related to the external object. "Common sense" is not merely "popular opinion" but "the foundation of all reasoning and all science" implanted in the human mind by its Maker. It is through his possession of these divinely implanted principles of mental operation that man knows directly

the material world and his own self; and using these principles of reason he arrives logically at the idea of God.

Dr. West says that Campbell believed that man's "original ideas of the material world are derived through sense perception and natural reason." This could be consistently maintained by a disciple of Thos. Reid or by one who uncritically accepted Locke. But Campbell also argued that man's "original ideas of the spiritual world are derived through direct revelation and are otherwise unobtainable," and that "Man in possession of but five senses 'and with no other guide but the light of nature,' could never have 'originated the idea of Deity.'" (West, pp. 112-3). This could never have been said by a consistent follower of Thos. Reid. The argument depends on an acceptance of the Lockian theory of ideas and critical recognition of the limitations it places on human knowledge—limitations which Reid's "common sense" philosophy sought to overcome.

Campbell's rejection of natural religion therefore rests upon a critically exact application of the Lockian theory of ideas, which he does not consistently maintain, but abandons for a Reidian epistemology when he turns to consider our knowledge of the self and the physical world and other minds. His argument is that man's natural sources of knowledge in sense, memory, imagination and reason, not only cannot *prove* the existence of God but could not even produce in his mind the *idea* of God. Yet man has this idea. Since it could come from no natural source its source must be supernatural. It must have been *revealed* to man by God himself. Once given the idea of a super-human spiritual reality common sense can find good reasons to support it. And here Campbell is willing to find a place for the sort of argument found in Paley's *Evidences* and Butler's *Analogy*. But the

idea itself could never have been developed by human reason alone from the data supplied in natural experience.

Thus the epistemology which rejected natural religion (a religion based on natural empirical facts and reason alone) becomes the basis of a new rational apologetic—an apologetic which claims to prove that God must exist because only by God's self-revelation to man could man have the idea of God. Natural theology and revealed religion thus join hands and repudiate natural religion.

This is a highly ingenious argument and Robert Owen found it unanswerable. But its premises are false and its consequences disastrous. Its premises (the strict Lockian theory of knowledge) we must reject because if they were true it would be equally impossible for man (without divine revelation) to acquire the idea of a material world, causal necessity, his own personal identity and several other common ideas. And it would be necessary for God to implant these ideas in the mind of every man, not merely to reveal them to one individual. If the idea of spirit or matter or causation were not derived from experience, but was revealed to one person only, he could no more communicate it to some one who had no comparable idea than one can communicate the idea of color to one born blind. And if these ideas had to be implanted by God in the minds of all men this would contradict both Locke's theory of knowledge and Campbell's theory of special revelation.

Campbell's theory, then, is false; but it is also disastrous to religion. It means that the only possible sort of revelation of God that man can have is through his senses, by some miraculous act or word, or both. Such revelations must occur at a specific time and place and be communicated by testimony. To those who hear and believe this testimony the knowledge becomes a saving faith. To make this

moral Campbell has to argue that the evidence to support this testimony is sufficient to bring rational conviction to all who are *willing* to give sufficient attention to it. So faith arises naturally from the will to seek truth. In Campbell's own day, when the historical evidences for Old and New Testament history were generally believed to be entirely adequate, this had the appearance of making Christian faith and salvation depend on the moral attitude of an open-minded interest in truth. To us today, in the light of our knowledge of the unreliability of testimony in general, and of much biblical history in particular, it is fantastically inadequate. Throughout the nineteenth century it had the effect of binding the "Disciples" movement to a biblical literalism from which it has, even in the twentieth century, only been able incompletely to break away.

Campbell's critical revision of the Lockian philosophy can therefore be seen to have issued in an illogical rejection of natural religion and an impossible dependence on an external and miraculous conception of revelation. It has tended to blind his followers to the significance of the doctrine of immanence and the religion of the inner light. It has made the conservatives among his followers cling blindly to a narrow biblical literalism, while it has left those who have rejected the miraculous concept of revelation without any suggestion of the reality of the general revelation of God in the human spirit, as distinct from specific revelation in history. As a result "Disciples" have been taught to accept a narrow conception of the work of the Spirit of God as confined to Christian believers; and those of them who have, in spite of Campbell, turned to natural religion have tended, too often, to try to content themselves with a barren and uninspiring Humanism.

When these effects of his Lockian philosophy

are taken in conjunction with the bad effects of his anticlericalism, and the many other "anti" activities of his *Christian Baptist* days, it can be seen that most of what is wrong, and little of what is right, in the "Disciples" movement can be attributed to the younger Campbell. The genuine values of that movement, and what it has to contribute, apart from numbers, to ecumenical Christianity are derived from the spirit and ideals of Thomas Campbell and Barton W. Stone. Here the central and inspiring thought is that creeds should not divide those who are loyal to the person and purposes of Christ, that freedom of thought in matters of belief is not incompatible with loyal cooperation in the life and work of the church. Second is the positive emphasis on the desirability and need of union in organization and spirit on a basis of voluntary cooperation which would preserve the freedom of the local congregation. It is these pleas for unity and freedom that still have vitality and validity today; but they survive in spite of, rather than because of, the polemical activities of Alexander Campbell.

The Divine Relativity

CHARLES HARTSHORNE

New Haven: Yale University Press, 1948

(A Review by William Reese, Drake University)

Two general concerns are operative in Dr. Hartshorne's luminous, often brilliant, discussion of theism. (1) The thesis is advanced and defended with remarkable success that traditional theological paradoxes (i.e., philosophical contradictions) are capable of resolution if, and apparently only if, both members of each of the opposed categories of explanation are conceived as characterizing deity; that is to say, God must be regarded: relative as well as absolute, in potency as well as in

act, eminent effect as well as eminent cause, etc. (2) The elaboration of this thesis involves development of the metaphysics appropriate to this conception of deity; the result is a unification of strands from Bergson, Peirce, Whitehead, and others which—together with Hartshorne's unique contributions—must be granted to be in many respects the most definitive and competent form yet given to process philosophy. One gains the impression that this philosophic movement is at least coming of age; and that perhaps it can lay a strong claim upon truth. The place of this work as a major element in the development of process philosophy probably means that it will have solid permanence in the history of philosophic literature.

Members of the Campbell Institute should be aware, however, that to entertain this type of theism is in a sense to depart from the liberalism of our recent past. Edward Scribner Ames is by now an essential part of Disciple tradition; whether or not Campbell was Lockian, Ames *is*; consequently a number of Campbellians of this century are Amesian, and hence Lockian; with respect to establishing tradition wishing may have helped in this case to make it so; but now it is undeniably so; the common sense realism of the British empiricists and of modern instrumentalism has become, whether in this century or the last, part of our Disciple tradition. While the viewpoint of Ames and his colleagues may not turn out to be the Omega of all Disciple speculation historical continuity requires that it be at least the Alpha; and the view must serve in some important manner as the checkpoint for our future speculative thought. *The Divine Relativity* does not follow the customary pattern of empiricism; and yet I suspect that Disciple liberalism and process metaphysics are not really in conflict, that while they preserve the same values the type of philosophy

defended by Hartshorne guarantees on a metaphysical level what our recent past has held to be true on a practical level. At least I have heard it rumored that Ames and Hartshorne, in a number of conversations, discovered no proposition upon which they really disagreed even though one was speaking "honorifically" and the other "analytically" or "metaphysically." Perhaps Ames represents a common sense realism and Hartshorne a philosophic realism; and the two just might belong together. The present work may then be departure from our past by extension rather than by negation. Since *The Divine Relativity* is an analytical work it is highly important for us to explore its discussion of the meaning which can with consistency be granted to deity.

With apology to Dr. Hartshorne for falsifying his excellent analysis by brevity of statement development of his thesis proceeds along these general lines: If God is absolute, a necessary being in all respects—including the content of his knowledge—the world which he knows must likewise be necessary. Ultimately, necessity has meaning only in contrast to contingency; hence, the statement of absolute necessity has no clear meaning. And even if it did God could not possibly be God and still be absolute in the sense used by earlier thinkers. A God, wholly absolute, could not know, love, nor will his creatures. Absoluteness implies independence; complete independence implies complete ignorance. The alternative is to allow contingency to characterize both the world and deity. God cannot then be absolute in all respects. In what respect he can be absolute depends upon discovery of the meaning which the term can reasonably sustain.

The absolute is that which is unaffected by its context; one can discover a class of entities—the abstract—which meets this qualification. While one's knowing another person may affect that per-

son one's knowledge of a number, for example, does not affect the identity of that number. The concrete appears to be what can both affect and be affected; the abstract is that which can enter a relation without being affected thereby. God's absoluteness then must refer to some abstract aspect of his nature. Hartshorne suggests that this is his sheer rational purpose, his character which—and which alone of all beings—is capable of being described in utterly abstract terms. Description of one of us would require at least some particular and concrete terms; but one being can be described as “omniscient, primordial-and-everlasting, all-loving, supreme cause of all effects, supreme effect of all causes.”¹

But the abstract can exist only in the concrete, since a number is not a thing; God's abstract nature requires a concrete, hence relative, nature in which to reside. What basis has one for applying this to God? The most accurate knowing is more completely affected by the object known than any other; an infallibly knowing God must in this respect be the most completely relative of all beings. Thus, that which is closest to zero dependence or relativity must belong near the bottom of the scale and dependence upon all of life at the top of the scale of being. Complete independence implies complete ignorance; complete relativity implies complete knowledge; and complete knowledge seems to lead even further. In some manner when a knower knows object, O, O is internal to the knower; otherwise, one involves himself in the same contradictory situation so dear to F. H. Bradley. Without going into the technical discussion Hartshorne employs, one might say that our knowing O establishes a relation which is internal to us and yet appears external also; the appearance of the object as ex-

¹Hartshorne, p. 80

ternal is accompanied by the incompleteness of our knowledge of that object; we know the external only superficially. Presumably we know what is internal to us—our own thoughts and desires—much more completely than we know the external object. But suppose omniscience, that is, wholly adequate knowledge; then the omniscient being would include the known within itself. Supposing God's knowledge to be complete, reality must be his internal environment.

God then is absolute only in the sense that his character is unalterable; and God is the most completely relative of all beings, that one who—including the world within himself—is capable of responding with complete adequacy in his knowledge of and sympathy for the world. The metaphysics in which this conception is set includes the irreversibility of time, the reality of both past and future as well as of the present actuality, a sophisticated solution of the conflict over internal and external relations, and the doctrine of panpsychism. All of the pivotal metaphysical doctrines presented can probably be substantiated in some form; the doctrines explicating the nature of time seem particularly valuable. The solution to the problem of internal and external relations is brilliant; its application to deity is the best defense of the Platonic world-soul of which I am aware; the view is exciting in that it provides an explanation of how a concrete being can exist yet not be localized in a place as are other beings. The view may, however, over-simplify the nature of time since it appears to imply a complete contemporaneity of all actuality and of every frame of reference, while relativity appears to restrict every aspect of time to the particular frame of reference which is its measure. It is of course possible that Hartshorne's insights into this problem can be retained without holding deity to be literally inclusive of all reality; yet the logic

of Hartshorne's position is strong, and to modify it may be to fall anew into some lurking contradiction.

In any event we might take very seriously the "consistent" idea of deity offered in *The Divine Relativity*, if we wish to speak of God in any objective sense. Certainly we must grant that unfamiliar ideas are not necessarily untrue; nor that familiar ideas of deity, even though incorporated into common speech, are necessarily true. And it might be argued that emphasis upon this type of analysis is in keeping with the tendency of Campbell to add the cool light of reason to religious devotion. I suggest that this work become a platform for discussion among us.

The Old Orthodoxy and the New Fundamentalism

(Continued)

W. B. BLAKEMORE, *Chicago, Illinois*

In the last issue of the SCROLL, a contrast was drawn between old Disciple orthodoxy and a new fundamentalism which has emerged within the brotherhood in the past decade. Six differences between the old orthodoxy and the new fundamentalism were indicated which show that the latter is not the historic continuation of the former. These six differences will be briefly elaborated.

1. The new fundamentalism changes the basis of church membership. This is a sharp criticism to make. On superficial examination of the new fundamentalism it would seem to be an impossible charge. However, the charge will be substantiated against the new fundamentalism on its own terms. Those terms involve an instance of analytical abstraction which would do justice to medieval theology. The ability of the new fundamentalism to make this

abstraction is fair warning that they are not intellectual incompetents.

If one were to turn to any publication putting forth the view of this new position, and were to seek the "conditions" of church membership, he would discover that they comprise the good confession and baptism by immersion. These "conditions" are exactly those which have pertained historically in old Disciple orthodoxy. In so far, the new fundamentalism can claim that it has not changed the conditions of church membership. But if one examines further, it becomes obvious that the term "church membership" means something different in the two positions. For the old orthodox "church membership" meant the whole concrete experience of being received into the company of the congregation with all its blessings. For the new fundamentalists however, a second term appears; there is both "church membership" and "fellowship." So far as one can tell, the distinction between these two terms is that the former refers to the purely formal aspects of being counted as a member of a group, the latter refers to participation in the blessings of the Christian company. Certainly if "fellowship" means anything in relation to "church membership" as the latter is understood by Disciple orthodoxy, fellowship is the very substance of church membership. The new fundamentalism does what medieval philosophy often did: it analyzes a concrete unity into two abstractions and then presumes that different conditions pertain to each of the abstractions.

There can be no doubt of the fact that the new fundamentalism has established as conditions of fellowship requirements which Disciple orthodoxy never applied to "church membership" which, for it, included fellowship. But the new fundamentalists are fond of asking the question, "Whom may we fellowship?" And time and again the answer

comes, "We may fellowship only those who believe that the Good Confession is a short creed with certain specified implications." A most clear instance of the attempt to draw up the specifications in terms of which others may be "fellowshipped" appeared in the March, 1949, issue of *Blue and White*, published by Johnson Bible College. A professor of New Testament exegesis at that institution devotes a long article to the topic of the "erroneous contention of appeasers that the so-called liberals may still be fellowshipped." (Incidentally, the article reveals that a casual past practice of re-baptism at Johnson Bible College this year became a practice involving more than one-fourth of the student body. Where in historic Disciple thought, or in the New Testament, is there any conception of baptism which would justify this procedure?)

Another instance of the way in which the New Fundamentalism considers the Good Confession a creed with certain inescapable doctrinal implications can be found in the *Christian Standard* of December 25, 1948. The article deals with the desirable doctrinal beliefs of a minister. It admits that from another Christian one can ask no more than the Good Confession. But from a minister one may expect more. In other words, a distinction is drawn doctrinally between what ordinary members of a congregation may be hoped to believe and what a minister must believe if he is to be in good standing with the new fundamentalism. Among the items which are declared to be the real meaning of the Good confession are the following: Jesus is more than the pinnacle of human moral achievement; he commanded winds and wave, and worked other miracles including the raising of the dead, and Himself rose from the dead; He was God Incarnate, the Word made flesh, eternally co-existent with the Father and the One in whom all things consist! (Is

this calling Bible things by Bible names?) He came into the world through the specially prepared body of His virgin mother. It is further asserted in the editorial that unless this is the "meaning" in a man's good confession he "has made denial of the faith."

So much for the hairsplitting which distinguishes between "church membership" and "fellowshipping," and which theologizes the Good Confession.

2. The New Fundamentalism has introduced a principle of biblical interpretation different from that used by Disciple orthodoxy. Our orthodox forefathers had a dual principle of interpretation of the Scriptures. First, they read in the Scriptures themselves of successive covenants which God had made with man. They read also that these covenants had superseded each other. Therefore there were different dispensations, and the New Testament presented a dispensation which erased all the requirements set up in Old Testament times, substituting for the dispensation of the Law, a dispensation of Grace. This meant, first, that the New Testament alone contained the ultimate norm for our forefathers. However, there was a second principle of interpretation which they used. They distinguished within the New Testament that element which was "express" Apostolic statement or approved precedent. This material constituted only a smaller segment of the New Testament, and it was endorsed by the "Word of God," a term to which we shall turn presently. The insistence of our forefathers that it is not the whole Bible but a certain element within the New Testament which is normative for Christian faith and practice made certain requirements of anyone who wished to discover the meaning of this New Testament norm. It meant first that he must submit himself to textual, historical and literary analysis and understanding of the Scriptures. The express word of the Apostles is an historic and positive matter. It

can be accurately identified therefore only by the application of historical and literary criticism. The stand-point of Alexander Campbell was very clear upon this point. He did not make the silly statement that the Bible is understandable without any interpretation. What he said was that the Bible requires the same kinds of criticism as any other kind of literature. It does not require a special sort of criticism, least of all an interpretation in "spiritual" terms or in the light of some special ecstatic experience on the part of the interpreter.

At the climax of his career, Alexander Campbell strove earnestly to help his followers realize the nature of the kind of critique which must be applied to the Bible—and is also applicable to every other sort of literature. He sought to do this in his first edition of *The Christian System*. The first half of the first edition of that work is devoted to an extensive presentation of the principles of criticism. It is a criticism of the kind that has since come to be known as "higher" criticism, because it involves not only literary but historical principles which demand that every work shall be examined in the light of the exact social context in which it appeared. In the later editions of *The Christian System* the elaborate treatment of these principles was replaced by a condensed statement, but they certainly were not discarded.

The New Fundamentalism, however, discards the whole apparatus of our orthodox principles for Biblical interpretation and substitutes instead the principles of fundamentalism, principles which have been brought into the midst of our movement from other sects than our own. The central principle of the fundamentalist manner of interpreting the Bible is to accept the whole Bible without distinction as "The Word of God," an inerrant record of verbal inspiration binding upon all Christians. This is a thoroughly indiscriminate principle which

provides no way in which "The Word of God" actually becomes the principle of judgment. This situation occurs because the new fundamentalism is very confused about the term "Word of God." Most frequently, when they use this term, they are using it as a synonym for the Scriptures. This is the erroneous manner in which all fundamentalists tend to use the phrase. Properly, the expression "Word of God" is to be equated with "Lamb of God," "Son of God," "Messiah," "Christ." The term "Word of God" can be applied to the Bible only in the sense that the Word of God is reflected within the Scriptures. But it is just as erroneous to say "The Bible is the Word of God" as it would be to say "The Bible is Christ." Christ is that in terms of which the written word is judged. The "Word of God" is that in terms of which the written word is judged. To confuse the whole written word with the normative "Word of God" is simply to lose one's grip upon God's Word and to become unfaithful to it because one has become faithful instead to a document. God's Word is the redemptive activity of His Son. This is His gospel, His good news to men. It is an action in the midst of history, not the book that tells about it.

The consequence of this fundamentalist shift is that a predominant designation by which the group identifies itself is "Bible-believing." They are "Bible-believers." They also speak of themselves as God-fearing and Christ-honoring. But Bible-believing appears as the chief self-description. To state the case quite briefly, old orthodoxy can be better identified as Bible-honoring and Christ-believing. There is no need to belabor further the implications of the shift in mentality between orthodoxy and fundamentalism with respect to the place of the Bible and the way in which it is to be handled.

The only additional remark will point up the con-

fusion with which this group uses the term "Word." In the *Standard* editorial of December 25, 1948, referred to above, it is Jesus who is referred to as the Word, He is the Word made flesh. In an editorial of March 20, 1948, there is an indication of "Word" with Scriptures, "We can be one today and our doctrine will be the same when we all agree with the Holy Spirit's Word, the NEW TESTAMENT."

In the opinion of this writer, it is this divergence in Biblical matters which is the crucial error of the new Fundamentalism. All other errors flow from it. Because of the loss of judgment which follows from the misidentification of God's Word, the Christian principle of correction has been lost within this New Fundamentalism. This is what gives the appearance of this group within our midst the quality of tragedy for us all. Our common meeting ground in a personal loyalty and commitment to Christ who only is truly identified as The Word of God is gone.

The remaining four points which distinguish the new fundamentalism from the old orthodoxy do not need to be treated at length.

3. The Old Orthodoxy was anti-organization in its emphasis but treated the issue as a matter of forbearance within the local congregation; the New Fundamentalism raises this issue in terms of the conditions of fellowship. The increasing intensity of attack which the New Fundamentalism has been making upon the benevolent, educational, missionary, evangelistic and publishing "agencies" does not need to be repeated. They are matter of open history. What is becoming more and more evident is the way in which ministers of this group are using procedures which belittle and ultimately rupture the ties between local churches and these agencies. The old orthodoxy may not have liked the agencies, but it still made place within the congre-

gation for individual conscience upon these matters. This respect for the individual within the congregation is no longer tolerable to the new fundamentalists.

Their attack upon the agencies is an affront to both conscience and sentiment. For the greater part of the brotherhood these agencies represent the labors, love and sacrifice of a century. For the greater part of the brotherhood these "agencies" are not idols which we fall down and worship. They are the all too frail results of human effort. Those who support them still retain all the rights of constructive criticism; they recognize them as purely human efforts—but they do support them with intelligent loyalty because all work for the kingdom must be carried on through earthly vessels. However, they represent things of value because lives and substance have been poured into them and they are channels into which great value has been clustered. To find them under attack is ultimately to rouse procedures for their defense. So far, very little in the way of reply has been made to the critics of this work. However, the amount of false propaganda that has been spread about the agencies seems to be reaching the limits of toleration. Too frequently we hear that those not well informed about the true facts are now saying, "If no reply is being made to the criticisms, evidently they are true."

4. A fourth distinction between the Old Orthodoxy and the New Fundamentalism is the disregard of the latter for the values of general education and an emphasis upon special training for the ministry. Any familiarity with the bible schools of this new movement can lead only to the recognition that the liberal arts and sciences are included within them only in terms of sufferance. These institutions have typically a very odd manner of ranking their faculties. These staffs usual-

ly contain only two ranks—professors and instructors. The principle of distinction seems to be the subject matter taught. Anyone who teaches in the religious area is a “professor.” Those who teach “secular” subjects like English grammar are only “instructors.” In the vast majority of these schools, there is not a single teacher in the area of liberal arts and sciences who holds more than an A.B. degree, and the majority of the teachers in these areas hold no degrees whatsoever.

5. This circumstance points up the fifth distinction, that is, the narrowness of culture in the new fundamentalism in contrast to the breadth of culture in the old orthodoxy. My father was educated under McGarvey at the College of the Bible in Lexington, Kentucky. The orthodoxy of McGarvey is not to be questioned. But the education of a man who sat under him was rich, diverse, classical and liberal. It was based upon the whole culture of the West, ancient as well as modern, with the Bible standing at the centre as the focus of the whole. In the new fundamentalism there is only the Bible. It focuses nothing but itself. It seems to be brought into contact with neither the ancient nor the modern world, except for the narrow segment of man’s career which is known as biblical history. How the Bible, thus out of contact with human life, can successfully operate to mould and enlighten our existence is difficult to discern.

6. Finally, the Old Orthodoxy was consistently “closed” membership. There is evidence that the New Fundamentalism is closed membership only at the level of the local congregation. Only here is it completely “apart.” Its churches as churches are not in alliance with other than the “immersed.” But the New Fundamentalism within our brotherhood has relationships with fundamentalism as a more general religious movement of our time. The

New Fundamentalism finds the relationship an uncomfortable one, as well it might. In 1947 the *Christian Standard* included in its list of schools which could be approved as doing a proper task of bible-teaching the Midwest School of Evangelism at Ottumwa, Iowa. That school is missing from the list published a year later in 1948. The Ottumwa institution was primarily inspired by ideas which emanate from Moody Bible Institute. Whatever alliance between that institution and the New Fundamentalism may have existed for a time, it seems now to have been dropped, and several Iowa churches of Disciples which for a season were influenced by the school have recently returned to a sense of what it means to be responsive members of our own brotherhood. There is no secure resting place in a new fundamentalism which has become confused about the Word of God. There can only be continuing division resulting from the indiscriminate idolizing of the Scriptures which results from that position. There can be welfare for us all only when all are restored to that central commitment which for one hundred and fifty years has characterized the orthodox, middle-of-the-road and liberal elements of our brotherhood alike, and because it characterized them all nourished and built up their fellowship—their commitment in personal loyalty to Jesus Christ who alone is the Word of God, Lamb of God, Messiah, Son of God, Lord and Savior.

The Annual Meeting

The Annual Meeting of the Campbell Institute will be held Monday, July 25, to Friday, July 29, 1949. The sessions will be in the Common Room of the Disciples Divinity House, 1156 East 57th St., Chicago, Illinois. The following papers and discussions are already assigned and accepted for the meeting.

I. COLVER LECTURES of the University of Chicago by Dr. Myron T. Hopper, College of the Bible, Lexington, Kentucky. At the Disciples House, Wednesday, July 27, 4 p.m., "Current Controversies in Religious Education"; Thursday, July 28, 4 p.m., "Current Opportunities in Religious Education."

II. DISCIPLE HISTORY: papers by Richard M. Pope, Springfield, Missouri, and by Howard Elmo Short, Lexington, Kentucky, using as a background, *The Disciples of Christ: A History*, by W. E. Garrison and A. T. DeGroot.

III. DISCIPLE THOUGHT: papers by Harold Lunger, Oak Park, Illinois, and by S. Morris Eames, Columbia, Missouri, using as a background *Alexander Campbell and Natural Religion* by R. Fred West.

IV. THE LORD'S SUPPER: papers by Robert A. Thomas, Maywood, Illinois, and S. Marion Smith, Indianapolis, Indiana, using as a background, *The Lord's Supper: Seven Meanings* by Harold E. Fey.

V. PROTESTANTISM IN AMERICA: paper by C. B. Tupper, Springfield, Illinois, using as a background *Can Protestantism Win America?* by C. C. Morrison.

VI. THE CHURCH IN THE CITY: continuing the enterprise begun last summer, there will be presentations (to be announced) in this area.

THE CHURCH IN ECONOMIC LIFE: Reports from this seminar will be presented. The Seminar is a five week project jointly sponsored by the Federated Theological Faculty of the University of Chicago and the Federal Council of Churches of Christ in America. The Disciple quota for the seminar is already over-subscribed, and the men

(Continued on back cover)

Discussion

PARKER ROSSMAN, 156 Fifth Ave., N. Y.

Dean Blakemore's splendid article on "The New Orthodoxy and the New Fundamentalism" in the April, 1949 SCROLL, deserves to be widely reprinted and discussed. It should serve as the instrument for an important clarification of Disciples thought.

In its present form, however, there are several words which will, unfortunately and unnecessarily, weaken the force of its powerful arguments. Let me, therefore, add a few running comments.

First, he says "if we will give primary allegiance to the Christian fellowship." This is but a slip of the tongue perhaps, but as it stands it is an atrocious statement of the sort of ecclesiastical or movement idolatry that has plagued all the camps of our brotherhood. We can never live together in love, unless our fellowship grows out of a common primary allegiance in God alone, and God as revealed to us in Jesus Christ.

There is an alarming tendency to worship the church itself, to worship movements, fellowships, creeds, pleas, brotherhoods. But these things are but empty shells or binding halters that pull us asunder, unless they are nurtured in the fellowship that belongs to a God of love.

Dean Blakemore is exactly right when he points out that doctrinal matters can be fruitfully discussed only *after* the establishment of Christian fellowship, and only within Christian community. The Christian can not pretend to appreciate all the extravagances of theological and doctrinal discussions, until his faith has deepened, matured and broadened to the horizons of God himself.

But the "new fundamentalists" of our brotherhood are exactly right when they insist that, even though belief in everything cannot be required of the new Christian, there is no basis for community

without loyalty, not only to God in Christ, but also to the Christian heritage. For it is not possible to establish and prove that loyalty without requiring certain actions, and a confession of loyalty.

This, of course, is what the Good Confession is. And whatever they may say about them, it is also what the creeds of the various Protestant denominations are. Go ask for instruction from an Episcopal priest. Ask him if you must believe all the articles of the creed. Usually he will reply, "Not at all! When you repeat the creed you are not affirming belief, but loyalty; you are confessing your loyalty."

Instead of a creed, the Lutherans have a *confession*, which is merely, in their minds, a useful expansion of the Good Confession. When the fellowship of the Roman Church was denied the Lutherans, they were able to establish Christian Community by coming together at Augsburg to make this common confession of faith.

Second, I am disturbed by the use of the term "Fundamentalism." This is an unimportant point perhaps, but many persons have a ready tendency to identify our "uncooperative new fundamentalists" with the party-line fundamentalists who are stirring up so much trouble in the old-line denominations.

Of course, there has been a considerable exchange of ideas and techniques between the "Cincinnatiites" and the "Moodyites." But a careful study of the *Standard* and the more left-wing papers of our movement will show that actually they have very little in common with the American Fundamentalist movement.

This is where the persons who are so desperately supporting Baptist-Disciples union are paddling towards the waterfall. They have so often said that our liberals can get together with Baptist liberals and our Fundamentalists with Baptist Fundamentalists.

Brother, after they take on the Northern Baptist Fundamentalists for a round or two, they will long for the good old Committee of a Thousand. I will not pause to document by case, but I urge the brethren to do a little research. Our "new fundamentalists" have less in common with such Fundamentalists than a Niebuhr man from Union. They are too much caught up in the stream of liberal Calvinism which is at the heart of our movement.

One does not have to read between the lines. The editors of nearly all our left-wing journals have plainly stated their own case against denominational fundamentalism, with its credal five points. Consider the basic two of the five: They don't believe in an absolutely level Bible, they believe in dispensations. They dogmatically deny that salvation is first and foremost an emotional experience.

I had the privilege of hearing one of our most narrow Cincinnati men debate a young "Bible Fundamentalist" just out of Moody. Dean Ames would have been proud of him. Out popped more common sense, and a greater residue of the old Campbellite culture than he would have dared hope for.

The real problem of our churches is the lack of religious depth in our church and family life. The sort of depth of spirit and love that makes possible good fellowship has not been nurtured in our idea-centered preaching. We have an entire generation of preachers who have been nurtured from their youth on controversy and suspicion.

The state secretary who wrote me that he had dropped a "Cincinnati" church from the yearbook because the "preacher never answers my letters," is not, it seems to me, making the sort of positive approach to this problem that the genius of Christianity itself calls for.

Studies in Schweitzer

(Continued from page 461)

Schweitzer Continues to Be Optimistic

wise do I undertake to enter the lists on its behalf with the crooked and fragile thinking of Christian apologetic. The spiritual and material misery to which mankind of today is delivering itself through its renunciation of thinking and of the ideals which spring therefrom, I picture to myself in its utmost compass.

And yet I remain optimistic. I have persevered with the certainty that I can never lose it: belief in truth. In my view no other destiny awaits mankind than that which, through its mental and spiritual disposition, it prepares for itself. Therefore I do not believe that it will have to tread the road to ruin right to the end. Because I have confidence in the power of truth and of the spirit, I believe in the future of mankind. With calmness and humility I look forward to the future.



The Annual Meeting

(Continued from page 482)

attending will be in Chicago during the time of the Campbell Institute meeting.

VII. SCHWEITZER IN AMERICA: If possible there will be a report of Schweitzer and the Goethe Bicentennial Celebration which he will attend in early July.

The June issue of the *SCROLL* will contain announcements of further details and papers and of the schedule of the meetings.

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Studies in Schweitzer. X.

E. S. AMES

Albert Schweitzer makes such frequent references to the English Enlightenment of the Eighteenth Century that it is important to understand why he alludes to it so frequently and so urgently. He regards it as marking the beginning of a new epoch in human history. It is the period at which the Renaissance emerges in clear consciousness from the Middle Ages. It was the culmination of tendencies which had been developing through the sixteenth and seventeenth centuries. New worlds had been discovered through explorations, travels, wars, missionary zeal, trade, and lust for gold and colonies. The imagination of man was fired by dreams of new continents, contacts with new races of people, and new wealth of every kind.

The successes achieved in the external world reacted upon the inner life of mankind and gave birth to new ideas and to bold conjectures concerning the powers and potentialities of man's mind and spirit. It was in the mind of the philosopher, Francis Bacon (1561-1626) that the new age saw man in a new light and in a new magnitude of importance. Bacon realized that it is the ability of man to observe carefully the events in nature, to discover and direct her forces, that enables man to change nature and to make her serve the purposes he wishes. "Knowledge is power" expresses his revolutionary idea, and he realized that the knowledge gained by patient attention to processes in the world around, could be used to promote human welfare and progress. He was enthusiastic about what man could do for himself, especially by the new method of induction with its practical results,

in contrast to the old scholastic, Aristotelian logic, with its wordy and barren logomachies.

Bacon thought knowledge should be made useful to human beings, and cited the sterility and barrenness of the old theological discussions so far as the well being of mankind is concerned. He foresaw the revolutionary and fruitful power of science which has been productive of such vast changes since his time. His imagination pictured in *The New Atlantis* many of the inventions and discoveries which have been achieved by modern technology for the health and happiness of man. He foretold the coming of many useful discoveries and instruments which would be created through the new experimental method, including the telephone, microphone, airplane, and submarine. These and many others in three centuries have become common-place necessities of daily life in those countries which have utilized the modern method of gaining knowledge. It is the now well known method of science.

By such achievements man has developed new respect for himself. He has acquired a sense of his own dignity, power and hope. He values the ingenuity, invention, and progress which he experiences. These are the qualities which Schweitzer acclaims as belonging to Civilization and Ethics. They are expressions of the will-to-live, and of justifiable optimism. Thereby the meaning of personality is magnified and also the sense of personal responsibility. The significance of the individual is enhanced and at the same time he seeks freedom from external authority. He begins to claim his rights, the right to life, liberty and the pursuit of happiness. A vital sense of democracy emerges.

It is in these qualities that Schweitzer finds the affirmation of life which is for him a notable mark of the greatness of man. This affirmation of life is not selfishly felt. It involves a sympathetic feel-

ing toward other human beings, and provides a wider scope and deeper urge for the will-to-live. It becomes the will-to-love and grows into Reverence for Life. The meaning of "Ethics" develops with this transformation of the will-to-live. Good and evil become more clearly defined. The "good" is that kind of conduct and behavior which promotes and enhances welfare. The "evil" is that kind of conduct or behavior which defeats, lessens, or lowers welfare. The good brings blessedness and peace. The evil brings pain, suffering, and loss.

It is on these principles of Ethics that Schweitzer estimates the religions and cultures of the world. If they *affirm* life and the will-to-live, they contribute to welfare and progress. If they are negative about the value and possible progress of man, they are pessimistic and seek ways of escape in asceticism, quietude, and passive contemplation. In general, the religions of India have been pessimistic, and the religions of the West have been optimistic. This difference between optimistic and pessimistic views of life is not an intellectual achievement. It is more a matter of practical feeling, and emotion. It is the more natural attitude toward life. It is natural to children, to youth, and to those who pursue some vital concern such as family, social ideals, a noble profession, or a vital practical Cause which enlists their will-to-love, and their full Reverence for Life.

It is no accident that Albert Schweitzer has been chosen to be the voice for the celebration of the bi-centennial of Goethe's birth this summer. It may seem more of an accident that the celebration is to be held in Aspen, Colorado. If the event occurs as announced, it will be Schweitzer's first visit to America. Aspen is a resurrected dead mining town, now brought to life as a gay, luxurious pleasure resort. Those who have read these "studies" may have some difficulty in thinking of

this great physician to the suffering natives of the African jungle thus suddenly transported to such a garish scene. It may seem to some like a desecration of one of nature's noblest beauty spots to exhibit there the "collapse of civilization." Neither "thinking" nor "ethics" as we have been led to conceive them are much in evidence in such places. Perhaps the ingenuity, propaganda, and promotion displayed in advertising this meeting of the two great souls of Goethe and Schweitzer on the highly decorated grave of a defunct old mining camp may cause poignant reflection on the problem of what values are really significant.

Certainly Nature provides a marvelous back-drop among those wonderful mountains, vistas and perspectives, against which to find the penetrating mind of Schweitzer revealing the life and spirit of Goethe. Continents of culture and eons of evolution are registered in the personalities and ideas which are to meet there and be unveiled before the eyes and minds of the world. Schweitzer has been trying for many years to bring the modern world to judgment for its thoughtlessness concerning the great ethical values. This may be his grand opportunity, on a gigantic stage of mountains and valleys and overarching skies, to dramatize the agelong failures of mankind to attain the heights of life.

The significance of Goethe for Schweitzer is evident in many references and particularly in the address at Goethe's birthplace, Frankfurt, when Schweitzer was chosen to give the lecture commemorating Goethe one hundred years after his death. Schweitzer observes that there are two types of philosophy. One is intellectual, systematic, and critical. It stands at one side of the life-process and interprets it with metaphysical and logical discrimination. It is formal, dialectical, argumentative. The other type is warm with human interest, has

more emotional content, takes more account of concrete relations with the actual world of affairs and with its ideals. It may be literary, poetic and artistic. This type has a wider human appeal, as is shown by the influence of Plato as compared with Aristotle. Goethe belonged to the richer, mellower type, and therefore did not identify himself with the Hegelian system of idealism so dominant in his time. He inclined more to the Romantic view. Schweitzer gives Lord Shaftsbury credit for the ethical, optimistic view which emerged in the early decades of the eighteenth century, and exerted a profound influence on many of the creative minds of the whole century, including Voltaire, Diderot, Lessing, Condorcet, Herder and even Goethe. "Scarcely ever has a man exerted such a direct and mighty influence on the formation of the world-view of his period as did this sickly individual, who died in Naples at the age of forty-two. (1732)." From him "a mysticism of nature-philosophy begins to spin its magic threads through the web of European thought." Schweitzer regards Goethe as finding a deeper ground for an optimistic and ethical conviction than was given by Kant, Fichte, or Schiller. Goethe does not claim to master nature either by epistemological and ethical idealism or by pretentious speculation, but lives in her as a man who gazes with wonder on the world of being.

Schweitzer gives Goethe credit for holding to "the homely, simple nature-philosophy" which was suggested in the Stoic doctrine, and again in the philosophy of Spinoza and in the inadequately founded rationalism of the eighteenth century. In spite of the blinding influence of great speculative systems which saw the world as bent to human thought, there was one man (Goethe) who was not so blinded, but who held to the elemental, homely nature philosophy, and labored on to bring it through to its goal of world- and life-affirmation so

that every thoughtful person in the world might by means of it find himself at peace with the infinite. Then Schweitzer tells the story of how Goethe, great Olympian as he was, set out amid November rain and mist to visit a minister's son who was in great spiritual difficulties, and give him suitable help. Ever after reading that story Schweitzer says he remembered it when he had a difficult human service to render to some fellow man. Another thing that impressed him was that Goethe could not think of any intellectual employment without practical work side by side with it. "It gripped me deeply that for this giant among the intellectuals there was no work which he held to be beneath his dignity. He was already ready to prove the unity of his personality by the union of practical work with intellectual activity."

Another lesson Schweitzer learned from Goethe concerned the busy life of a pastor when calls on the sick, numerous incidental interruptions, and the distractions of seemingly inconsequential interviews, took time that might have been available for intellectual labor. Then it was a comfort to remember that Goethe was often diverted from intellectual activity to study accounts, to manage the finances of a small principality, to examine plans for streets and bridges, and to get disused mines at work again. Again when Schweitzer was reproached by friends for wanting to study medicine for which they said he was not suited, he found encouragement in the fact that Wilhelm Meister, a personification of Goethe himself, though little prepared for it, becomes a surgeon that he may be better able to serve. Becoming a surgeon involved for Goethe as for Schweitzer the study of the natural sciences before he could undertake the practice of surgery and medicine. But here again Goethe had set an example by leaving intellectual

work to return to the sciences. "It deepened my nature," says Schweitzer . . . "and became a means of enlightenment and enormous gain. . . . Every kind of thinking is helped, if at any particular moment it can no longer occupy itself with what is imagined, but has to find its way through reality." Even in the primeval forest Schweitzer found Goethe ahead of him, for there he also had to defer and delay his work as a doctor, to build a hospital, and even manage and direct the unskilled native workers.

Goethe was everywhere "haunted by anxiety about justice." Schweitzer says: "I have again and again with real emotion turned over the final pages of Faust (which both in Europe and in Africa I always re-read at Easter)." Those pages show his anxiety about justice. Then there was Goethe's realization of the coming of the machine age, and the way in which the machine was already taking the place of the man. He was eager to understand this new age and to become a part of it. At the same time he hoped that men who are imprisoned in work should preserve a spiritual existence. In spite of being drawn aside to external things they should find the road to inwardness and keep in it. They must find how to remain faithful to the great humane ideals of the eighteenth century. Schweitzer's estimate of Goethe is perhaps the clearest revelation of Schweitzer's own philosophy and spirit. "Through experience which corresponds with his he becomes to us, instead of a stranger, a confidant with whom we feel ourselves united in reverential friendship."

Congo Revisited

ELLSWORTH FARIS, *Lake Forest, Illinois*

The Pan American clipper took my wife and me from New York to Leopoldville in thirty hours, thus saving forty-seven days of travel time, not counting delays for connections, as compared with 1897, when Dr. Biddle and I first went out to plant a mission in central Africa. The contrast in speed was matched by other changes equally striking. Leopoldville was a native village fifty-two years ago with some thirty Belgians and four missionaries. Today it is a city of 125,000 with banks, department stores, paved streets, traffic officers, parking problems, daily papers, a sky-scraper, cathedral, hospitals and all the urban institutions and characteristics except slums. The native city has been carefully planned and there is no sub-standard housing.

The river voyage of five days to Bolenge was made in luxury, and the use of D.D.T. seems to have exterminated the mosquitoes in every place we went, though there are many places where they are said to abound. There is a network of air routes and we flew from city to city in hours instead of days and weeks.

We flew to Stanleyville where we engaged a private car with a young Belgian to drive and a native "boy" to handle the baggage and change the tires, and then set out to see the eastern part of the colony, going first north to the borders of the sudan and then east to the lake region, and saw them all: Lakes Albert, Edward, George, Tanganyika, and Kivu. We stayed four days at the foot of Mt. Ruwenzori (the Mountains of the Moon), tarried on the shores of Lake Kivu at Kisenyi which they call "the Nice of the Congo," photographed wild elephants, hippos, buffalo, and antelope in the

Albert National Park, and, in company with Prince Carl Bernadotte of Sweden, shot crocodiles on the Semliki. (I got two with my first two shots and quit while my record was perfect.) Through the highlands of western Uganda we passed into Ruanda where the Batutsi live, a race of giants six and a half to seven feet tall. The king has a Belgian adviser and rules his people from his attractive, modern, but unostentatious palace. The Bantu people there are a subject race and the Pygmies rank below the Bantus. While the population density of the Congo colony is less than ten to the square mile, Ruanda has 200, far more than the land can support. Sixty thousand died of starvation when the crops failed a few years ago.

At Nioka near Lake Albert there is a fire in the lobby of the hotel every day in the year and we slept under three blankets. From there clear down to Tanganyika and especially in the Kivu region many Belgians have come out to live. They have plantations and cattle ranches, own American cars and trucks with good roads to market, live in modern houses provided with radios and, always, with a frigidaire. One could get an ice drink everywhere.

Lake Kivu has a charmingly irregular coastline and many wealthy Belgians have built themselves attractive villas, far from the threat of bombs. The mountain roads provided an everchanging panorama of breath-taking beauty. We covered nearly 25,000 miles, slept in 28 different beds, crossed the equator 24 times, and, though it was a bit strenuous, we enjoyed every minute of it.

Our chief interest was, of course, in the missions and the missionaries. There are forty-two recognized societies in the colony and the different areas are so completely allocated by informal agreements that there is small need for more societies though additional recruits are greatly needed everywhere.

The urge to open new stations has left many of them under-staffed so that there is often no "factor of safety," and when sickness strikes or an emergency furlough reduces the force, some one must do two men's work.

At Leopoldville there is a Union Mission House, a hotel where all missionaries are welcomed and there are usually from twelve to twenty staying there, waiting transportation to or from their fields of labor. These represent all the forty-two societies and the fellowship and interchange of experiences are always interesting and greatly enjoyed. Men trained at the University of Chicago fraternize with the graduates of the Moody Bible Institute, for the theological differences are not easy to translate into the Bantu languages. Missionaries traveling in the interior usually stop at the first convenient station and are always warmly welcomed. Native Christians who move to another place are accepted and cared for by the church in their new home.

The differing teachings and practices seem to present no difficulty to the native community. They seem to regard the different denominations and missions somewhat as kindred tribes and constituent parts of the inclusive Christian church. The English Baptist missionaries use tobacco freely and the Disciples have a strict rule against smoking in any form. The natives calmly tell you that the Americans have a taboo which must be respected, for all tribes have their peculiar taboos. The fact that the Presbyterians sprinkle converts and the Baptists immerse occasions no difficulty; all native tribes differ in their manners and customs, so why should not the white tribes have their own variety? It is no argument against ultimate Christian union when I say that there is greater harmony and good feeling among the protestant missionaries than if they were all under one board of control. There is a Protestant Mis-

sionary Council with a full time executive who is stationed at Leopoldville and who represents to the government the common interests.

The Catholic missions are more numerous and their work more impressive. They have received large subsidies from the government and not only have more money but can do far more with the same amount than can the protestants. Their missionaries receive no salaries and there are no children to be supported and educated. The sickness of a wife does not mean the departure of the husband from the field. But the protestant morale is high and work is worthy of the esteem which it receives.

We made two visits to Bolenge, my old station, one on the way up river and again after our eastern journey. Three weeks were spent enjoying the unbounded hospitality of the missionaries and the extravagant adulation of the native community. A few of the young men I had baptized in 1903 were still living, men of prominence now, and many more whom I had known in 1932 when I spent six months in Central Africa. They literally accorded me royal honors, and the informal council of elders gave the name Bongiji to Ruth because she is my favorite wife. They inflated my ego till I feared I should meet the fate of the frog in the fable.

The fewer than a hundred Christians in the Bolenge church in 1904 are now a little less than two thousand. There are six stations, more than four score missionaries, and upwards of 80,000 active church members. The brotherhood can take pride in the high character of their representatives in Congo and should give thanks for the good work they do.

They preach the gospel to the heathen, nurture the flock, help them acquire the desired skills—

literacy, typing, carpentry, masonry and domestic arts. There is a normal school where selected students receive training for teaching and the ministry, the *Institute Cretien Congolais*, whose graduates acquire a knowledge of French, geography, history, pedagogy and theology. These young men are eagerly sought after by the heads of government and commercial bureaus, though most of them are engaged by the mission as teachers or evangelists. One must not forget the medical work, the doctors, nurses, and hospitals and the training of medical assistants who render a great service to their people.

My sympathy with the work of my brethren did not prevent my exercise of my critical faculty, though I forebore any expression of it to my overworked friends. Expansion has been too rapid. Two new stations have been abandoned, though one of them is to be only temporarily closed. The home secretaries have a share of responsibility for this, sometimes feeling that a new station will make it easier to raise money. This is not a worthy motive. The work would be far better if every station were over-manned and at present hardly one has an adequate staff.

Another reservation which I had was that it is not well to try to hold the native Christians, just out of heathenism, to a higher standard than is demanded of church members in America. Men have been put out of the church for smoking, for drinking the sap of the palm tree which, though it can be highly intoxicating, is as harmless as apple juice when fresh. They have been excommunicated for borrowing more money than the white man thought was wise! The motives and sincerity of the missionary are unquestioned—it is a question of judgment.

Among some of the stations of the "faith missions" there is an interesting solution of the vexing problem of polygamy. Now polygamy has certain distinct advantages in Africa and I used to favor ignoring it entirely, but it is repugnant to the Christian conscience of all missionaries. The fundamentalist theology has effected an admirable solution. In their view, a man is "saved" at that moment when he gives his heart to God and receives the emotional assurance which he has sought. And so it comes to pass that many men with plural wives are counted as saved, although they may not be admitted into the church nor do they complain. They attend the services and are numbered among those whom God has accepted. Now the theology of the Disciples does not explicitly declare that there is no salvation outside of the church, but the practice seems clearly to imply just that. A man is said to have "died in Christ" if he was in good standing in the church. (I saw an old church roll with the entry after the name of a departed member which read: "Died in Christ; eaten by a crocodile.") The missionary is sometimes placed in the position of taking the role of St. Peter, guarding the gates of heaven. It would seem to be a post of responsibility too heavy for mortal man.

Another point caused me some concern, the practice of attacking customs of the natives which are entirely harmless. It might well be that intensive courses in sociology and ethnology would be more valuable in the preparation of missionary candidates than much of what they are now taught.

One cannot spend even three months in Africa without being greatly concerned over the widespread unrest everywhere present. This is perhaps less pronounced in the Belgian Congo, though I found much evidence of it even there. But in South Africa and in the Gold Coast, Nigeria, French

Equatorial Africa and other places it is unconcealed, bitter, and sometimes violent. One can wonder whether the missionaries will be permitted to remain till the native church is self-sufficient and ready for independence. Responsible officials have actually predicted that the British rule in the Gold Coast is a matter of months. There is not so very much that can be done about it, politics being what they are, but there is something that can be done. And one thing is the frank recognition of the signs of the times and the potential danger, not only to the native church, but to the welfare of the natives themselves who would probably exchange imperialistic masters for corrupt native dictators.

In the meantime the missionaries are working devotedly at their tasks and they are happy in their work. Those who sustain them are, assuredly, cooperating in God's design. There are four million Christians in the colony, one million Protestants and three million Catholics, and the population is less than ten million. This generation should see the evangelization of the Congo.

THE DAVID BRYANS LEAVE CHICAGO

"These years in Chicago have been the richest and the most rewarding we have ever known. Here we have served our apprenticeship in the ministry. Here we have established our first home. Here our two children have been born. Here our lives have been abundantly enriched by intimate Christian friendships. It is therefore, not without much sadness that we say farewell to our many friends here. We have appreciated the generosity, kindness and patience you have always shown us. We shall take up our new work, with the First Christian Church of Sedalia, Missouri, confident that your prayers go with us."

Education for the Ministry

PRESIDENT PAUL H. FALL, *Hiram College*

*Excerpts from an address to pre-ministerial
Students, October 27, 1948.*

Not having been trained for the ministry, it is with considerable reluctance that I attempt to speak on this topic. But as has been said, "If you want to learn how to become a saint, don't ask a saint, but rather ask a sinner." It was Will Rogers who said, "There is no one so ignorant as an educated man when you get him off the thing he was educated in." However, I have been listening to sermons for over half a century and may qualify as an auditor, if not as an active participant in this profession.

It would seem that the ministry involves such a sacred trust, responsibility, unselfish service and devotion, that no one should go into it unless he can't help it. The church in which I was brought up advocated "a definite call of the Lord" for the ministry. It ill becomes me today to deny or affirm that doctrine, although I have always seriously questioned its validity since all honest work is sacred.

A half century ago, President Eliot of Harvard was addressing a group of young people on the subject of religion. He said: My son, who is now President of the American Unitarian Association, exhibited in early manhood some business capacity; and an old friend of mine offered him a position on the railroad of which he was president. After reflection, my son declined the offer, saying that he meant to study for the ministry. Whereupon my good friend said: "You don't mean to say you are going to be a preacher? I thought you were going in for something real." Continued President Eliot, "My son did go in for something real, the realest

thing in the world—influence over ruling sentiments—because religion is a sentiment. That means that religion is one of the prime motives of conduct and one of the great moving powers of the world.”

Granted then, that a young man has surrendered his heart and life to God, and has a burning desire to minister to the minds and souls of men, in the special capacity of a minister, there follows the need for knowledge. So often in the practice of Christianity there is a great deal more of zeal than knowledge. Now, knowledge without zeal is like a ship without an engine; it is useless. Zeal without knowledge is like a ship without a rudder; it is dangerous. As to which is worse, God knows. Both bring calamity. Hitler and Mussolini were zealous men and Stalin is a zealous man. Father Divine is a zealous man. No, there is no lack of zeal and energy in the world, and good intentions are not rare, but where shall wisdom be found, and where is the place of understanding? It cannot be gotten for gold, neither shall silver be weighed out for the price thereof—for the price of wisdom is above rubies.

God is the personification of wisdom, as well as the embodiment of love. All truth comes from God. That is difficult to realize because we come upon truth in strange places and in strange guises and we often fail to recognize it because it sometimes appears in such unexpected quarters and in such disreputable forms. But just as all daylight comes from the sun, whether it is distorted and colored by coming through glass or dimly reflected from the surface of a muddy pool, so everything that is true has a divine origin. It is important to keep this in mind because there is a tendency to think that only *religious* truth comes from God.

There is in the Bible a revelation of God, but only a partial one; it is supplementary to what we find out about Him from studying the world, which, it

is taken for granted, we are all studying. All nature, including the atomic bomb, is a revelation of God and a knowledge of it is necessary to a complete comprehension of God. Moral laws are not the whole of God's code. All physical laws are included as well. Science is simply an imperfect attempt to study God as He has revealed himself in nature. Our duty is to search for truth wherever it is to be found, work for it, gather it up, a grain at a time, as men gather grains of gold from the sands of our mountain streams. We are to search the scriptures, but also to search every other possible source for light upon the great problems of life.

Repeatedly I have seen young men go direct from high school, or even before completing high school, to some Bible School or Bible Institute, for a year or two of training, that often has been both circumscribed and superficial and this has been the extent of their formal education for one of the most important jobs a man can undertake. Most of the colleges of this country were founded by church people and founded in many cases, primarily for the education of ministers. It is a real tragedy to see capable young men handicap themselves by trying to take shortcuts in their training for the ministry. We must have something more than a desire to do good; we must know how to do it. Many a brilliant and devout man has failed in the ministry because he knew but half of his business. He knew his Bible but not his congregation. He had studied theology but not psychology. He had his message, but could not deliver it because he did not know how to address it. A workman must know his material as well as his tools. Four years in a good liberal arts college—giving a broad training in the arts and sciences—seems to me to be the absolute minimum before one enters upon graduate work in a theological seminary. Today, more than when my father and grandfather were preach-

ing, many of the laity of the church are college and university men and women, and if a minister is to hold their respect and interest, he must have an education fully on a par with that of his parishioners.

It is not within my province to discuss the work to be done in a theological seminary, nor to outline a curriculum for pre-seminary work, but I would like to mention a few things which seem to me of importance in undergraduate work for the ministerial student. First is English—involving grammar, composition and literature. Sometime ago I attended a large banquet made up entirely of college people, and there grated upon my ears such expressions as “us seniors want to be remembered.” “They asked Mrs. Blank and I,” etc. A minister who murders the King’s English, detracts greatly from the ethical and spiritual value of his message.

In addition to English, the ministerial student should take public speaking and indulge in as many activities as possible wherein he has an opportunity to speak in public, because that is to be one of his chief jobs. Many an excellent sermon has been ruined by poor delivery, mispronounced words, as well as by inferior enunciation.

If the ministerial student will study some astronomy and geology he is much less likely to be a victim of Usher’s chronology, giving the date of creation as 4004 B.C., and some one has added, on a Saturday afternoon in the month of October! Furthermore, he is less likely to be gullible to predictions of a cataclysmic second coming of Christ. Less than a dozen years ago, I was asked by a pastor in a town not many miles from Hiram College what I thought about world conditions. Then the pastor began to answer his own question. He said he believed the second coming of Jesus was imminent and asked if I didn’t believe so too. I said, in all seriousness and sincerity, “I have been

through two second comings and I am not the least bit interested in a third." The ministerial student will find that science far from being a hindrance to him, will open his mind to the molecular meaning of the marvelous metamorphoses of the visible world and will expand and enhance his idea of God and will increase his reverence. From the question put to Job out of the cyclone (Job 38) you will see he is charged with neglect of getting that realization of God's majesty, power and love, that can only be acquired by the study of natural history. God reproaches Job for not having studied the seasons, the weather, the birds, the leviathan (Job 41:1) and the behemoth (Job 40:15-24) probably (hippopotamus). Had he done so he would not have talked so foolishly. If he had known more about natural history, he would not have made such blunders in theology. If he had known more about meteorology and zoology, he would have known more about God. (Slosson.)

Of quite as much importance as the study of science is the study of history. Thus alone can we learn how God deals with men in masses. We find that a nation like an individual, prospers insofar as it keeps God's laws; that "righteousness exalteth a nation" that all the great empires that have prevailed on the earth have arisen by their virtues and fallen through their vices, that politics and ethics cannot be separated with safety.

All of us need, and more particularly the minister needs, to be *saturated* with the kind of spirit which is exemplified in this story which I recently heard: On one of the very small islands in Buzzard Bay, the people of Massachusetts had isolated those diseased with leprosy. Here Dr. Parker isolated himself with these incurable sufferers, ministering to them faithfully and untiringly. He wrote letters for them, brought food to them, read to them, was

their father confessor, friend and encourager. He conversed with them and cheered their dreary lives by helping them to forget their living death. He carried their messages either oral or written, to the mainland, or other larger islands. A Portuguese sailor who was one of the unfortunate sufferers on this island, was nearing the end of his journey on this earth. He asked for a Priest whom he desired to administer the last rites. So, though it was late in the night, Dr. Parker rowed a boat over to the mainland and secured a Priest who returned with Dr. Parker to the leper-inhabited island and dying sailor. To this disease-ridden man, who had only a few more minutes to live, the Priest put this question: "Do you believe in God?" Distraught by suffering and unquestionably perplexed, the sailor whispered calmly, "I don't know whether I believe in God, but I believe in Dr. Parker!" "He that hath seen me, hath seen the Father," said Jesus. We who profess to be His followers must manifest His spirit.

Goethe Bicentennial Foundation

ROBERT M. HUTCHINS, *Chairman*
Chancellor of the University of Chicago

The major concern of thoughtful citizens today is the alarming over-emphasis on the mechanics of science and technology, with lack of serious consideration for the application to today's problems of the basic human standards best represented in the humanities—philosophy, religion, ethics—and the social sciences.

The Goethe Bicentennial Foundation was formed to direct the attention of our fellow citizens and the people of other nations to this problem. Composed of men and women from industry, business, government, the arts and professions, and edu-

cation, and with Herbert Hoover as Honorary Chairman, the Foundation has prepared a program in the humanities focused upon the 1949 Bicentennial of the birth of the great poet-philosopher, Johann Wolfgang von Goethe. The culmination of this program is the International Goethe Convocation and Music Festival to be held in Aspen, Colorado, June 27 through July 16.

Goethe was the world's last truly universal man. He stands today, as he did in the 18th century, for consciousness of moral responsibilities, liberty, and the dignity of man. Therefore, it is particularly appropriate to use the Bicentennial of Goethe's birth as a means of demonstrating the need to re-dedicate ourselves to these lasting values.

Americans in 1949 are paying homage to a great poet-philosopher—Johann Wolfgang von Goethe—on the occasion of the 200th anniversary of his birth in 1749 in Frankfurt, Germany. Goethe stands high in the world's record of men who contributed mightily to the foundation of our modern ideas of the liberty of the individual, the dignity of man, and the supreme faith in all men to be the masters of themselves, their governments, their institutions.

In the United States, the Goethe Bicentennial Foundation is providing nation-wide leadership in the American observance of the Bicentennial year. By stimulating local Goethe celebrations in communities, the nation's universities and colleges, and by cooperating with learned societies, libraries, museums, and cultural organizations in appropriate commemorative activities, the Foundation is utilizing the 1949 Goethe Bicentennial to renew our faith in our democratic heritage, to demonstrate its soundness to the world, and to draw new 20th century usefulness from the wisdom of Goethe's works.

Methodology of Studying Trends in Theological Beliefs Within Selected Denominations

W. MARSHON DEPOISTER, *Grinnell College*
(This is a summary of a study Professor DePoister
is now making).

In 1928 Dr. George H. Betts published his work, *The Beliefs of 700 Ministers*. The data for this monograph were tabulations of a study in which he submitted an extensive questionnaire on matters of dogma and fundamental beliefs to a sample of ministers from selected denominations. Now, twenty years later, if a comparable sample of beliefs on the same items, taken from the same denominations, can be assembled, a comparison of the differences and similarities would throw light upon major trends in the matter of belief and dogma. Of the 700 respondents in the Betts study, 452 were ministers in established congregations. The balance of the respondents were students in theological seminaries, who will not be considered in this study.

Dr. Betts used the following denominations, with the number of respondents as indicated

| Denomination | Respondents |
|----------------------|-------------|
| Baptist | 50 |
| Congregational | 50 |
| Episcopalian | 30 |
| Evangelical | 49 |
| Lutheran | 104 |
| Methodist | 111 |
| Presbyterian | 63 |

In the Betts study there was no effort to ascertain any differentials in theological beliefs on the basis of age distribution. In this particular study, the respondents are asked to give their age classification as follows: (1) Below 30 years; (2) Above 50

years; (3) Between 30 and 50 years. Tabulations will therefore be made on the basis of age distribution of the respondents as well as on the basis of denominational differences. By tabulating answers on the basis of age, interesting differences, if any, can be noted between the ministers of the coming and present generation and those who are beginning to fade from the active ministry.

A personal letter is being sent to 800 ministers in the denominations listed above. Approximately 600 replies have been received. The number of ministers selected from each denomination corresponds to the proportionate number of respondents in the original study. This means that approximately twice the number of letters that Betts received (452) are being sent. The ministers are selected from denominational yearbooks (the latest editions) on as near a random basis as possible. With the letter goes a copy of the questionnaire and a stamped, self-addressed envelope.

In this study, by its nature, the matter of non-respondents is perhaps not as important as it would be in a study of a different type. However, in order to eliminate this bias as much as possible, a careful record is being kept of the respondents and non-respondents and at least two efforts will be made to get an adequate sample from among the first non-respondents. Those who eventually respond from among the first non-respondents will be tabulated separately to see if their responses are significantly different from the original respondents and to determine if their failure to respond, had they not responded at all, would have biased the sample.

Tabulation and summation of the data will indicate:

1. Comparison of beliefs, by items, by denominations, in this present study. This will be an item analysis. Critical ratios will be computed.

2. A factor analysis. The fifty-six questions in the questionnaire cluster around eight clear-cut and major areas. The present-day denominations will be studied as their answers may be similar or dissimilar by factors. Critical ratios for comparing significant percentage differences will be computed.
3. Comparison of basic beliefs and dogmas of ministers, by denominations, by years (i.e., 1928 and 1948). In this section, comparisons will be made between the beliefs of ministers in 1948 and 1928, item by item, and by denominational differences.
4. Comparison of beliefs on the basis of age distribution. Dr. Betts made no such comparison, so it will be impossible to compare his study with the present study on that basis. Critical ratios computed here also.
5. Comparison of beliefs among denominations today by geographical distribution. Here an attempt will be made to ascertain differentials of belief by geographical location, if such differentials exist.
6. Number of points (from the original fifty-six items) on which seventy-five per cent or more of the ministers agree in either belief or disbelief. The objective here is to ascertain how much unanimity of belief there is in one denomination on a specific item of doctrine.
7. Implications of these data and a summation of the study.

A Letter from C. M. Sharpe

Watervliet, N. Y. R.D. 2

Upon receipt of each succeeding number of THE SCROLL I say to myself, after reading it through from "kiver to kiver," "Now I must write our editor my impressions and appreciation." Then something intervenes to prevent the execution of my good intentions and the *decensus Avernus* receives an additional extension of pavement.

This time I am resolved to cut loose from hindrances and to yield to incentives which are offered in such abundance upon the pages of our notable little magazine. I read all the issues—usually at one sitting upon the day of their arrival—from "kiver to kiver" for a sort of pre-view; then I reflect a bit and before long find myself coming back for a second service of some particular dish. I feel that we all owe you a special vote of thanks for your labor of interest and love in spreading before us so liberally this "feast of reason and flow of soul" which Albert Schweitzer has offered to the thinking world, and in which there are certainly, as in his favorite Paul, some things hard to be understood, or even to be *stood under*. You have helped many of us, I am sure, both in the one and in the other. Most of us, I imagine, are by now very willing to go along *with* this great scholar, thinker and SOUL, as disciples (learners); though it might be another thing to some—that of accepting his aggregation of ideas and concepts in any such way as to write themselves down as large D, Disciples of A. Schweitzer.

Your present correspondent has had occasion to read and to study Schweitzer somewhat diligently during the past thirty or forty years. Especially, I have had to grapple with two of the main fields of his thought and writing, namely, that of the Teach-

ing of Jesus about the Kingdom of God, and his dualistic-pessimistic separation between Man and the Cosmos. Neither religiously, nor philosophically have I been satisfied by Dr. Schweitzer in either of these fields. Although I am conscious of a heavy load of ignorance as regards recent trends in New Testament scholarship and in present day trends of Neo-Kantian thinking, still I have some doubt whether Dr. Schweitzer's dualistic pessimism can continue to sustain itself against the more positive and affirmative thinking of such men as Schweitzer's own teacher, Windleband and that philosopher's pupils and successors (such as Simel, Rickert, Münsterberg, and even Dilthey.) These all have a large affinity and sympathy with each other. I find myself thinking that Schweitzer has been much influenced by these men—his own contemporaries and comrades; and *I wonder why he was not influenced still more.*

Why don't you give us an article along this line, now that you are all warmed up over the whole subject in all its aspects. Of course, Schweitzer, in some of his many monographs, may have already dealt with these very men whose names I have mentioned, or, in his forthcoming final volume of *Philosophy of Civilization*, he may give us plenty to support what he has given us up to date. One can never tell when such a man is entirely through. He certainly looks vigorous enough yet in that picture on the blurb of the last edition of the *Schweitzer Anthology*.

But I still think an article by you along the lines I suggest above, would be mighty appropriate before you close up the series. I hope you will do it, unless you have already planned something else.

I am truly glad that your health continues to be so good and that you can perform this service for the C.I. during what has been indeed a time of testing and tribulation. Maybe brighter days are just

ahead; maybe still darker ones. Who knows? It's all in the attitude, after all, or muchly so at any rate. Have you ever seen this—a negro song?

Who will be living when I am dead?

Trees will be living when I am dead

And a-waving when I am dead.

Who will be living when I am dead?

Birds will be a-living and a-singing

When I am dead.

Who will be living when I am dead?

I WILL! I will!

Mysticism! Yes truly, but not so bad, freedom of interpretation allowed!

Vaughn Anderson and myself have been having a few conferences upon the subject of Schweitzer, and, for my part, I have much appreciated the time he has spared to me from his very busy life as a pastor. We began with a review of the Selly Oak Lectures: "Christianity and the Religions of the World." Since then we have reviewed the two articles in *Christian Century* 1934: "Religion and Modern Civilization," and are still considering S's "Civilization and Ethics." We agreed in advance to try to come to the reading of Schweitzer, purely as learners, with the critical faculty held in such degree of abeyance that we might expose ourselves as thoroughly as possible to the mind and spirit of so great a Christian soul as we both hold Schweitzer to be. I think we have adhered fairly well to our purpose. As for myself I have tried to read as if I had never read Schweitzer before. Probably this was an impossibility, but I almost believe I succeeded about fifty per cent—thanks to the rapidly increasing improvement of my faculty of forgetfulness. Anything I have written in this letter by way of report on impressions or findings, applies only to myself. Vaughn is a capable student and is abundantly able to do his own reporting.

Finally, whatever any of us may think or say about Dr. Albert Schweitzer's religion and philosophy as dominated by his own chosen formula, "Reverence for Life," I feel sure we have all been led to an intelligent and deepened reverence for life as exhibited in the personality and achievement of this great Pauline Christian now "living to die and dying to live," there upon the "edge of the primæval forest" of Africa.

From Mrs. Guy Sarvis, Delaware, O.

Now...when shall we four meet again?...Well, whenever and whatever, we want to thank you both again for the immeasurable richness your friendship and interest have brought to our lives. How different they would have been, how much poorer, if we had not come to Chicago that September in 1908 and met you and joined the Little Church! So deeply has that experience entered into and formed our thinking and our lives, that it is beyond imagination to think of such a possibility. Thank you forever and forever.

Guy is retiring next month, and a month from today we hope to be on our way. Our houses are rented, we have a beautiful new car, and "California, here we come!" Three of the children are there, you know. David, head of Drama in the California Labor School, Mary Alice, joining the staff of California State Univ. in Berkeley this fall (psychiatrist and teacher), and Taylor in art school. MA and Taylor live in Berkeley, David with his lovely actress wife and beautiful new baby Deborah, now 6 mo. old, in San Francisco. Betty and family still live in Gulfport, Fla., and after a summer on the coast (including our first "tour" of the Northwest, on which my sister Grace and Mary Alice will accompany us), we expect to come back to the South for a winter or two. We really expect to settle in Calif. eventually—will decide that this

summer. . . , but want to be near Bets and family a while first. If Guy gets a teaching offer in a nice climate that seems attractive he will take it. If not we'll just adventure, maybe getting as far South as Guatamala before we come back. This would be my preference, but Guy is in very good physical condition and thinks he'd like a job a couple of years longer. He is in touch with two or three Southern colleges where there may be an opening for a temporary man.

It *could* be Fla. for our "Last Resort," but for the few years left I really want to live where I can see the Pacific Ocean (since it seems that is as near China as we are likely to get!), and a mountain for the rest of my days. I was with Betty two months last winter and it was beautiful, I wouldn't feel *too* badly to have to live there. She and I flew over to Havana, taking in the Everglades, Key West and that beautiful "overseas hiway" too, and it was a beautiful experience. I want Guy to have it before we settle down. Only I want us to take the new car-ferry when it starts and have our own car in Cuba and so see more of the country than one can in taxis at \$10 a day! Cuba was interesting but I'll save my money for Mexico any day! We're determined to go back there some day.

Parker Rossman:

The Crusade for a Christian World is still, for all its statistical success, an utter failure, because we have not yet seen the newbirth of genuine religious life in our congregations that will transform them into the sort of redeeming communities of love where the expanding "new fundamentalism" will not have a chance.

And this renewal of life will begin, not with "a *symbolical* utterance of loyalty to the Lord," as Dean Blakemore states it at the top of page 447. We do not need the symbols, we have the symbols.

But in our hands the rich, symbolic candles of the Christian faith, have cooled into faded globs of sticky wax.

P.S. I too have often defended Bill Alexander, but I am a little disappointed to read that the old-timers are cheering during his Communion Services. I do believe in the joyful interpretation of the Lord's Supper, but were there cheer leaders in the Upper Room? I am reminded of the time, when I was in college—that the organist at the First Christian Church at Norman, Oklahoma, played the Star Spangled Banner for a Communion meditation, as a result of being dared by a number of students. But at least he gave it Bachian variations.

A. C. Garnett:

You ask for a brief comment on Blakemore's article. I think he correctly states the distinctive conception of the Disciples' movement as being the placing of fellowship in Christ as prior to creedal agreement, and he rightly accuses any group that sets up any test of fellowship other than the personal loyalty to Christ of departing from the historic spirit of the movement. He might have added that the first departure was made very early when immersion was made essential to fellowship in the local congregation—although still, consistently with the original idea, not regarded as essential to fellowship in the church universal. A. C. Garnett. Maurice F. Knott:—Morningside Park Christian Church, Los Angeles, Cal.

Today we are faced with a challenging question. Has the church departed from its primitive power and glory? There had to be fire of enthusiasm in the hearts of early Christians before they could kindle flames in the hearts of others. Is our Christian witness today equal to that of first century Christians?

Willis A. Parker, Asheville, N. C.:

My greeting for 1949 is almost a mid-year letter this year. Disabilities are partly the reason, and indecision as to what was worth saying is another part. My custom of reviewing events and intimating opinions supplies the excuse to go on being friends with a diminishing number, year after year. Time has removed about half of the persons who received the first "indispensable friend" letter nine years ago.

Mr. Truman has gained some stature, but may lose it because of mistaking his cronies for men of good council. One good deed in this naughty world is his choice of Mr. Dean Acheson. Apparently he is unable to bear the loneliness of his office. One story by a member this circle, illustrates his plight. "Three Presidents have had as many attitudes toward the truth. One could not tell a lie, at least one other could not tell the truth, and another is unable to tell the difference."

The End of the Sermon

FREDERICK W. HELFER, *Baltimore*

To a preacher, the end of a sermon is always important, and I guess more so to the congregation. Time ran out on us over the air last Sunday just at the moment of a final word and conclusion. For the listening audience, who were "cut out," here is the conclusion of the matter,—“Count valid your own experience.” Every man is an authority in the field of his own living. We know our lives better than any one else. We can live our lives better than any one else. So trust your own heart. Accept your own thought. And turn aside from any leader, whether political or religious, who attempts to belittle human reason, for the mind is a gift of God to man.

Get some good and noble experiences and cherish them. I carry with me a sunset from Eureka, a sunrise in Hiram, a starry night in France, a hillside in Bethany, a mimosa tree from Georgia. I hear the roar of Niagara. I see the sleeping giant of the Yellowstone. I have an ocean, a mountain peak, a valley and a skyline drive. I have a golden carpet over the lake. I have a wonder land and an elm tree. I have an ivy covered wall. The world cannot take these from me; and I need no expert to check with to assure me these things are beautiful.

I have a book or two, a friend or two, an experience or two, which have blessed my life. Here is a little boy and girl who love me. There are a few folk who claim I have helped them into a clearer understanding of religion and a deeper appreciation of faith. These contacts and experiences brighten my day, increase my sense of power, and bring joy to my solitary hours. Thus I close the sermon on "Living With One's Self." Do those things *now*, think such things *now*, prize such values *now*, as will strengthen and encourage us *all our days*. What we really cherish in TIME, we shall carry with us through all ETERNITY.

The Annual Meeting

The Annual Meeting of the Campbell Institute, will be held Monday, July 25, to Friday, July 29, 1949. The sessions will be in the Common Room of the Disciples Divinity House, 1156 East 57th St., Chicago. The office of the House will assist in securing rooms for those attending.

THE SCROLL

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No. 1

Beginning Again!

E. S. AMES

The autumn leaves are falling but it is a time of new zest rather than of melancholy. We are back from fishing, travelling, visiting, and resting. The old tasks we take up have a crisp, new air and a promise of better things. At least our hopes always offer brighter hues even to the commonplace days. This is one reason the times ahead allure us.

It is a new and attractive view that meets the eyes of the officers of the Institute and the staff of THE SCROLL. Year after year, for half a century we have cherished these dreams and they have not lost their charm and appeal. We know that we are associated in a good cause and that the possibilities of greater achievements are in our hands and hearts. To make them real and manifest we only need closer cooperation, better understanding, and serener faith. The annual meeting last July was well attended and all reports of the program show an expanding and deepening grasp of the problems and opportunities. A fine group of younger leaders has arisen and they are equipped with better education and wider experience. Many of them held responsible places during the war, and many saw wider worlds at home and over seas and in the upper air, than any generation of patriotic, religious youth ever saw before. They are seasoned and sobered by struggle, danger, and victory. They make clearer assessment of facts and theories, and they are ready to work out together both the means and the ends of intelligent and practical religion.

We are about to join great numbers of Disciples in Cincinnati to celebrate a hundred years of or-

ganized cooperative work in the growing and manifold interests of a great, young, adventurous Brotherhood. We have had notable success in developing a new religious movement in a free, democratic country, where the masses of men and women have better education, greater freedom from old creedal beliefs and popular superstitions, and more incentives to think for themselves, than in any country of the world. There never has been such a challenge to ministers and laymen alike to re-think and restate their honest, enlightened religious faith in plain terms and in a constructive spirit.

The Editor of *THE SCROLL* is eager to make this little magazine great and vital not so much by its size and circulation as by its timely treatment of the ideas and problems which are confusing and distracting thoughtful and sincere people. Free and open discussion among the members of the Campbell Institute is a fruitful method for stimulating and directing their thinking. The editor conceives it as his task to help this process and to secure as wide a participation of the members as possible. Short papers are desired in order to have more contributors and more give and take in exchange of views.

It seems scarcely necessary to state once more that all the work done on this publication is done without monetary remuneration, and that only a very gentle censorship is exercised over the contents. The circulation might be greatly extended by publishing more controversial and propagandist articles but the object is to obtain as much light and fellowship and spiritual refreshment as possible. The Institute membership is scattered throughout this country and is not partial to any area, educational center, or class. It is a free fellowship for all who share its ideals and purposes.

The 1949 Annual Meeting

W. B. BLAKEMORE, *Secretary*

The annual meeting of the Campbell Institute was held at the Disciples Divinity House Tuesday, July 26 through Friday, July 29. The weather was hot, which only led to an appreciation of the fellowship and to intellectual vigor. This annual meeting was attended by the largest number of persons at any annual meeting for the past several years. Ninety-five different persons attended one or more sessions; the largest number at any session being 50.

The meeting opened with a panel report of the Minister's School on the Church and Economic Life held at the University of Chicago during the first term of the summer session. Seven Disciples were members of this school: Clyde Evans, Joe Belcastro, Ramon Redford, Lewis Deer, Monroe G. Schuster, Arthur A. Hyde and Ralph E. Bennett. The panel was presided over by W. W. Sikes of Indianapolis, Indiana. Preliminary reports of the school were presented by Mr. Cameron Hall of the Federated Council of Churches of Christ in America, Victor Obenhaus, dean of the School, and a member of the Federated Faculty of the University of Chicago, and W. B. Blakemore, Dean of the Disciples Divinity House. The central theme of the report was the problem of the operation of the church in the midst of labor-capital-management disputes, which are carried on primarily through pressure and power blocs.

The evening session on Tuesday was based upon the book by Harold E. Fey entitled *The Lord's Supper: 7 Meanings*. Mr. Fey gave a short account of how the book came to be written indicating that its origin was a paper which he prepared originally

for a Thursday evening program at the Disciples Divinity House some years ago. S. Marion Smith of Butler University presented a paper dealing with the problem of the origins of the Lord's Supper. He reviewed a wide range of New Testament scholarship indicating that Dr. Fey's interpretation of the origins represents a central rather than an extreme view of the subject. In the course of his presentation Professor Smith succeeded in giving the Institute something of a refresher course in methods of New Testament criticism.

The communion service for the 1949 annual meeting was held at 9:30 P.M. in the Chapel of the Holy Grail. It was conducted by Dr. Kenneth B. Bowen, minister of the Morgan Park Church, Chicago, Illinois. The theme of the service was the consecration of the ministry to Christ. Organist for the service was Howard Smith, talented young organist of the Orchard Street Christian Church, Blue Island, Illinois.

On Wednesday and Thursday afternoons at 4 P.M. Dr. Myron T. Hopper, College of the Bible, Lexington, Kentucky, presented lectures on the Contemporary Controversies in Religious Education. C. B. Tupper, Vice President of the Institute presided at these meetings, which were characterized by vigorous discussion. On Wednesday evening, J. J. VanBoskirk, Executive Secretary of the Chicago Disciples Union, gave the 1949 Presidential Address opening up problems relative to present dissensions in the brotherhood. The discussion was continued on Thursday morning following brief presentations by Burrus Dickinson, President of Eureka College, Eureka, Illinois, and W. B. Blake-more, Dean of the Disciples Divinity House.

On Thursday afternoon at 2 P.M. Dr. S. C. Kincheloe of the Federated Theological Faculty of

the University of Chicago gave a lecture on the Church in the Expanding Town. His attention was centered primarily on towns in the range from 25,000 to 100,000 and typical factors in the expansion process were noted. Mr. Donald Fein of Owensboro, Kentucky, Monroe Schuster of Anderson, Indiana, and William Smith of Evansville, Indiana, presented case studies of their own city situations.

On Thursday evening the session was based upon *Alexander Campbell and Natural Religion* by R. F. West. Exceedingly able papers were presented by two men who have done doctoral research upon aspects of Alexander Campbell's thought. S. Morris Eames, Professor of Philosophy at the University of Missouri, presented a paper which dealt with problems of metaphysics, epistemology and value in the thought of Alexander Campbell. Dr. Harold Lunger of Oak Park, Illinois, dealt with the ethical issues, stressing the importance of biblical thought in the development of Campbell's ethical theories and socio-historical views.

On Friday morning the *Disciples of Christ: A History* by W. E. Garrison and A. T. DeGroot served as the basis of discussion. The first paper was presented by Dr. H. E. Short, Professor of Church History, College of the Bible, Lexington, Kentucky. He outlined particularly problem areas for historical research among the Disciples of Christ, naming ten areas in which further work is definitely needed. R. M. Pope, Dean of the School of Religion at Drury College, Springfield, Mo., presented a paper on the problem of interpreting Disciple history. He propounded the thesis that we are a distinctive body with a witness to contribute to Christendom at large; this witness including the practice of immersion as expression of Christian

faith (though not as a requirement for church membership) and the necessity of an inquiring and enthusiastic lay ministry.

The final session on Friday afternoon centered upon the book by C. C. Morrison *Can Protestantism Win America*. The main thesis of the book was reviewed by C. B. Tupper and commented upon by C. E. Lemmon, Columbia, Mo. It was pointed out that such books, as those written by Dr. Morrison and Mr. Blanchard, have elevated the controversy between Catholicism and Protestantism from the level of irrationality to that of considerate discussion in the light of facts.

On Tuesday and Wednesday evenings a dinner was served in College Hall of the Disciples Divinity House. On Thursday evening a picnic with all the fixings, including watermelon, was enjoyed upon the lawn immediately back of the House.

The final session adjourned at 5 P.M.

Alexander Graham, Vice-President

RICHARD L. JAMES, *Dallas, Texas*

When the American Christian Missionary Society was organized in Cincinnati in 1849, an influential preacher from Alabama was present and was elected one of the vice-presidents. Alexander Graham was a prominent figure in the formative years of the "restoration" in Tennessee, Alabama and Illinois. As a lawyer, school teacher, editor, he used all of these avenues as means of proclaiming the faith wherever he happened to be.

Graham was born near Hartsville, Sumner County, Tennessee, November 29, 1811. His educational background is a good example of the breadth of learning and experience which characterized many of the first generation preachers in the new move-

ment. His attendance upon the schools was often made possible by teaching to help defray the cost of tuition. Under Dr. Ring of Gallatin, Tenn., he studied Greek and Latin, continuing his teaching as a means of support. His biographer reports that he learned to read Greek, Latin and French with the greatest of ease, and taught them many years. He also read with a fair degree of ease Hebrew, German, Italian and Spanish. By 1839, he had studied sufficient law to pass the bar examination, and accordingly made his initial speech before the Cahaba Bar. Shortly after he was assigned the duties of the Solicitor's Office in Marion, Ala.

Graham's religious experience is also of interest in showing the progress of an enlightened mind in search for a religious faith in keeping with its mental powers. He had joined the Baptist church at the age of eighteen. Shortly thereafter he had an opportunity to preach his first sermon in the Baptist church in Sumner County, Tenn., when the minister, Elder John Wiseman, was absent. He was asked if he would not say a word in order that the congregation should not go away from the meeting without instruction. Taking his Bible, he read a chapter and made what his biographer terms "a speech which would not have been a discredit even in more advanced life." He continued to appear in public addresses with Elder Wiseman for a time after that incident.

In 1832, he had an academy near Paris, Tenn., and did regular preaching in the neighborhood. It was about this time in his life that he became acquainted with the "reformers." He found that he was very much in harmony with the teachings of the "Campbellites." However, he did not leave the Baptist church until 1834.

On March 3, 1834, with a Doctor Anderson and one lady, Graham formed a worshipping congregation near Gallatin, Tenn. The principle upon which they were organized was that "they agreed to drop all party names, to unite as a body of Christians on the word of God alone, forsaking and abjuring all Creeds and Confessions of Faith." Of this occasion, he wrote, "I was once a worldling, then a Baptist; but I now discard every other name but that of Christ, of whom I am a Disciple." As preparation for this event there had been a period of five or six years of Baptist ministry. During this time he had prepared for his use a kind of Concordance to the Scriptures, a synopsis of Ancient History, of the reigns of different Roman Emperors, Jewish Rulers and a geography of the countries mentioned in the Old and New Testaments. In these works, Pinckney B. Lawson, his biographer, asserts that there is no evidence that Graham had any first hand acquaintanceship with the works of the Campbells except what had come to him from the enemies of the "reformers." However, on June 1, 1834, Graham preached at Second Creek, where he had been a member of the Baptist Church, a sermon from the eighth chapter of Acts of Apostles which shows "how clear were his views of the Scriptures at this early age of his change of faith, how perfectly in accordance with all his subsequent preaching and also with what kindness he treated those who had been and whom he still wished to be his brethren. . . ."

Having been set upon by many of his friends for having changed his faith, Graham came to Alabama in 1835 where he met James A. Butler in whose home he remained during the following year. Butler was interested in the Campbell movement and they came to be fast friends. In 1836, the two

of them began what to my knowledge is the first magazine of our faith to be published in Alabama. They called it *The Disciple*. In its introduction, the purpose of the publication was to aid the "reformation" chiefly in the State of Alabama. Declaring that they looked not to a sect for support, but solicited "the attention of the intelligent and liberal wherever found." We could stand reminding that a hundred years ago, the appeal of the "reformers" in Alabama, as no doubt elsewhere, was to the intelligent and the *liberal*. This paper lasted two years under the editorship of Graham. In 1839, it re-appeared under the direction of James H. Curtis and James A. Butler for one year. Like so many of our magazines of that era, it passed out of existence. Few copies of it are in existence today. The two copies with which I am acquainted are in the possession of Dean Joseph Todd, and C. C. Ware. I shall appreciate information concerning additional copies.

In Marion, Ala., Graham studied law in order to earn a livelihood. In 1839 he received his license to practice and made his maiden speech before the Cahaba Bar. Those who heard it acclaimed it a success. Shortly after, he was given the duties of the Solicitor's Office, and received an income of \$2,500 the first year. During this time he wanted to continue his lecturing and preaching but the "sectarian spirit" manifested by other churches in the vicinity would not allow him the opportunity to speak before their congregation or use their buildings for his own purpose. So, in 1846, he erected a neat little building at the cost of some two thousand dollars to himself and an additional five hundred which was raised by others. That year, S. A. Townes in *The History of Marion* wrote, "The new, respectable and ever increasing denomination

of Christians, called Disciples or Campbellites, have, under the superintendence of Mr. Alexander Graham, a convenient church in the progress of completion." From this congregation some of the leaders for the founding of many other congregations were to be produced.

In 1842, Graham became principal of Marion Female Seminary. This institution had been organized by the Society for Promotion of Education among the Baptists. The Baptists withdrew their support in 1838 and the stock and management of the school passed into the hands of William E. Jones in 1841. Under Jones' management, Miss P. Maxwell was appointed principal and the following year Graham was elected to take her place. He served one year. Miss Maxwell resumed the principalship for a number of years. When fire destroyed the buildings in 1849, Graham set about to raise funds for the reconstruction of a new seminary and succeeded in procuring comfortable buildings and furnishings.

There is an interlude in his life which he spent in Illinois. During this time he served as a preacher, teacher and editor. The First Christian Church of Springfield, had been organized in 1833 by Josephus Hewitt. Alexander Graham served as the second pastor of this church. Here, also, he went into the publishing business again and issued a monthly magazine called *The Berean*, at a subscription of \$1.00 per year. This effort again met the fate of the previous publication and was discontinued. Graham then returned to Alabama and became a member of the editorial staff of *The Bible Advocate*.

Perhaps the greatest single thing of lasting importance which Graham did for Alabama was his visit to Cincinnati in 1849 to attend the Christian

Convention at which The American Christian Missionary Society was organized. He was elected one of the vice-presidents of the Society. Due to his influence, following this convention, "Co-operation" meetings in Alabama increased in frequency and the agitation for a state organization was stronger than ever. Due very largely to the efforts he gave to this cause a state society was effected in 1886.

In Marion, Graham had married Miss Mary Cathey in 1836. She remained a faithful helper in his many activities until his untimely death at the age of thirty-nine years. He had been a member of the Masonic Fraternity and the Sons of Temperance, making frequent speeches at the meetings of these organizations. P. B. Lawson, who knew him intimately and who was his biographer, describes him as a man of "small stature, but well proportioned, indeed remarkably symmetrical, of easy, uniform, dignified and graceful carriage. He had been dyspeptic all his life, had weak eyes, which had been greatly increased by continued reading. . . . He was unusually modest and humble in his pretensions." He spoke without notes or written manuscript. Quoting Lawson further we can say that "He was the first standard bearer of the cross among the ranks of "The Disciples of Christ" in the South, and the Bible, and that perfect system of religious and human conduct revealed through its pages."

T. W. Casky, pioneer preacher of Alabama and Texas remarked that "Graham had the mind of a giant and the heart of a woman. The most profound logician I ever heard, and yet as tender in his feelings as John, the beloved disciple; a ripe scholar, and yet you might hear him preach for years and never learn from his preaching that he

knew any other language than his mother tongue. With all his greatness, he was as unassuming as a child, as near a faultless man as I ever knew."

With the convention going to Cincinnati again this fall for the celebration of a hundred years of co-operative work among our churches it is well for us to examine the character and habits of the men who assembled in that first convention and gave birth to our united efforts. Many have forgotten that these pioneers considered themselves "liberals" in religion. Others have ignored the fact that they were constantly interested in the educational approach to religion and organized and taught schools themselves. Some have become so busied with a study of the scriptures that they overlook the fact that these men were also scholars in other fields as well as in biblical scholarship. We would do well to keep these in mind and seek to develop in our leadership the well rounded scholar, who by his wider acquaintanceship with the experiences of man's history will be better capable of interpreting the will of God as contained in the Scriptures.

You have asked me to contribute a little squib occasionally for THE SCROLL. Apropos the present discussion of International Convention programs I recall that after one such convention a group of fellows were having breakfast together and commenting upon the length of convention programs. One thought there were "too many speeches," another "Not too many; but too long," whereupon a third sapiently observed, "It would be fine if we could have fewer speeches, but more said." Could that possibly happen at Cincinnati in October?—
F. W. Burnham.

Growing Free Traditions

Reported by W. B. BLAKEMORE

John E. McCaw, director of student work for the United Christian Missionary Society, in completing the work for his B.D. degree which was granted at the Spring, 1949, convocation of the University of Chicago, has written an important dissertation. It is entitled "Formula and Freedom Among the Disciples of Christ."

Mr. McCaw's thesis is that the founders of the Disciples recognized that there could be no effective religious life apart from formulations of faith, practice, and church organization. In this respect they were not antinomian or libertarian. On the other hand, they realized that all formulations are human devices and therefore must be constantly subject to re-examination and revision. In this respect they were not legalists or dogmatists. Mr. McCaw sketches the prolific years during which our earliest leaders worked out the first formulation of our brotherhood. In other words, beginning with a group that was as yet unorganized, they set to work to develop an organization for it. This work of organizing had to be done at all three of the levels of religious expression: thought, worship, and church organization. It took a quarter of a century, from 1809 till the late 1830's, before our early leaders felt that they had made a good start on this very considerable task, but by that time a "first formulation" had been worked out.

Mr. McCaw then penetrates through to the attitude toward that formulation on the part of the men who made it. That attitude was one of tentativeness, of constant willingness to re-examine their views, a thorough recognition that what had been developed was characterized throughout by a quality

of human devising. Their attitude might well be described as that of having arrived at a "practical absolute," to use a term later invented by Dr. E. S. Ames. In other words, they felt that their formulations of belief, worship, and organization were as good as they could achieve at the moment and therefore were good enough to adopt for the time being. They certainly expected their formulation to be improved. It was not put forth with the declaration that "This is it," not forced upon other men.

In this respect it should be pointed out that there was one serious defection from this attitude. In 1835, when Alexander Campbell published the first edition of *The Christian System* (the original title was *Christianity Restored*) he did write a preface which says, in effect, "This is it." But to the second edition he wrote a preface which was a return to the more humble—and more liberal—attitude which was the general trait of the Disciple pioneers.

The Christian System, *The Messiahship*, even *The Gospel Restored*, were not published as dogma. They were set abroad to provoke the discussion of important issues, not to end it. This attitude is particularly evident in most of the doctrinal essays in *The Christian Baptist* and *The Millennial Harbinger*. These essays were invitations to discussion. The most important evidence that this was the case is provided by the openness which characterized the pages of these two journals. Alexander Campbell's policy was that of the "open column." He was probably the first religious journalist to adopt that policy. His significance in this matter has recently been strongly pointed out in R. Fred West's book on *Alexander Campbell and Natural Religion*.

In the second stages of his dissertation, Mr. Mc-

Caw examines the attitudes of the second generation of Disciples to the formulation which had been worked out by the first generation. A definite shift in attitude had taken place. The second generation adopted toward the work of the first generation an attitude which the first generation itself never adopted toward its own work. The second generation began to treat the work of the first generation as a perfected and completed project. Where the first generation had envisioned its work as a process whose end was nowhere in sight so far as they could see, the second generation looked back upon the ideas of the preceding generation and said, "This is it." They became legalists and dogmatists, and any hint of tentativeness was looked upon as antinomian, libertarian, as "making shipwreck of the faith."

What the Disciples need to do is to recapture the mind of our forefathers. We must understand that there is a third position between legalism and antinomianism, and that it was in this third position that our movement was born.

With respect to the formulations of religion, whether they be in the realm of doctrine, of worship, or of church organization, three attitudes are possible. On the one hand are those who say that the outward formulations of religion are sacred and immutable, and have been given and fixed at some point in history. On the other hand there are those who say that all formulation of religion is wrong, and we can get along without it. In between, and above these two points of view, stand those who recognize that form and order are necessary, but who refuse to deify any particular form. They recognize that as life develops, the forms of life must develop. As religion moves along through history, while the fundamentals of

religion remain stable; the formulations and expressions of religion change from age to age. The function of these outward forms is to lay hold of the age and time in which they appear, and the outward aspects of religion must constantly be reconstructed in order to do their constantly new work in every new generation. This is why the work of creating religious society and culture is never finished. Every generation has freedom to work out, with fear and trembling, its own formulation for carrying on the work of the Kingdom.

The Institute at Cincinnati

During the Centennial Convention the Campbell Institute will hold four meetings. Two of them will be held in the Victory Room of the Gibson Hotel, Fifth and Walnut Streets.

Tuesday, October 25, Victory Room, Gibson Hotel, Dr. E. S. Ames will present a brief paper on, The Basis of Our Persisting Loyalties. Richard M. Pope, President Elect of the Campbell Institute will preside, and open the discussion in which all present will be invited to participate.

Wednesday, October 26, Victory Room, Gibson Hotel, Dr. Lin D. Cartwright, Editor of the Christian-Evangelist, will speak on, "Problems of Publishing a Brotherhood Newspaper." Ronald Osborn of Northwest Christian College, Eugene, Oregon, will preside.

On the evenings of Thursday and Friday, October 27 and 28, there will be informal public meetings of the Institute beginning at 10:30 p.m. The place of these meetings will be announced later.

Sleep and Damnation

HUNTER BECKELHYMER, *Kenton, Ohio*

In a recent visit with Dean Ames our conversation turned to the fact of people's indifference to the Church. The writer suggested this as a problem worthy of the mettle of the Campbell Institute, and the Dean agreed by suggesting that I write an opening article on the subject for THE SCROLL. Readers will note that there is plenty of room between the writer's position and the tree where some sawing may be done, and also that there are plenty more limbs where other writers can make a stand. The bluntness of the assertions in this article are solely for the sake of brevity, and belie the writer's doubts and questionings, and eagerness for light from others.

The problem is reflected in that utterly defeated feeling a minister has after an indifferent parishioner has smilingly told him that "I will surprise you some of these days by coming to church," or "I'll try to get started before long," or (in winter or spring) "I'll get around when the weather gets a little warmer," or (in summer and autumn) "when the weather gets a little cooler." For most non-church-goers will agree verbally that the Church is doing good work, that Christianity is the best way of life, that regular worship is important, and that people ought to go to and support the Church. The fact remains that around the periphery of every working church fellowship are the inactive, the inert, and the indifferent—not to mention the vast numbers who have had no contact with a church since they dropped out of the Junior department because they were the only boy or the only girl in their class.

Many elderly elders will shake their heads in

nostalgia and say "People aren't church-minded any more." That's right, but why? And what can be done about it?

Here is one reason. The Church is no longer the chief locus of education, social life, news, and recreation, that it once was in isolated rural areas. And it will never be these things again. There is no isolation today, and many of the Church's former functions are now a public responsibility or a commercial venture. The Church as never before is, if anything, a community of faith and worship. Its program of teaching, social life, and recreation, although on the highest plain, is always in desperate competition with a dozen other sources specializing in these functions. Note the terrific struggle to maintain a youth program during the school year, and particularly when the athletic and social season is in full swing. Notice how young people too will go to the movies down town on Sunday evening, even though a better picture is being shown at the church. The Church is overwhelmed by the competition in every area of life except that which is distinctively its own. There it stands starkly alone.

Another reason is the inertia of habit. Very few adults now go to the church in which they attended Sunday School as a youngster, particularly in cities. Our population is increasingly mobile and fewer people are spending their lives in the communities where they were born. This means that the habits of church attendance, however strong in earlier years, have at some time been violently broken by moving to another community. Unless some alert pastor was on the job, the habit of attendance in the new community was not formed and we have another non-resident member who "used to go all the time in Podunk, but I

just got out of the habit of going." Any event that breaks a person's good habits jeopardizes his soul. It often takes only a few weeks of unsettled conditions to lose a person from the Church for years. He develops another habit of sleeping, visiting the folks, or puttering around the house on Sunday mornings, and his churchmanship may have thus ended "not with a bang but a whimper." I think it is only realistic to recognize that habit is often as strong or stronger than reason and will power, and persuasion is terribly ineffective against a habit of sleeping on Sunday mornings. On the other hand good habits are equally strong. A man's character is very difficult to distinguish from his habits. "From sleep and from damnation deliver us, good Lord."

Another reason is shyness. Who of us has not married an eager young bride who is a good church member, and a groom who out of sheer timidity has frustrated her plans for anything but a small private wedding in the pastor's study? They don't show up for church, and the minister calls. The bride says that she wants to come but Hubert is terribly shy and "doesn't know anybody in the church." She is probably telling the truth. There are lots of Huberts for whom any social contacts other than those with a few cronies are painful and terrifying experiences, at church or anywhere else. And this same factor deters some who would like to join the church. "I hate to go down the aisle on Sunday morning."

Another reason is class consciousness. Some of the members of the writer's church don't come because they feel that some of the church leaders and officers are beneath them socially. It is not a fashionable church. Strangely enough there are others who don't come for precisely the opposite

reason that they feel the same church to be for the wealthy, well dressed, and high browed. It is a tribute to the church that both are in a measure right. For, indeed, people of both high and low estate are working side by side in the church. But the standards of success imposed on men by our competitive society do make barriers of class consciousness which the Church finds it difficult to overcome. Needless to say, this reason for non-attendance is seldom the one given the minister.

Another reason is the abandoned concept so familiar to our fathers . . . "worldliness," currently known as secularism. It may be simply that the scramble for material success has completely pre-occupied a person's time and attention. It may be that a person has fallen into "recreations," business practices, or personal weaknesses that he knows to be wrong, but which have not yet brought him their dismal harvests. He pays the Church a tribute by recognizing that such things are inconsistent with Christian churchmanship, but is not ready to give them up. He has a certain integrity in his sinfulness. Some men may be gamblers, drinkers, dishonest in business, or philanderers because they have never been churchmen. It is also true that some men are not churchmen because they are currently enjoying gambling, drinking, dishonesty, and philandering.

Now, what to do about it? The writer's boldness comes from a terrific sense of urgency, and not from any conspicuous successes as an evangelist.

First: I believe that the Church should devote larger and larger portions of its energies to provide those things that simply cannot be had elsewhere—corporate worship, religious discipline, and the divine recklessness of Christian teaching. Social life, recreation, and the like (unless completely unavail-

able elsewhere in the community) should become by-products of a church's religious life and not ends in themselves or, to put it bluntly, bait. This is not to circumscribe the scope of religion, nor to urge the compartmentalization of life. The Church's appeal should be the Christ lifted up, and other things natural and spontaneous by-products.

Second: We ministers need to be more alert to our own members who move to other communities, and newcomers from other churches into our own communities. We must strike while the iron is hot and see that the habit of church attendance is not broken in moving. Spencer Austin's program and materials for reaching non-resident members is fine, and deserves the effort that it requires. Both the pastor back home and the pastor in the new community should concentrate hard on a member who has moved as soon as he moves. I also believe deeply in the importance of patient and persistent calling on the backsliders and the backslid, although the many disappointments of such work have in part prompted this article.

Third: It was Andrew who brought Peter to Christ, and it is still members of one's family and his closest friends who can best introduce a shy person into the fellowship of the Church. The minister is fortunate who has laymen who will gently and persistently use their influence upon friends and relatives until these timid ones begin to feel that the Church is "we" instead of "they."

Fourth: The very fact that most churches do have people of widely different economic and educational levels within their fellowship indicates that class consciousness can be and is transcended in Christ. Is it too great a concession to the devil, however, that in a visitation evangelism campaign the minister makes sure that a particular prospect is called upon

by visitors with whom he will feel at home.

Fifth: The minister is limited by his own ability to find an opening into the lives of his members and others. When "worldliness" or some secret sin is standing between a man and God, the minister will probably be told every reason except the true one why the man is away from the Church. It would be shameful indeed, however, if any sinner had the impression that the Church will make peace with evil to attract a new member, or that it will ever shut its doors to a man because he is an evil-doer. Our Lord came to seek and save that which is lost.

This analysis is based upon the conviction that people's indifference to the Church need not be interpreted as a failure of the Church itself—although the problem can be approached from that angle. It is no reflection whatsoever upon Mozart, Prokofief and other great masters of music that their compositions were not appreciated when Artie Shaw ventured to play some of them in a New York night club recently. Popularity has never been and never will be the standard by which true worth is measured. And every minister knows that despite his own enervating shortcomings and those of his congregation, many people are finding within the fellowship of his church the bread of life. When two or three are gathered together in the Master's name he still is in their midst.

Jonah — A Great Book

W. J. LHAMON, *Columbia, Mo.*

The book of Jonah is protest fiction, and thus quite in line with the fine little story of Ruth. Much of the Old Testament is written in story form, and this is one secret of its attraction for the people

who read it—they like the stories. Some of the finest story tellers of all time lived back there, six, or eight hundred, or a thousand years before Christ. The unknown author of Jonah was one of them. The plot is perfect. Jonah was a grouchy prophet, and he never recovered from it.

So here is the plot.

1. The Lord tells him to go and preach to the Ninevites. But he hates those foreigners and starts off in the opposite direction toward Tarshish.

2. A storm arises, a storm sent by the Lord, who takes this way to catch his wayward prophet. The sailors fix the blame on Jonah and cast him overboard. Such a big wind to deflate such a little prophet!

3. The Lord, now having his wayward prophet in hand, prepares a big fish to swallow him, and finally heave him up with a push toward Nineveh. To the chuckling story teller the creation of the big fish is no miracle; a few strokes of his quill pen—and the thing is done.

4. Grouchy Jonah, the boyish runaway prophet, caught thus goes to Nineveh and preaches, not because he wants to, but because he has to.

5. And his sermon? A day long one as he marches into the city, crying, shouting, threatening—"Yet forty days and Nineveh shall be destroyed." Not a word of mercy, or forgiveness, or even of justice. The mad sermon of a mad prophet; no hope but only hell for the Ninevites!

6. Did the Lord destroy the Ninevites to satiate his prophet's anger? No! He caused the city to repent. Even the King gave orders for repentance and fasting—no food, no water, no clothing but from torn old bags—repentance! And a ragged city crying for mercy!

7. Jonah on his hill top is in a rage. His prophecy has failed, and he wants to die. Then the Lord conciliates His mad little prophet with a gourd—of all things! And the Lord tells his babyish prophet that He has to have mercy on the city of six hundred thousand, in which there are a hundred and twenty thousand babies—AND MUCH CATTLE. Humor here! And keen satire! And above all a great, new thought about Jehovah—*He cares for foreigners*, at least as a herdsman does for his cattle.

Here then is one of the “best stories ever told.” As said above, it is protest fiction. The protest is against a small, sectarian, and merely national God. It strikes the note of internationalism.

“What Does God Will?”

ROBERT A. THOMAS, *St. Joseph, Mo.*

It may sound presumptuous to you that anyone should set himself to deal with the question, “What does God Will?” and yet “God’s will” is a phrase so often on our lips, so clearly a part of our religion that this question must be dealt with. Jesus made it clear that his supreme purpose was to demonstrate the will of his Heavenly Father. He said, “I am come to do the will of him that sent me.” He further made it clear that those who claimed to be his disciples were to demonstrate it by doing the will of God.

It is not everyone who says to me “Lord! Lord!” who will get into the Kingdom of Heaven, but only those who do the will of my Father in heaven.

These are familiar statements of Jesus, and they are only two of many saying the same thing in different words. “The will of God,” or “the will of my

Father," were phrases often on his lips. The prayer he taught his disciples includes the words, "Thy will be done on earth as it is in heaven," and we pray these words in public prayer more than any others. Nearly everyone who leads a congregation in public prayer includes the idea that we want to know the will of God more perfectly, and petitions Him that we may do it better.

A constant repetition of words or phrases, however, does not mean they are used wisely or that we have any adequate understanding of them. Repetition sometimes breeds laxity and carelessness, and this is true of our use of the term "will of God." Many of us have never questioned seriously what we mean by that phrase. We use the words in discussion and prayer, but they have no real meaning for us, or, more truly, they have a variety of meanings which do not hang together. That is, at one time we have one idea about it and in another situation or at another time we have a different idea. Our theological or philosophical thought is therefore mixed up and sometimes self-contradictory.

You may not think this is greatly important, or you may believe that the preacher is stressing abstract ideas having little or no relation to our life problems. Not so! Creative living, happy and satisfactory lives, depends on a unified approach to the problems of life. We have to be *one* person, and not two or three, if our lives are to count very seriously for anything. We cannot attain any real unification of our powers, our abilities, our talents without an honest unification of our basic concepts of religion and life. For a Christian this means putting some meat on the bones of the idea of the will of God because that idea is so important to our faith. We should never use the phrase "will of God" carelessly

or without specific meaning. It is at the heart of the concern of Christ and Christianity.

What does God will? Some persons think he wills everything that happens. As a matter of fact, the old Calvinist theology, which was dominant in Protestantism for some two hundred and fifty years, states that what happened had been determined by God from the beginning of time and could not be changed. That is, *everything* that happened was according to what God willed. For those who hold this view God is the great King, the all-powerful dictator. He is thought of as a manipulator of events. When this is the theological pattern man cannot do anything to help himself. He cannot do anything to assure his own salvation. He is pre-destined either to eternal salvation or eternal damnation and nothing he does can make any difference. God seeks out certain ones to save and condemns certain others to punishment.

Some passages in the writings of the Apostle Paul have given the theologians their leads in this approach, but for the most part the conceptions of John Calvin came from the Old Testament rather than from the New. Whatever we may believe about this idea of the will of God determining everything, it is necessary to admit that it is a unified system. It has an answer for everything. It allows no exceptions. Every life is in the hands of God. Everything that happens is His will.

I do not subscribe to this theological position for what I think are good reasons. Our forefathers in the Christian Church did not subscribe to it either. The Campbells, Scott, and Stone would have none of Calvin's pre-destination. Why? Simply because they did not think it was Christian. They did not believe it was in accord with the teachings of Jesus, and their first principle was that being

Christian meant being a disciple of Christ. They held that the Old Testament was not as important as the New Testament, and that in the New Testament the teachings of Jesus were more important than other sections. In other words, they did not believe in the Bible as a level book. It had, so to speak, ups and downs of inspiration. Parts of it were more important and more in accord with the will and revelation of God than other parts.

They discovered that there are some things about the idea that God wills everything that is—that he is responsible for evil as well as good—that are not in accord with actual statements of Jesus and certainly not in accord with his general spirit. When persons came to Jesus for healing and were healed, he said, "It is your faith that has made you whole." He indicated time and again that persons *could* do something about their own lives—that they could of their own free will change their minds and their habits and their allegiances. He did not hold to the idea that men can do nothing of their own volition, but rather based his whole teaching on the belief that there is inherent in man the possibility of choosing to do God's will.

Still more important, however, is the teaching of Jesus about God's nature. He spoke of God as the Loving Heavenly Father, who cared for His children above all other things in the universe.

Look at the wild birds. They do not sow or reap, or store their food in barns, and yet our heavenly Father feeds them. Are you not of more account than they? . . . See how the wild flowers grow. They do not toil or spin, and yet I tell you, even Solomon in all his splendor was never dressed like one of them. But if God so beautifully dresses the wild grass, which is alive today and is thrown into the furnace tomorrow, will he not much more surely clothe you, you who have so little faith?¹

¹ Matthew 6:26-30 (Goodspeed translation).

In the light of such teaching how can we attribute evil or suffering to God? If we are really disciples of Jesus—if we really believe that he is the clue to God, the revelation of God; if we really believe him when he said, "He that hath seen me hath seen the Father," then we cannot believe that He wills evil, but only good.

If that is true, whence cometh evil? Why is there tragedy and suffering and sorrow in the world? Why is there anything but good? This is a problem that has bothered Christian thinkers through the ages. If God is good and God is all-powerful (omnipotent is the theological term), how can there be evil? The honest Calvinist simply said we have no right to ask such a question. What we are getting is better than we deserve. But the question has bothered Christians, and it has to be dealt with. It is the question which is on the lips of even good church people when they suffer the loss of a loved child, or a father in the prime of life. It is what people mean when they say to a minister, "Why did God do this to me?" or "What have I done that God should treat me like this?" or "Can God be good and just when he takes the life of such a one or causes such a tragedy?" It is a sad thing that Christians only rarely face this question before tragedy or trouble strikes at them, and thus have no acceptable and understandable and helpful answer.

We cannot here discuss the whole problem of evil, but only indicate some paths for your own thinking to explore. In the first place, many things which we call evil or tragic are not really so from any point of view except a selfish one. Can't you think back over the events of your own life and find such experiences—times when you felt a great

tragedy had occurred, but which as the years have gone by were proven not tragedy at all, but creative and actually good experiences? In the second place, much of evil as we know it comes from our human ignorance. We do not know enough to prevent certain evils from plaguing us. Increasing knowledge will eliminate much of the evil that surrounds us in the present. But the most of evil we know comes because human beings are free, and in their freedom choose the evil way. We do not do what we should do and what we know is best. And by our very freedom to choose either good or evil we may thwart the purpose and will of God. Thus it appears that God is limited. He is not all-powerful. The creation of man with the capacity for choice and with freedom of will means the self-limitation of God, for God does not abrogate that human freedom of will. He does not take it from us, even when we use it for evil purposes.

All of us as human beings, children of God, are in control of a bit of God's purpose and God's will. We can either determine to do it or not. We can block his purpose in our lives by choosing evil and disregarding God. We can hold up the establishment of the Kingdom of God by our refusal to accept it within us. We can bring evil upon ourselves and destruction upon our civilization because of our wrong choices. The great proportion of evil and suffering and tragedy come about because we are not yet willing or intelligent enough to make the saving choices.

This is all meaningless verbiage, you say? No, it is a real problem we are dealing with and basic to our understanding of Christianity and the determination of the way we shall live personally. How shall I know what God wills for me? This is the crux of the vocational problem of serious-minded

Christian youth. Many of them are convinced of the importance of doing the will of God and they are striving to find out what it is so far as their personal lives are concerned.

If we are serious in believing Jesus, then *God wills that men be saved to His Kingdom*. That is a simple statement, but its implications are broad, indeed. Being saved to the Kingdom of God means being saved in the present to a possession of God's hopes, purposes and dreams within us. It is a real salvation that lifts us from pessimism and despair and fruitless living—that enables us to find meaning and purpose in our daily lives—that gives us hope and satisfactions—that releases the creative energies of God which we have kept bottled up within us.

For most of us it will mean keeping on with the same jobs and living with the same people in the same houses and attending the same church. But all those activities will take on new meaning and assume different levels of importance because we have begun to see our personal lives from the perspective of God.

For some of you young people, being saved to the Kingdom of God may mean the utter devotion of life and time and talents to bringing the saving Kingdom to others, and that may mean the mission fields of Africa or China or Japan; or it may mean the field of political action and devotion to establishing government that is just and righteous.

God's will can be done only when we know the good news of Christ, as well as the present needs of men and submit our lives to his Kingdom. That will is for good, not evil. It is for creativity rather than destruction. It is for high values, not low ones. It is for purposeful living, not aimless living. It is for love, not hate.

Notes

It was a pleasant summer at Pentwater, Michigan; hot but not so hot as Chicago. Among our neighbors were Willett children, Campbell children, C. C. Morrisons, Edgar DeWitt Jones and wife, the Atkins family for a time, Van Meter Ames and family just back from a year in France. Visitors: Mr. and Mrs. Wilhelm Pauck, Mr. and Mrs. Donald Williams, Mr. and Mrs. Julius Weinberg, Phil Rice, Mr. and Mrs. Bernadotte Schmitt. For brief calls: Louis Hopkins, Mr. and Mrs. J. J. VanBoskirk, Mr. and Mrs. Carter Boren, W. B. Blakemore, Charner Perry, Miss Jessie Watson, Miss Jessie MacLean, Miss Miriam Wilson, Mr. and Mrs. George Marsh, Mr. and Mrs. Jay Calhoun.

We deeply regretted having to miss the visit of Dr. Albert Schweitzer in Chicago, but we were thrilled by many reports from those who saw and heard him. Many newspapers and magazines also brought delightful accounts of his one address at Aspen, Colorado, and of the Convocation ceremony at the University of Chicago where he received an honorary Doctor's degree, and later in the day played the great Chapel organ informally, to the delight of a select, private(?) company which filled the place! A luncheon for him was given by the Conference of Women's Clubs, under the management of the President, Mrs. Charles S. Clark which was attended by President Colwell of the University, the Mayor of the City, the Governor of the State, and many other distinguished citizens. Emory Ross of New York was his attendant and interpreter throughout his American visit. Everywhere Dr. Schweitzer made a profound impression by his simple, modest bearing, and by the sheer fact of his personal presence carrying the weight of great scholarship in many fields, his life-long mastery of

the organ music of Bach, and his thirty-six years of heroic service as a medical missionary at his Lambarene Hospital in the heart of Africa. His first, quick visit to the United States has given the vision of a saintly soul which has already stirred thousands of people to a new realization of what it is possible for one great man to do in this strange world, with no fanfare or a single false note in the symphony of his manifold genius.

For the October Scroll we already have on hand an article by the new President of the Institute, Mr. Richard M. Pope; an article by Professor Howard Elmo Short, of the College of the Bible on "Needs in Research in Disciple History," an article by Dean Blakemore on "The Word of God"; and an article by Reuben Butchart, of Toronto, on "Religious Background of Josiah Royce."

Mr. John O. Pyle, 8841 So. Leavitt St., Chicago, is undertaking a third printing of the book, *Religion*, by E. S. Ames. The book is now out of print but calls for it continue. Mr. Pyle now owns the plates from which the book was originally printed by Henry Holt and Company. Mr. Pyle's son is in the printing business and is helping his father in the project.

The Centennial Convention in Cincinnati next month should be great in every good sense. Certainly President F. E. Davison, of South Bend, Indiana, has done everything that travel and talk can do to promote attendance and a fine spirit of fellowship from every part of the country. His infectious smile will do the rest when we get together!

Robert Thomas, who is succeeding C. M. Chilton in the St. Joseph, Mo., Church writes that the Church had a wonderful birthday dinner for Dr. Chilton, Sept. 21, in honor of his 82nd year. He says Dr. Chilton is lively in mind and body—plays golf three times a week—reads books that would

tax the mind of anyone, and thinks clearly.

We preachers would often be surprised to discover how little people know or care concerning the things we think and talk about all the time. For instance, I met a man the other day who is a success in business, reads the papers, has opinions about politics and the money market, but had never heard of Albert Schweitzer.

Leslie Kingsbury, after five years as pastor of the good church in Paris, Illinois, has gone to Edinburgh, Scotland, to study with Dr. John Baillie and other famous men of that University. Mr. Frank Coop has come from England this autumn to carry on studies in the University of Chicago.

Lewis Smythe writes from Nanking, China, that conditions there show some promise of the missionary work continuing with less disturbance and hindrance.

In the Black!

How it delights the treasurer's heart to report that the Campbell Institute is in the black! It has been a rough year, and we could not possibly have come out except for large gifts by friends of the Institute. Being aware of this, the members at the annual meeting this summer decided to raise the dues to \$3.00 a year. If as many members pay up as did last year we will be able to make ends meet without calling on our liberal friends for subsidy again. So now it's three iron men required instead of two. And we ought to be taking in more new members. That can only be done when every "Institooter" is a promoter. Send us names of men who ought to be in the Institute, and would appreciate receiving copies of the Scroll. Ye editor insists he's got lively articles up his sleeve (or somewhere), and the Scroll will be coming your way with lots of life and vigor. Send in your dues! Three iron men will pay you up! If in doubt don't write us a letter, send us a check!

R. A. THOMAS, *Treasurer.*

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A Rainy Day

E. S. AMES

This is a rainy day. A month ago when I sat down to write some reflections on our world, all was bright and warm with the beauty of early autumn. Now the sky is overcast with clouds and a chill is in the air. But no matter how mixed the weather, life goes on. Food is eaten, the morning paper comes with the record of strange events, some tragic, and some with promise of new remedies for old ills.

The paper tells of the burning of the buildings of the sanitarium at Martinsville, Indiana, where our long-time friend O. B. Holloway used to go every spring to get the baths and play cards with Jewish cronies he came to know there. One year my wife and I went there and enjoyed the rest, the waters, and the excellent meals. In one night the place was devastated by fire.

This morning's mail brought other clouds. Two were bills, one from the Bowman Dairy for the milk they brought last month, one for electricity which lighted our cottage at Pentwater during the summer. One letter came from an old friend with a check for nine dollars to pay for THE SCROLL, partly in advance. Another letter from a dear friend telling of heart-breaking sorrow, not by death or accident or malice, or loss of faith. It was the sorrow from circumstances the like of which was never told me before.

And then there was a beautiful letter from the daughter of Lawrence Lew, acknowledging a little gift for her wedding day and enclosing a clipping from the Peoria paper about the wedding. Lawrence

is teaching economics in Bradley University which has developed into an institution of thousands of students and of good standing. The report of that wedding carried the impression of the genuine, rich culture of the Chinese people. It reflected intelligent, sensitive, and seasoned qualities from the long traditions of a high civilization with no intimations of the terrible wars and depressions that have harassed the Chinese nation.

One telephone call was from an electrician to tell me what it would cost to install an electric control on the thermostat of our gas furnace. In the old days, many years ago, we had a coal furnace which heated the house by hot air. But the air seldom was really hot, and it never was an even heat. Frequently the man of the house had to be away from home, and the unpleasant duty of shoveling coal fell to his already over-burdened wife. Sometimes she would jokingly remark that she "ran the furnace." Finally, in a burst of determination, we installed a gas furnace, with hot water heat. It was regulated by a clock which has to be wound once a week, and *she* winds it. We chose Sunday, on our arrival from church, as the time to wind that clock. That was a great advance over the old method of shoveling coal, but she, with a bit of mischief, still says she "runs the furnace." Sometimes we do not get back home at the established hour for winding that clock and once in a while the heat does not come on at the proper hour, or it comes on when the heat is already rolling! So when I realized that it is possible to have an electrically controlled thermostat, I decided to get one, not only to relieve my wife of the responsibility, but more especially to avoid her having to explain to neighbors and friends the servitude which she gaily confessed when she re-

peated that old incriminating remark, "I run the furnace."

In, *The World's Great Religious Poetry*, edited by Caroline Miles Hill, on page 403, is a line which I have read devoutly for many years, but never more so than this year. The line reads,

"O God in Heaven, vouchsafe to cure my leg!
Matter burst from it yesterday."

This quotation is used with considerable poetic license, but the poem in which it occurs, "The Church," is printed to illustrate the decadence of the Church which encourages personal petitions over trivial things. The poem continues:

"My God,
Vouchsafe to fill my shop with customers!
—Help me to find out if my servant John
Is robbing me! — O God cure my sore eyes!
—Save me, my God, from being drunk so often!
—Lord, let my son pass his examination!
He is so shy. Thou shalt have a great candle.
—Help me to make her fall in love with me.
I will put ninepence in St. Anthony's box.
—My God, if only I could get some work!"

Two of the depressing facts about our Chicago churches. One is that the Jackson Boulevard Church has had to see David Bryan leave as its pastor for Sedalia, Mo., while the Church faces a very uncertain future. Fundamentally it is the great shift in population to which the "West Side" has been subject for years, and the influx of colored people. The other fact is the uncertainty of the future of a good congregation built up through many years of sacrifice and devotion. It will not die but it has suffered serious internal disturbance.

Tomorrow will be another day. It will bring its own weather, cooler, probably brighter. Through it, too, the pressures of human interests will be felt and new plans and hopes will emerge. Meantime, blessed are they who keep a clear vision of the way ahead, lighted by the stars.

Religious Background of Josiah Royce

REUBEN BUTCHART, *27 Albany Ave., Toronto*

In probing human personality Religion should not be neglected as a live source. Josiah Royce, professor of the history of Philosophy at Harvard University (*obit* 1916) has received acclaim as one of America's best loved philosophers, and has been placed amongst a brief list of names of the world's greatest thinkers. His interest in religion is testified to by at least his "The Problem of Christianity" and "Sources of Religious Insight" (Scribners, N. Y., 1914). The writer's purpose herein is to trace the sources of some religious influences that affected the youth of one we may call Josiah Royce III.

His grandparent, Josiah Royce I, was born in Leceistershire, Eng., Nov. 28, 1779; whose wife, Mary Curtis, from same shire, was ten years younger. These as parents emigrated with a small family to Canada, arriving in 1816. Two were sons, Robert the elder, and Josiah II, born in 1812. Their journey's end was Dundas, at the west end of L. Ontario. There, in his home, a Baptist church was set up on October 11, 1834. He died in 1847, leaving a religious heritage to his family. The son, Josiah II, was baptized and received into the Baptist church at age 22 (*Year Book*, Dundas Baptist

Church, 1930). Later years reveal him as well as one possessing personal piety, also a high sense of responsibility for the cause of Christ. While the son Robert remained to farm in Wellington County, the younger Josiah II, after some years, settled first in New York State and later in Iowa. From a village in that State on April 30, 1849 he left his home, with a wife and infant child, and entered upon the long trail of the Forty-Niners in search of gold in California's hills. The saga of that adventurous journey is worth reading. His wife's journal was the basis of "*The Frontier Lady*," New Haven, Yale Univ. Press, 1932, and Katherine Royce, wife of the philosopher, contributed a foreword. The journey encompassed real dangers from famine, thirst, Indians, and snow in the Sierras. The trail was strewn with wrecks. The Royce wagon got over the mountains just in time to escape a snowfall that would have ended their pursuit and they descended to Nevada County, California, and settled at the mining town of Grass Valley. Severe trials during a long residence in the State awaited Josiah Royce II. Some of them are revealed in letters to his brother Robert, in Ontario, which are extant amongst the family. A son was born on November 20, 1855, Josiah III, and a family of three others taxed the father's resources to maintain.

Josiah Royce II came to California as a Baptist, "but the little Baptist church he entered became almost broken up about 1857 because of the removal of a number to other parts. Nearly at the same time, a Christian Church (Disciples is meant) was organized in which Josiah Royce and his family made their home. This preference he retained throughout life." The source of the foregoing is the *Ontario Evangelist*, in November, 1888, report-

ing the death of Josiah II on June 22, 1888. This was copied from the Los Gatos, Calif. *News*. Quotation from the long obituary would establish that Royce was a sincere Christian and acted accordingly.

From here we pass to a nearer range towards Discipledom influences. In the writer's research for his book, published in August, "The Disciples of Christ in Canada Since 1830," he received from Nova Scotia chronicles that some of the Hants County Disciples emigrated to California in early days and entered into the work at Grass Valley. One of these, Levi Sanford, of Sacramento, Cal. wrote to the *Pacific Times*, May 15, 1912 with references to his religious experiences there. He was a pioneer member of Hants County churches. In the year 1832 he removed to California, accompanied by a wife and a sister and reports that "we three began to keep house for the Lord at Grass Valley." Our number increased to about forty . . . I assisted in building up Churches of Christ in Grass Valley, Pleasant Ridge, Franklin and Sacramento." Here is plainly a church begun in a home and ending in a small organization. It establishes the fact of a Church of Christ (Disciples) at Grass Valley. In that group Josiah Royce II and family had their religious home.

The obituary notice quoted bears heavily upon the deep religious character of Josiah Royce II. Amidst his financial struggles and lack of health with which to labor for his family, he wrote to his brother Robert in Ontario, and in it discussed the apparent backwardness of the cause in Ontario as compared with California. His letters reveal a tender regard and responsibility for his family. With such facts can we think of him as omitting to lead his greater son toward, if not to, the Christ

he tried to serve? I cannot report whether the works of Josiah Royce, the Harvard philosopher, show any heritage from our Church of Christ sources, but I feel that they may well be there. The early religious experiences of even a philosopher may well color his later thinking. Herein lies the seemingly inevitable conclusion that Josiah Royce III was influenced by Disciple views in early life, even if he may not have adopted them.

Report of the Commission On Restudy of Disciples of Christ

O. L. SHELTON, *Chairman*

W. F. ROTHENBURGER, *Secretary*

The Commission on Restudy of Disciples of Christ expresses appreciation for the privilege of these years of fellowship in study and discussion, and for the interest manifested in the reports which have been made from time to time. It expresses the hope that they have contributed to a better understanding of some of the problems of our brotherhood, and that they will foster the spirit of unity and fellowship among us.

We submit the following resolutions:

I. Whereas, the San Francisco Convention passed a resolution giving us the task of preparing a document for publication containing the Reports of the Commission to the 1946, 1947 and 1948 Conventions, with appropriate introduction, conclusion and bibliography,

We herewith submit such a document to this convention with the hope that it may be used widely for study and discussion, and that it will serve to foster understanding, relieve tensions, and promote unity in our brotherhood.

II. Whereas, the Commission on Restudy of Disciples of Christ feels that, although its work is not fully completed, more might now be accomplished by inaugurating a period of study and discussion throughout the brotherhood with the view to promoting understanding and fellowship, and to give full opportunity for such a program,

Be it resolved that the present Commission be dismissed at such a time as a Restudy Extension Committee has been appointed, and conference held with the present Commission on Restudy.

III. Whereas, the Commission on Restudy of Disciples of Christ feels that the results of its study and discussion should be more widely disseminated through such study and discussion groups as may be deemed advisable.

Be it resolved that a carefully selected and widely representative Committee—"A Restudy Extension Committee"—be appointed by the Executive Committee of the International Convention, after counsel with recognized divergent groups among us, to give guidance in planning and fostering study and discussion groups, and implementing such plans and methods as promise the greatest good to our brotherhood. The Commission has made some suggestions as to certain means which, in its judgment, might be helpful. However, these suggestions are made with no thought of limiting the procedures of the Committee, but only to share our experience and express our concern for the extension of the studies in which we have been engaged, and our confidence in the spirit and understanding that will grow out of such a program.

IV. Whereas, it appears that a representative Commission for reference and resource concerning the phases of faith and doctrine in the various proposals looking toward unity among Christians, and

in the realization of the Kingdom of God among men, would be of much value to our churches and to our various boards and agencies,

Be it resolved, that the Commission on Restudy of Disciples of Christ, recommends to the International Convention of Disciples of Christ, that the Convention, through its Executive Committee, appoint and issue a call for the first meeting of a Commission on Christian Doctrine, consisting of a widely representative group known for its familiarity with and interest in theological studies, drawn from all geographical areas at home and abroad in which we have churches, and inclusive of all the several emphases of thought under which we have sought to present our witness;

And further, that this Commission at its first meeting organize itself under a Chairman and such other officers as may be needed, forming themselves into convenient regional sections to insure active and economical participation, the sections in turn providing themselves with officers for their work; and the sections further providing for the expiration of the term of one-third of their number in two years; one-third in four years, and one-third in six years; thus insuring continuity in each section by staggering the terms of service which shall thereafter be for six years;

And further, that this Commission shall study the significance of various statements of faith and doctrine, of theologies, politics, and practices in general Christian life and order as these subjects may relate to our movement and to New Testament Christianity; may pursue as it may deem advisable joint studies with similar bodies; shall serve as a body of reference and resource for those who may desire to avail themselves of its labors; and shall issue from time to time findings and statements in

Reports to the Convention and in such other form as the Convention may advise.

We close our Report, and our work, with the fervent prayer that God may so grant to us the riches of His grace, that our concern for the salvation of those who are without Christ, and our witness for the unity of all of God's people, may be as a shining light radiating the perfect light of Christ.

Concerning the Disciples

RICHARD M. POPE

It is becoming increasingly plain that the twentieth century, for the Disciples as for many another religious body, is a time of testing, and a time for grave decision. Living as we do in a time of unparalleled danger, we cannot afford the luxury either of running away from decisions that must be made, or of concerning ourselves with trivial matters. The time has come when we must re-think our position in the Christian world, and see if we have something significant and unique to say to the rest of Christendom, and if we have, to say it clearly and distinctly that men may hear, and if we haven't, to lose ourselves as quickly as possible in the churches from which we came.

This summer it was my good fortune to read *The Disciples of Christ; A History*, by W. E. Garrison and A. T. DeGroot (St. Louis, Mo., The Christian Board of Publication, 1948). Reading this book, and reflecting upon the story of our people, I, for one, came to the conclusion that the Disciples do have a heritage and a message that is worth preserving and preaching, something precious that must not be lost.

The Disciples have had two great themes—Chris-

tian unity and the restoration of New Testament faith and practice. Garrison and DeGroot point out that the present tension between our conservative and liberal elements is largely a matter of which of these two main themes they think most important—the conservatives calling primarily for the restoration of the New Testament church, and the liberals emphasizing the principle of unity.

The first and undoubtedly the more important of our themes has been the desire to restore the unity of the Church. Now, to be united, it is necessary to be united about some great loyalty. The center of this loyalty for Christians, as their very name would imply, has always been, and remains, Christ. But how do you learn about Christ? You learn about Christ from the creeds, the denominations had said. It is to the credit of Thomas Campbell, and to those who came after him, that they were among the first to see, and to say, that Christians could never be united by creeds. Subsequently history has vindicated that insight. How do you learn about Christ? From the Church, some said, especially through the supernatural wisdom that is given to her clergy. The founding fathers of our movement knew enough church-history to know that the Church in general, and the clergy in particular, have made too many tragic mistakes, and been guilty of too much evil, ever to suppose them to be the final interpreters of Christ. The Holy Spirit, others claimed, will reveal to the individual all that he needs to know about Christ. Again, our leaders rejected the principle of personal experience as a final way to knowledge and unity in Christ, believing that it led to the further fragmentation of Christianity, rather than its unity. There was left the New Testament, and this was seen as our earliest and best source of information about the center of Christian loyalty and unity.

Our first theme, then, has been unity in Christ—the Christ, not of the creeds, or of the Church as an ecclesiastical institution, or of personal religious experience, but the Christ of the New Testament.

This is an everlastingly true insight. In his excellent book, *The Man Christ Jesus*, John Knox says that—

“The Christian community carries the memory of Jesus deep in its heart. It carries much else in its heart, but nothing more certainly than that . . . Indeed, one might almost define the church as the Community which remembers Jesus.”

To define the church as “the Community that remembers Jesus” is an ideal congenial to Disciple thought. Yet it does not go quite far enough. For there is always the danger that the Church may not remember the true Jesus, but a figment of its own imagination. It is not difficult to show that this has actually happened,—during the days of the Inquisition and its horrors, or the preachers who presented arms in such ridiculous fashion in World War I, for instance. The final check on these tragic lapses of memory must be the New Testament. It can be misconstrued, no one person perfectly interprets it, everyone reads into it something of their own experiences and desires, but it remains as the best standard of measurement of what is true to Christ that we have. It is significant that we have been a “Bible people”—and rightly so, not because we worshipped or idolized the Bible, but because the Bible told us about Christ. This can be seen in the simple confession of faith that we have made requisite for Church membership—faith not in the Bible, but in the “Christ, the Son of God,” which the Bible tells us about. It may be also seen in our popular slogan, “No creed but Christ.” Some have

objected that this slogan is too creedal, and that it involves theological speculation. If so, it is a kind of irreducible minimum of creed and theology that is necessary as a basis for Christian unity and fellowship. The experience of the ecumenical movement would seem to bear this out, as the World Council of Churches of Christ has adopted as the basis for their constitution a similar confession of faith. In this, they were simply echoing what our backwoods preachers were saying along the American frontier over 100 years ago. Dr. Garrison, in the book mentioned above, says—

“They had not begun with the desire to be a distinct religious body and become a ‘great people’ but with the purpose of uniting all Christians upon the basis of loyalty to Christ.”¹

It is quite possible that we were the first church to make this simple plea. Certain it is that to find unity in personal loyalty to Christ is a part of the New Testament message which had been neglected for centuries. And it seems certain, too, that this idea is even older than the New Testament, for before there were churches, or a New Testament, before there were creeds or sacraments, there was a supreme loyalty to Jesus as the Christ. This is the only necessary basis for Christian fellowship and unity. And the Church cannot give this up. As Dr. Knox has said, it would be like denying one's birth. To do this would be to cease to exist as a Church. It is possible, and even desirable, to have fellowship with all kinds and conditions of men,—agnostics, skeptics, and atheists, as well as members of other religions (and it might well be a rich and rewarding fellowship), but it would not be a Christian fellowship without a faith in Christ at its heart.

Thus we have tried to show that the first part of

¹W. E. Garrison and A. T. DeGroot, *The Disciples*; p. 420.

our great plea—to restore the lost unity of the church by calling for unity in Jesus as the Christ is still relevant and valid.

The second major theme of the Disciples has been the restoration of the faith and practice of the New Testament. There are several things that may be said in a very negative way about this idea. First, it most certainly was not a new idea. In fact, it is practically impossible to find a protestant denomination that didn't begin with the desire to restore the New Testament church. Wyclif, Hus, the Anabaptists, Luther, Zwingli, Calvin, Knox, and Wesley all thought that they were being true to the New Testament. Second, our founding fathers were undoubtedly wrong in assuming that men are going to agree on what the New Testament says. They shared in this mistaken notion with most of the great Reformers. Luther at first was confident that the Bible, the open Bible, was all that was necessary to liberate men from error in religion, and was amazed and shocked to discover the doctrines that men could apparently find in the Bible. To explain this phenomenon is not in the province of this paper. Let it be sufficient to point out that Eastern Orthodox, Roman Catholic, Anglican, Calvinistic, Methodist, Lutheran, Baptist, and Pentecostal churches all quote Scriptures to show that they are practicing the ordinances and sacraments of the New Testament church, and the Quakers apparently quote Scripture to show that ordinances and sacraments were not important to the early Christian fellowship!

Nevertheless, when all of this has been said, I want to take my stand with those who say that our devotion to the New Testament and our desire to recapture its message and spirit has not been a mistake. The New Testament tells a story that cannot be matched for beauty, or power, or truth, in

the writings of any other religion or culture anywhere on the face of the earth. One can see this objectively in the influence of the Bible on any culture in which it is read and studied, and one can prove this subjectively in the laboratory of his own inner life. And there remains the plain historical fact that the Bible is our primary source of information about Christ. It is impossible to separate loyalty to Christ from loyalty to the New Testament, because in its words, and behind its words we dimly perceive, as through a glass darkly, the Word.

"The Word of God"

by W. B. BLAKEMORE, *Chicago, Illinois*

Some months ago, I wrote that one of the errors of fundamentalism is the misidentification of the term "Word of God" with the Scriptures, whereas the term is rightfully identified with Jesus Christ. Mr. Lloyd Channels of Flint, Michigan, wrote that he would appreciate some further discussion upon this matter. To enter upon such discussion is to resurrect an old debate within our movement, a debate quiescent for a generation. But the issue is fundamental. From my own point of view, the persisting tendency among our people to equate "The Word of God" with the Bible is not a benign error, but a malignant one. The roots of the Disciple tendency to misidentify the "Word of God" with the Bible lie in the popular Protestant usage of the last three hundred years. The expression, for most Protestants, has usually meant the Scriptures. However, time after time, critically minded Protestants have pointed out the error of this popular usage. Despite their admonitions, the customary

habit of speech has remained. Only occasionally, within the annals of Christian thought, has a prominent leader condoned, and even encouraged by what he wrote, this popular tendency. Such a one was Alexander Campbell. This is an unfortunate fact for the Disciples. At this point, Campbell not only stands in contrast to the bulk of critical Protestant thought; he even stands in contrast to the Bible itself. The worst aspect of Campbell's error is that with full consciousness of the fact that it is not scriptural usage to identify the Word of God with "the Scriptures" he proceeded to express himself in terms which condone that usage. He who would argue that equating Bible and Word of God is an error cannot look to the Sage of Bethany for much support.

The Biblical meanings of the term "Word of God" are four or five. The most primitive of these seems to be the meaning that lies behind such a statement as, "And God said, 'Let there be light,' and there was light." The primitive conception of deity was one in which there was no hiatus between God's utterance and the accomplishment of his will. What God says is from this point of view, that which God accomplishes is equal with his words; God's acts and his utterances are equally expressive of his will and intention. The second meaning of the term "word of God" is those statements of a prophetic nature which were said to be uttered by God to certain men at different moments of history. In a sense they were equally actions because the given words of God were accomplished. Thirdly, and this is the central meaning, the Word of God is that which God has done supremely, and that which he has supremely done is the sending of the Christ. The best illustration of this usage of the term is to be found in the prologue to the gospel of John.

"In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us." A fourth meaning of the term is "that which God has promised," or "the promises of God." The "active" meaning, which is fundamental to the term, has here taken on a future sense, but it still refers to that which God accomplishes, or will accomplish. The fifth meaning of the term is "the gospel," or the good news about what God has done through Christ. What is here meant by the term "gospel" is not the record about Christ as written according to one or another reporter, but the fact itself. However, since the term "gospel" may mean either the fact itself that is good news, or the recording of that fact as given by Matthew, Mark, Luke, or John, it is possible to slide into the habit of equating the term "Word of God" with both these meanings of the term "gospel," whereas it is properly to be equated only with the first.

The tragedy of our Disciple situation is that Alexander Campbell understood all these distinctions. But he allowed the last mentioned thing to happen; he allowed his readers to elide the two meanings of the term "gospel" with the term "Word of God" and confirmed their tendencies to uncritical biblicism. But let the words of Campbell himself reveal him in this regard.

In the third issue of the *Millennial Harbinger*, Vol. I, No. 3, pp. 124-128 Campbell published his essay entitled "The Voice of God and the Word of God: The Gospel Now the Word of God." Following are some sentences from the essay:

Words and phrases which, in the Jewish writings, were used in a more general sense, are, in the New Institution, used in an appropriated sense. Thus, while the term Christ was generally applied to all the anointed ones in the Jewish age, it is in the apostolic writings

exclusively appropriated to the Saviour. The phrase "Word of God," is used in a like restricted sense in the apostolic writings. From the ascension of Jesus it is appropriated to denote the glad tidings concerning Jesus. This is its current acceptation; so that out of thirty-four times which it occurs, from Pentecost to the end of the volume, it thirty times obviously refers to the gospel. On three occasions it is applied to the literal voice of God at Creation and the Deluge, and once to him who is in his own person the Word of God. But what I wish to note here is that it is never applied to any writing or speech from the day of Pentecost but to the gospel or proclamation of mercy to the human race. The previous writings given to the Jews are not called the word of God now, because this phrase has in it the idea of the present command and will of God. . . .

. . . The voice of God spoke the universe into being from the womb of nothing. The same voice recreates the soul of man, and the same voice will awaken the dead at the last day.

There is no possibility of arguing against Campbell's position that in its New Testament usage the term "Word of God" refers most frequently to "the gospel." But against Campbell it must be pointed out that in New Testament usage the term "gospel" never meant the New Testament or some part of it—how could it when none of the New Testament books were yet written—but meant Christ and the news about him. In apostolic times, the term gospel pointed, not to a group of writings, nor even to the literal voice of God, but to "him who in his own person is the Word of God," to use Campbell's own phrases.

The main contention of Campbell's argument depends upon the idea that the *spoken* word of God (The Voice of God) has now been replaced by a *written* (the Bible) Word of God. The fantasy of this way of thought lies in the fact that there never was a literally spoken (uttered by a voice) Word of

God in the first place which could be replaced by a literally written (pen to paper) Word of God in the second place. The Word of God was not originally a speech, much less a document; it was an enactment in history. The ancient Hebrews looked upon the Exodus as something that God had accomplished and called it a word of God. The Christians looked upon Jesus Christ as *the* decisive action of God, and called HIM *the* Word of God.

In our own day there have been several movements of thought which have sought to recapture this New Testament meaning of the term "Word of God." Such an effort has been one of the values of biblical criticism, and it is preserved in both liberalism and neo-orthodoxy. The neo-orthodox are quite helpful at this point. Those who feel that this movement is just a sophisticated fundamentalism should become familiar with their discussions of the Word of God. For them, the Bible is no longer the infallible point of reference. They turn to Christ. Several of the neo-orthodox slogans seek to make this point clear. Hence they speak of Christ the "the Word within the word." The second "word" in this phrase refers to the Scriptures—in line with popular Protestant usage—but the important point of reference is the Word, the Christ who is reported about in the Scriptures. But it is not the report which is all important. For neo-orthodoxy, the Scriptures must be subjected to all possible and relevant criticism in order to make sure that we get behind the written words of Scripture to the Living Word which is Christ.

Why did Campbell state the case as he did? It must be remembered that Campbell was writing in a particular moment of history, seeking to combat certain religious abuses of his own time. Among those abuses was that kind of spiritualism, or re-

religious enthusiasm, indulged in by men who claimed that they had been vouchsafed an individual and special "word of God." In seeking to combat this individualism and the divisiveness inherent within it, Campbell sought to restrict the norms for a Christian to some objective and immediately available reference. For this purpose he selected the Bible. He wanted to deny the possibility that anyone could claim a special visitation from the Holy Spirit. Consequently he developed his well known theory that the one and only agency of the Holy Spirit today is the Bible, the Bible read or preached so that men might hear and believe. He went so far as to say that the Spirit never acted apart from the Word, by which he meant that the Spirit acts only in, through, and by the Bible. All of this was consistent with his Lockean philosophy with its sensationalist epistemology, but it was not true to the religious experience of Christianity. Campbellites were still debating the matter at the turn of the century—and now we raise the issue again.

The fundamental error in Campbell's point of view is one instance of a general type of error. It consists in mistaking one of the expressional forms of Christianity for its central fact. The central fact of Christianity is Jesus Christ. By virtue of the historic stimulus provided by that central fact a religion develops. Like all other well developed religions, Christianity expresses itself in four major types of formulation: ecclesiastical societies, ritual, writings, and a moral code. To mistake one of these four for the central fact is to mistake an outward form for the invigorating activity of God. To assert that the church is the one form which gives true expression to the central fact is to adopt ecclesiasticism. To assert that a particular way of worship is the adequate expression of the initial

fact is to adopt ritualism. To assert that some particular morality does it is to espouse moralism. To assert that a particular group of writings, namely the Bible, is the entire, adequate and infallible expression of the central fact of our religion is to adopt biblicism. As between these four errors there is little choice in the long run. Protestant biblicism in its earlier days may have corrected the errors of Roman ecclesiasticism. But after a while the errors of biblicism work their havoc and have to be corrected. During the last century there were two popular alternatives to Protestant biblicism. One was the ritualism represented in such a movement as Anglo-Catholicism; the other was a moralism which won considerable popularity in America, the Ethical Culture Society being its finest expression, though it typified also much of Unitarianism. The Disciples were not much affected by either of these movements, popular as they were, but persisted by and large in their Campbellite biblicism.

Biblicism of the type into which Alexander Campbell and many of his followers fell is ultimately just as reprehensible as papalism or ecclesiasticism, or ritualism, or moralism. None of them suffice to give expression to the fulness of Christ, to the Living Word of God which is operative in history now—and has been from the beginning. Let him who would truly identify and understand the idea of the "Word of God" return to the prologue of John's gospel and ponder it until its perfectly plain language has become crystal clear to him.

Our Needs in Research

HOWARD E. SHORT, *The College of the Bible*
Our Needs in Research as Pointed up by the
Garrison-DeGroot Book

I want to throw out some suggestions of fields for research that are apparent, in the light of what has been done in this book. Some of them may be day-dreams. You can be the judges about that.

One never knows how much unexplored territory there is, until he gets lost a few times. The only way it will all be charted is for individuals to parcel out the lot, and spend a lifetime on small areas, probably as a hobby. (At least I wouldn't count on retiring on the royalties, just yet.) It must be a directed and purposeful hobby. Sometimes we can throw out suggestions and get takers. Seminary professors especially, ought not to be too fearful of casting their pearls before swine. It's surprising what results you get sometimes.

1. State Histories.

We have already referred to the dearth of primary source materials in this field. Some things are being done. We all await Henry Shaw's work on Ohio, the manuscript of which looked fine several years ago. I have a student working on Northeast Georgia. A fellow in Texas is working on the whole of Georgia. Last summer I sent another student to the Christian Board to work on some Georgia material they had, to try to get it ready for showing. Something will come out of all this. MacDonald out in Liberty, Missouri, has the Phares diary from Mississippi, and ought to work on the interest which he now has. There must be many other cases. There is room for an interpretative history of the work in many states, on the same lines

of the Garrison-DeGroot book.

2. The Churches of Christ.

Here the material is even more illusive—and the scope is fast becoming the whole world. My informant this week told me that there are “thriving” congregations in Munich, Frankfort, Berlin, and Rome. In Texas they are building “everything from plain, modest little \$10,000 chapels, to \$400,000 buildings.” I attempted a study on “The emergence of the Churches of Christ out of the general reform movement instigated by Alexander Campbell and others,” for my B.D. thesis. It was lots of fun, for I had just completed the American church history course and neither the Disciples of Christ nor the Churches of Christ were even mentioned in class lectures!

When the authors remarked that the Churches of Christ are not completely written off (p. 406), they also said that the reader could reflect about the matter. By letting me do that, they let me differ from their conclusion, for my conclusions after twenty years of casual study are, that if the language is to be taken in its normal usage and the situation viewed in the customary way, then we are completely separated—as separately as we are from the Baptists. Well, what I started out to say was, that most any research about the Churches of Christ is a needed addition to church history.

3. The Independent Movement within the Brotherhood

About three decades, or maybe a little more, have gone by now since this situation became tense. If I understand the genesis of American denominations, something very familiar is going on in our ranks. Again, I would like to be purely historical about it, if that were possible. Now is the time to be collecting materials and information. In an-

other quarter of a century, our historians will have to record what has happened. And unless we make better progress at it, we won't have anything to work with, in the way of materials. Tentative studies, short papers, even B.D. theses ought to be written in increasing numbers. If students could be discouraged from writing so many apologetics in the field, and urged into straight historical research, we would get some more studies like a few that have been made.

4. The Real Relations of James O'Kelly, Abner Jones, and Elias Smith to our Movement

This may be one of my dreams. Every one of our histories starts out with them or soon gets to them. In varying degrees they point out their influence upon, or relation to, our movement. I've had a notion for some time that their relation to us was largely that of the general church scene, and that although we had some ideas in common, they are hardly ancestors of ours. They belong to that portion of the Christian Convention in the United States (now a part of the Congregational-Christian church) which was beyond our range, to the East.

I know research is needed in this matter—for what we have hasn't settled my mind, and I have a right to more information!

5. The Influence of Later Camp Meetings on our Movement.

This may be a dream, too. But we usually find Stone visiting the camp meetings in the Green River country; coming back and sponsoring the Cane Ridge revival; then we drop them from the story. A fellow was telling me last week that he had found that camp meetings had considerable influence in Missouri in later days. Maybe somebody could waste away his idle hours on this.

6. A History of our Missionary Movement.

No sketch of this work in a general history can suffice now. Neither is the working material put out by the Board staff sufficient. A history (in the ordinary connotation of that word) is now needed. Remember our foreign missionary enterprise is a hundred years old, too.

The "Survey of Service" has now become of age, having been published in 1928, and it would welcome a little brother—or son. It is essentially a handbook anyway, not an interpretative history.

7. The Period of Adjustment.

A friend has set me to thinking. He pointed out that a biographical study of the times of J. H. Garrison and Isaac Errett would be a great contribution to our literature, because we haven't given ample study to that generation. Even now, it's often a case of the twentieth century looking back to the founding fathers—and overlooking the years of adjustment, roughly 1866-1906. I think there is something valid here; but don't let anyone take off on a study of it—for I may want to do that myself.

8. The Ministry.

Here, I can't quite explain what I mean, except by telling you what *we* have been doing. As a project in statistical correlation and in personal biography, I have assigned various periods of time to students, and asked them to study the College of the Bible graduates in that period. One man studied our class of 1922 (the class of Hampton Adams, Lawrence Ashley, John Barclay, A. C. Brooks, Ernest Ford, Benton Miller, and several other famous men). He charted their wanderings as recorded in the year books, and a score of other factors. I haven't time to explain how interesting

it really was. Another man studied all the men who had come from Georgia to us, and all who went to a Georgia pastorate. Think of the questions that can be answered—if it were possible to do this long enough, to make it national in scope, and covering a half-century or more. I believe we Disciples know less about the past, present and future of our ministry than any group I know. I think history could teach us some valuable lessons if we would listen.

9. Autobiographies.

It must be because I have passed forty, but I like personal reminiscences more and more. What if they are "colored," either by a lack of modesty or by too much modesty. They give us historical materials that nothing can duplicate. The men are still living who know and have participated in our ups and downs of this century. Think what it would have meant, if H. O. Pritchard would have left an extended account of his friendship and conversations with Daniel Sommer. But he didn't. Think of the rise of the independent movement, the Louisville Plan, the beginnings of the Federal Council, the birth and death of the College of Missions, the beginnings of comity and union work in Asia, the heresy trial in Lexington. Do you think anyone ever scratches the surface, when he writes a "history" of these events?

In this matter I am performing a definite task—partially by refraining from writing my own biography, but mostly by keeping after Dr. Stephen J. Corey to write his. (I threaten to write his biography every once in a while, and that starts him off again.) Really, if he will write like he can talk to our students, calmly, without anger or boasting, just telling details about committee meetings and correspondence, which could never get in print

otherwise, it will be a great historical contribution. Needless to say the picture of his life would be prized, beyond its historical value.

10. Ecumenical Biography.

It is time for some more study on the relation of our leaders to this vast twentieth century undertaking, from Peter Ainslie, F. D. Powers, and J. M. Philputt, down to our present representatives to the World Council. A study of our relationship to this movement specifically, without including all our early thoughts about unity, would be worthwhile.

This is a list of ten proposals. Do with them what you will.

Conclusion

Now for a few words of conclusion, and I think I can be finished in less than the time allotted to me.

There are two little things that I must say, that just wouldn't fit anywhere. One is, that all the Atlantic Christian students that we get at the College of the Bible keep complaining to me because their institution isn't mentioned in the book. It is queer that that is the only one of the institutions that escaped all of us. I remember looking on the galley-proof to be sure that Eureka, Hiram, and the College of the Bible were well displayed!

The other matter is that I want to commend Dean Blakemore's review of the book in the January issue of the "Scroll". I hid it so I wouldn't be copying too much. I do remember one thing I wanted to disagree with; perhaps that's why I mention it at all. Dr. Blakemore commended the authors for not having any footnotes. I charge them with gross neglect! That's the frosting on the cake, footnotes. Don't you just revel in Principal Robinson's footnotes, in the "Biblical Doctrine of

the Church". It sort of permits the "student" to share the secrets of the author's mind, while the hoi polloi just race along, reading the text.

This is a great book, and I hope my sprawling around over it hasn't dimmed your resolves to return to it over and over again. Having finished, I turn back to the *Christian-Evangelist* of December 29, 1948, and notice that my opinion has changed regarding the state histories a little bit. But I still agree with the lead sentence: "This is it!"

Theology's Scylla and Charybdis

(Continued from September 1948 SCROLL)

By OLIVER READ WHITLEY, *New Haven, Conn.*

The danger of making generalizations is apparent. Recognizing this danger, I am bound to say that I cannot agree that "the basic issue raised by neo-orthodoxy is the problem of religious knowledge," and that differences in view about "the nature of God, man, sin, salvation, and the like might be resolved if it were not for the differences at this point."⁵ In the discussions which I have heard and participated in, and in the representative literature on the subject which I have read, the problem of religious knowledge has not assumed the paramount place in the argument. Many differences in emphasis might be straightened out if the two groups could agree on this question of knowledge; but I doubt very much if all of them would be resolved in this way. The place of temperament in this picture cannot be over-emphasized.

Personally I am impatient with both parties to this dispute. I have heard neo-orthodox adherents sneeringly remark about the fact that John K. is a liberal — always talking about ideals, and drooling sentimentally about the kingdom of God. I

⁵ *Ibid*, pp. 23-24.

have heard liberals disdainfully remarking that Dick N. believes in neo-orthodoxy — you know, all that stuff about original sin and total depravity; he can't possibly have any ideals because he thinks it is futile to try to do anything about social problems. Much of the discussion that is bandied back and forth in this vein does not deal with differences of view about the sources of knowledge; it has to do with the differences between "once-born and twice-born temperaments," between optimistic and pessimistic outlooks, and between renaissance and reformation attitudes about man's purposes and God's design.

There are values in both approaches, which cannot be vitiated by building semantic bon-fires under thinkers whose view we do not share. To be told, for example, that the liberal is naive, full of illusions, has too much faith in reason and science, and is still dominated by the eighteenth century idea of progress, is somewhat annoying. To a certain extent, this description is true, but as an attempt to *discredit* the liberal approach it is not, and can never be successful. The real liberal is not necessarily naive and sentimental. Professor Perry has pointed out this fact. "Men will never be," he says, "so innocently hopeful as they were at the close of the nineteenth century. They will never again expect Utopia to be the instant and spontaneous effect of a cult of reason, or of the advancement of the physical sciences, or of the adoption of constitutions. They are unlikely to put their trust in a providential entity called Progress."⁶

The argument that the liberals are too naive and sentimental seems to miss the real point. What they are after, it seems, is to keep alive man's sense that he has a great responsibility for much that happens to him, that he cannot throw everything

⁶ PURITANISM AND DEMOCRACY, pp. 638-39 (Vanguard Press, 1944).

into the hands of God and rest upon his laurels. They seem to be telling us that freedom and responsibility are intellectual and moral necessities; that if there is a Creator behind this human adventure he intends for us to discover and realize certain purposes and values. The liberals continue to remind us, through such voices as that of Margaret Mead, that our sojourn on earth is in part characterized by the goals and purposes which we set *for ourselves*. "In most of the civilizations of which we have record, man had an alibi for not using his mind; the world was as God had made it and willed it to be; balances were righted in heaven; Fate or Chance or the order of the universe were responsible. . . . Only in those societies which shifted success from heaven to earth . . . could we have a type of character in which it became a virtue to do the kind of thinking that lies behind invention, . . . to set problems and solve them."⁷

The liberal temperament is a needed weapon in the fight against fear and despair. People are confused and bewildered; they need so desperately to believe that human life has possibilities beyond those which have been revealed in atomic bombs and bacteriological warfare. They need to recover from the shock of finding out once again that man can be bestial, that he can kill and steal and lie, and maim. Some light must be made to shine in the darkness. Some way must be found to get beyond our realization of the depths of depravity of which the human soul is capable. We have heard enough of war; perhaps it is time now to talk of peace, and love, and forgiveness; of cleaning up the ruins of the world, of rebuilding factories, homes and cathedrals. The liberal points to something real and vital when he insists that man, no matter how depraved he is must in some sense assume a mature responsibility for his own problems. Turning them all over to God is much too

⁷ AND KEEP YOUR POWDER DRY, pp. 206-7.

simple. For what we have done there is scarcely any excuse; and we stand in need of God's grace in this respect. But this is no reason for washing our hands of the matter. The need of God's mercy ought to lead us to a prayerful assumption of responsibility, and not to childish excuses.

The controversy between liberalism and neo-orthodoxy places us between Scylla and Charybdis. There are things to be learned from both sides of the issue; each points to valuable insights. But between sentimental illusions, on the one hand, and enervating pessimism on the other, there is little to choose. Liberalism, in its extreme form, leads easily to premature disillusionment, when a man discovers that his dreams do not come true; neo-orthodoxy, carried to its logical conclusions, leads to inertia and do-nothing-ism, on the grounds that it is useless to try. Our most pressing need in religious matters is to find a middle-ground.

The Pious Unimmersed

From Garrison's and DeGroot's History

Here in brief and impartial statements are interesting facts about this question. It appears that this question has been with the Disciples from the first. See page 389. "The Brush Run Church of 1809 had few immersed believers—and had a human creed." "Alexander Campbell, in his reply to the Lunenburg letter, insisted that the unimmersed were Christians and later demonstrated a consistent willingness to commune with them."

"In the August, 1945, issue of the *Millennial Harbinger*, Dr. Hook of Georgia reported six additions, one a Methodist Protestant, whom he did not immerse. Nothing seems to have been done about this recrudescence of the earlier practice of Barton W. Stone."

“Dr. L. L. Pinkerton in 1869 emerged as the first true ‘liberal’ among the reformers, arguing not only for the admission of the unimmersed but also against the prevailing doctrine of the inerrancy of the Bible.” P. 390.

“J. S. Lamar wrote in the *Christian Quarterly* for April, 1873, on, ‘The Basis of Christian Union,’ contending that actual fellowship and union would have to be ‘formed irrespective of our differences,’ because as a *consequent* of Christian union, agreement *may* be reached; *as its antecedent never.*” P. 390.

“W. T. Moore seems to have been the first to make definite church membership provisions for the unimmersed.” *Christian Quarterly* (New Series, 1897-1899) P. 391.

“J. A. Lord, later editor of the *Christian Standard*, argued before the Missouri Christian Lecture-ship of 1885 in favor of the program of W. T. Moore.” P. 392.

In 1948, the authors estimate “that about 500 churches practice open membership openly or quietly. In addition, a number of churches near colleges and universities (14 may be fairly accurate) receive the unimmersed as student members.” P. 440.

“Even among those ministers who do not practice open membership, there is a very large number of those who are restrained from it by considerations of expediency only, not by conviction.” P. 440.

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Persistent Loyalty

E. S. AMES

(For Campbell Institute. Night Session. Cincinnati.
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We face today the most confused world we have ever seen in the 53 years of the history of the Campbell Institute. Our own members have been influenced by the cross currents of liberalism, humanism, neo-orthodoxy, ecumenicity, and practical activities which tempt us to side-step all doctrinal issues.

The Disciples of Christ once had a "plea" which all of us knew by heart and proclaimed with confidence and zest. But our college and seminary graduates have become less certain of the old slogans, and are much more hesitant in declaring "the true faith" in union meetings and in the presence of other faiths. Even our advocacy of Christian union seems to become inconsistent when we try to present the familiar five-finger exercise of Walter Scott. The third finger, or whichever one it is that stands for baptism, seems to have suffered paralysis, and some have therefore concluded that the whole hand of Disciple doctrine has lost its punch.

I do not share this conclusion nor this tendency. Perhaps it is fitting on this centennial occasion to indicate some of the strong points of the Disciple position today in spite of many changes in biblical scholarship and in the religious climate of all protestant churches. Changes in biblical scholarship may be illustrated by improved translations, and by more adequate dating of the writings of both the Old and New Testaments. The changes in the climate of religious thought may be seen in the widespread

concern in all kinds of churches for cooperation and other experimental forms of union.

The first and most important point of Disciple teaching has always been the exaltation of Jesus Christ to the central object of faith. All churches make faith in him and love for him supreme as the first condition for sharing their fellowship. The Disciples have been unique in this, since they have insisted that no other belief or action is of equal importance. It has always been regarded as not required or allowed to demand of a candidate for Christian fellowship that he declare his thoughts or convictions on any creedal doctrines. The candidate might be free, and feel free, to declare his ideas about any of the familiar doctrines usually given in the well known creeds and confessions of faith, but it was not demanded.

The Disciples have always held that the new convert's faith in Christ, and understanding of him is necessarily limited and imperfect. He is a "babe in Christ" and must grow in appreciation and comprehension of the goodness and greatness of Christ. What the candidate shall believe about Christ is not so much a question of his humility and docility as it is of his capacity and instruction. The usual procedure of all churches of the traditional types, from the Roman Catholic through Protestantism, is to set up elaborate doctrines and definitions of the being and nature of Christ as the forms through which initial confessions of faith are to be made. Even where such formal confessions are not required it is expected that the substance of the faith will be expressed. Catechetical, and less scholastic methods intended for the same end as the catechism, are employed to shape in advance the character of the confession to be made.

The common practice of the Disciples from the beginning has been to receive persons on their profession of a heart-felt desire to become followers of Christ. In evangelistic meetings it has been common to receive the confession of very young children, often less than ten years of age. Many times it has been obvious that children of that age or younger were more influenced by the example of the children and by the emotional impulse created by the general excitement of a revival. It has been my observation that these small children have seldom been refused, or if some delay were effected in individual cases, it was thought the souls of these individuals were not in the least in jeopardy since they were already safe because of their innocence in their tender years. In other words, children and others were welcomed because of their love for Jesus Christ, and not because of the correctness of any theological opinion about Christ.

Much the same attitude has prevailed among Disciples concerning more mature converts. They have been accepted when they have been drawn to Christ by his love, by his sympathy for needy souls, by his outreaching compassion for all in distress, and by his friendly counsel and encouragement for all who cherished dreams of heroic ideals and unselfish service. The Disciples have never made the sense of sin a primary requisite for joining the company of Christ, though it has always been made clear that whoever, in the presence of Christ, felt himself to be a sinner, would be impelled to renounce his evil ways and consecrate himself most sincerely and wholeheartedly to the better things made manifest to him in Christ. The Disciples have never taught the doctrine of original sin, or of human depravity. They have held to the presence

of good in human nature, and to the possible development of more goodness in all of us. They have believed in the dignity and possibilities of human nature.

They have believed in the freedom of the will, or the freedom of personality. The call of Christ, "Come and follow me" is presented to all ages and conditions of men as if they could arise and follow him. There is no hint that they are unable to do so. There is no suggestion of a Calvinistic fate, or doctrine of election, paralyzing their first step. It is the challenge of an urgent and persuasive call to action. It is as elemental as withholding the hand from flame, or seizing food to eat. Every day says: "See, I have set before thee this day life and good, and death and evil . . . therefore choose life."

The Disciples have grown up, as a religious body, in circumstances which have led them to place great stress on this attitude of voluntary choice. It is part of their inheritance socially, politically, and religiously. On the frontier in pioneer days, they were schooled to enterprise, initiative, and independence. They believed that the Lord helps those who help themselves. In these and many other things they stood in striking contrast to the prevailing types of religion that were brought to America by other churches. They could not be good Calvinists. They were not docile conformists to any of the old rituals or ecclesiasticisms. Loyalty to Jesus Christ was the vital center and heart of their religion. And this loyalty was not shaped by any one of the current religious moulds. This sense of personal and moral freedom in their interpretation and practice of Christianity did not presuppose any humanly formed tradition, any more than did their political life, or the scale of their economic life. In

the older societies of Europe and Asia, occupations were largely decided for individuals by inheritance. Similarly marriage was predetermined within narrow ranges by birth and station.

The idea of progress. Another common-sense conviction of the Disciples—not yet “debauched by metaphysics” is that some progress is possible in the affairs men set their hearts on, including matters of religion. The farmer normally believes that seed will grow from good soil, and that it will bear fruit after its kind if properly cared for. Wholesome teachers lead children and youth into greater knowledge and wisdom. Salesmen are convinced that progress can be achieved in creating a demand for a useful article by clever and insistent advertising. Every magazine and newspaper is alive with invitations to you to improve your health, your comfort, your efficiency. Religious, ethical, cultural publications show ways and means of helping to make better human beings. The sciences and arts have made amazing headway in the last three centuries. These gains to be sure, are in specific lines, but a single invention, like the printing press, or the steam engine, affects beneficially large areas of life at once and for good.

It seems strange to be arguing these things before intelligent and practical persons, but there are intelligent and clever people in class rooms, theological seminaries, and pulpits, who have heard so much professedly learned talk about the futility and vanity and perversity of human nature that they have lost faith in progress and are confirmed pessimists.

Such persons often assume that the defender of progress holds that progress is automatic and inevitable and that it leads to perfection. Certainly progress is not automatic. It has to be planned,

worked for, and paid for in many ways. Read the lives of Marconi, Edison, Pasteur, or Madam Currie, to see what their success cost. You will read there also how tenuous and precarious the results seemed through long periods of search and experiment. Neither is perfection necessarily implied in any forward moving progress. Athletes do not compete to make perfect records. Their ambition is much more modest and simple than that. They are content "to break the record." Perfection is more likely to be a claim of salesmanship rather than of sober statement of fact. I have had great fun for many years with the manufacturer's label on the oil burner of a hot water heater. The label on that oil burner was, "Perfection number 62." The label implied an acknowledgment that the progress of the manufacturer had not reached perfection. It was only number 62, but it felt so good that he called it New Perfection.

Implicit in this problem of progress is another test question, and this the question whether human nature can be changed. The psychologist, the educator, the salesman, and the advertiser and promoter say it can be changed. "Change" is a trick word here. A tree, going through the natural stages of its cycles may be said to be moving from one to another stage of its being, but it keeps its nature as a tree. A man does not lose his human nature in becoming a Christian. He may lose some traits of character which have long embarrassed him, and so far he is changed, but he is likely still to pass for the same person, the same man, the same citizen. When the study of the psychology of religion became a subject of inquiry at the beginning of this century, much attention was given to the nature of conversion. Some held it to be a sudden change, while others saw it as gradual growth. The diffi-

culty in such a controversy is not so much with the facts as with the theories with which the facts are approached and assessed. The prevailing opinion in theological circles is that human nature cannot be changed except by an act of divine grace. In other words by a miracle. The Disciples, in contrast, have believed that the heart could be changed by reason and suasion. This does not mean that changes can be made equally easily in all beliefs or doctrines, or in morals and social habits.

In general, it may be said that certain systems of culture are more subject to change and progress than others. Religion is apt to be more rigid than politics, and styles of dress and manners are usually more flexible. Change in itself is not always desirable, but the willingness to consider what seem to be useful changes, and to experiment with them in practical ways is important. As man becomes more experienced at the level of literacy and of technology, he attaches more importance to experimentation. Civilization may be thought of as including the readiness to criticize prevailing ideas and methods of social behavior, and to undertake new ways which such reflection suggests. By such means it is thought possible to attach flexibility and adjustment to new conditions which seem conducive to growth and vital progress. In the religious world at the present time there are groups who consciously seek growth through wisely controlled change, and there are groups which as deliberately and sincerely resist all efforts at change.

This is the simple growth which the Disciples proclaim. The central fact is loyalty to Jesus Christ and his spirit. It assumes the freedom of human beings to follow him, and to adapt their attitudes and behavior to his way. It assumes the possibility

of progress through continuing discipleship in spite of human imperfections.

The fruits of this simple, common-sense religion have been among the religious marvels of the past century. It has gathered to itself vast numbers of searching hearts who welcomed its release from wornout, unintelligible theological systems into the freedom and peace of reasonable interpretations of the scriptures and of the religious life; who were inspired by feeling the opportunity and inspiration of working with Christ to draw men into his way, and who felt the thrill of vigorously making converts, building churches, establishing life-long friendships through their labors in extending through new ideas and methods a more satisfying and vital expression of the Christian religion. They believe that this undogmatic, creedless religion could bring new life to old churches, could vitalize the missionary cause of all peoples of the world, and could promote the cause of Christian union in the minds and hearts of all who entered into its spirit and participated in its practical works.

The times in which we live are auspiciously ripe for a new and widespread appreciation of this simple, yet profound interpretation of the religion of Jesus Christ. It seems to me particularly incumbent upon college men among Disciple ministers and laymen to make a new assessment of the resources and ideals of their religious position in relation to the conditions in which we live. It is amazing to witness the efforts of the traditional orthodox faiths endeavoring to satisfy the minds of modern men. How can the old orthodoxy or neo-orthodoxy hope to appeal to intelligent, educated Americans. Those orthodoxies are grounded in medieval conceptions of religion and philosophy. They spring from European backgrounds which were never really aware

of the philosophy of the Renaissance and the Enlightenment, that is, of 17th and 18th century thought.

For those who are seeking reliable guidance out of the confusions arising from the old dogmatic systems of Roman Catholicism, Protestantism, and modern purveyors of neo-orthodox paradoxes, I recommend the little book of Professor Whitehead, called *Science and the Modern World*, especially the ninth chapter on, Science and Philosophy. This book is on sale in all book stores and on news stands for 35 cents. It is a readable, critical, and illuminating discussion of philosophy and religion in the main streams of human thought through the centuries down to the present time. Here one of the greatest minds shows the fallacies of scientific materialism and the emergence of a vital religious faith for modern man.

For all the distraught, yet wistful souls of our time, I also recommend as a tonic for courage and faith the work and writings of Albert Schweitzer. Turning from assured success in the several fields where he had already won distinction in Europe, he followed the call of Christ and human needs and buried himself in equatorial Africa to be a physician among the suffering natives. For thirty-six years he has stuck to his little hospital at Lambarene under most forbidding circumstances. After days of severe and exhausting toil with his patients, he regularly turned to his studies of Civilization and other profound problems affecting mankind. Professional and business correspondence grew upon him to burdensome proportions, but he never shirked the exhausting load. The story of his staggering, self-imposed duties seems incredible. His visit to Colorado last July to give the address

on the 200th anniversary of Goethe's birth made Albert Schweitzer a living force and personality to hundreds of thousands of people who had scarcely heard of him before. From that visit great influences are radiating into every home, school, and church in this country from this unique, Christ-like missionary, so great and so humble.

Every Disciple minister should feel obligated by the stream of thought to which he is most indebted to make himself aware of the background of the ideas which are put before him in much current theological writing. It would, of course, be absurd to refuse all consideration to any idea simply because it comes from the far past, but it is equally absurd, and often more dangerous, to accept whatever comes in the name of some great name of the past. It should put us on guard against some names that are most frequently found influential in current religious literature. We Disciples are fairly secure against John Calvin who made his system 400 years ago, and against Martin Luther, also of the 16th century. Existentialism is a new name for a point of view which is claiming widespread attention among intellectuals today. This point of view is influenced by the Danish philosopher and literary light, Soren Kierkegaard, who lived from 1813 to 1855. Other names often cited are Martin Heidegger (1889-) and Edmund Husserl (1859-1938), the founder of Phenomenology. The chronological dates of these men are modern but their ideas are most strongly influenced by Aristotle, the Scholastics, Kant, and thinkers of that type. These thinkers cannot rightly be ignored but they are not likely to be so vital to Disciples in this twentieth century as would be Francis Bacon and his successors in English and American thought down to and including Alfred North Whitehead.

The Disciples are not and never have been primarily interested in metaphysics nor in theology which is only a poor relation of metaphysics. The Disciples have been most of all a biblical people. Therefore biblical history, with its varied imaginative literature has been a very vital concern which has often tempted them into misleading literalisms and legalisms. One of these conspicuous temptations has been to try to make the book of Revelations a literal prophecy of the coming ages and of the end of the world and the final judgment. Biblical history, the free flowing story of human aspirations, struggles and defeats in the endeavor to find fulfillment of hopes and alluring ideals. The one recurring figure hovering over Hebrew prophets and peoples has been that of a coming ruler, a mighty king, a prince of peace. Isaiah cries out!

Behold, a king shall reign in righteousness,
And princes shall rule in justice.

It was into this picture of a prince of peace that the personality and life of Jesus were fitted, not by metaphysical argument but rather by love and devotion. He won his place on the heights of moral and spiritual grandeur by acclamation and affection, rather than by intellectual analysis and calculated proofs of perfection. The greatness of Jesus was of the order of the power of the allegiance of the heart, and not of the order of mathematical magnitudes, or of logical demonstration. The greatness and grandeur of Jesus Christ can only be measured by the quality of love, not by the quantitative scales of geometrical size and force. The beauty of a rose cannot be impressed upon a spectator by any discussion, or dialectical argument, concerning its origin, or its habitat, or its age or its lineage. The beauty of the rose is grasped and understood only in the living experience of aesthetic love of beauty

and fragrance. The same is true of the beauty of the Rose of Sharon, and the beauty of a white and noble soul.

The fruitful use of the intellect is teleological or practical, not general or abstract. That is, it serves values or ends. These values or ends arise in the field of desire or will. Values are the ends sought by the will, and consist of the purposes, plans, hopes, and objects sought in the life process. They indicate the direction of action, of faith, of hope. It is the desire to find out the purposes of Christ and the means of realizing them that gives the drive to the Christian life, and sets the general problem for the thinking of a Christian. For the individual, the problem is how to be a better Christian. For society, or for the society called the church, the problem is to learn how to be more Christlike. Thus knowledge is a means, never an end in itself. Knowledge arises in the quest for grasping what should be done, and the best way to do what is needed to serve the ends desired. Knowledge is important in the Christian life, but it is not knowledge in itself or for itself. It is because so much of metaphysics and theology is concerned with abstract knowledge that it is impractical and useless for the religious life. This religious life is primarily a life of action directed by loving faith in Jesus Christ.

It is at this point that the Disciples of Christ have made their victorious plea. They have magnified devotion to Jesus Christ as the center and height of their preaching to those not professed Christians, and the basis of their appeal to those already Christians in profession, to work for the union of all Christian people in the one great cause of advancing the highest possible realization of this practical devotion to Christ throughout the world.

The Disciples have been seriously devoted to the quest for knowledge but it has been for knowledge of the scriptures and for knowledge of Jesus Christ and of his qualities of mind and heart. They have not concerned themselves with theology because they have thought other kinds of knowledge concerning the Christian life were more vital and appealing to enlightened, thoughtful people than theology is or possibly could be in this modern age of science and democracy. It seems to me that this loyalty to Jesus Christ, beyond all the dogmas and doctrines of the traditional theology, is the source of the great success and strength of the Disciples in the past century, and the promise of their continuing success and strength in the future.

The Convention

It was very appropriate for the Disciples to have this year's convention in Cincinnati where their first missionary organization was effected 100 years ago. From that beginning many types of societies have been developed in the century of cooperation. This fact is significant because the idea and practice of cooperation came slowly and against much serious opposition. It was thought by many to involve dangerous innovations, not provided for in the New Testament. And that was true. It would lead to some sort of ecclesiasticism. And that has happened. It would lead to the development of a degree of authoritarianism among a free, informal, and very democratic people, and that danger has appeared. But nevertheless organization has brought certain efficiency and power, whatever the cost. Every one agrees it was a *great* convention. It was great in numbers. It was great in cost (possibly a million dollars, counting the expenses of travel, hotels, rental

of halls, hats, taxis, booths, dinners, and amusements). Let us hope it was also great in ideas publicized, in good loyalties generated, and in the demonstration that the desire for Christian unity has grown more vital in a hundred years. It seems too bad that there was not an interpretation in the daily papers of the way in which the Disciples, in a hundred years, have passed beyond the doctrine and the spirit of the *Christian Standard* and the Cincinnati Bible Seminary! Now that so much organization has been achieved by the Disciples it seems unfortunate that there is not more attention given to informing news about this great religious movement. Probably the most conspicuous item in the news was the talk of union with the Baptists!

Perhaps the most important and promising feature of the convention was its emphasis on education. The pageant of the colleges, faculties, students, growth, and outlook for the future, gave impressive evidence of grounds for substantial and solid assurance of strength. The loyalty and enthusiasm of the alumni of the various schools in their reunions were prophetic of greater days to come.

One of the most stirring sights of the week was the recognition and consecration of new missionaries destined for foreign fields. Even more moving was the presentation and applause for the veterans of years of service in far countries of the world. New recruits are still coming in spite of all that the experienced men and women on mission fields have learned and told in these hundred years. An important fact about the new recruits is the more careful training they receive. Apparently they are better prepared than are students for the ministry at home. They must pass physical and psychological tests, and meet other aptitude requirements that show them qualified to perform the labors and en-

counter the problems that arise among strange languages, customs, religions and cultures. On the whole, the missionaries are more mature, broader minded, and more genuinely religious, than are their class mates who have spent their lives in religious work at home.

Among the more imponderable values of a great convention are the renewal of friendships and the exchange of experiences which life has brought. In one respect this convention was too great. It could not allow time and opportunity to see all those present with whom even a few words would have been so informing and rewarding. No wonder many have come to feel that it is better to sit in a booth by a thoroughfare through the exhibits and hale old friends for a heart warming chat. The time so spent is not wasted as the time may be when sitting in a regular seat in an auditorium where the amplifier is out of order or inadequate! Anyway, it was a great Convention after a hundred years!

A Haunting Memory

A Sermon for Armistice Day 1949

by IRVIN E. LUNGER

I was six years old at the time—almost six and a half! I knew there was a war going on. My brother was older and read the headlines of the *Williamsport Sun* to me each evening. We discussed in uneasy voices the lists of names—printed in bold face type under a caption ‘Casualties’—which appeared regularly. We saw our parents and our neighbors stop in to console the people down the street when the name of their son appeared in one of these lists.

I saved my pennies for the long line of pennies we would form each week on the sidewalk outside our school—pennies for war bonds. I had more than

one nightmare—from which I awoke in a cold sweat with terrifying memories of German soldiers chasing me. Yes, I was only six years old at the time—but a boy of six is older for his years when they are war years.

Then the siren sounded at the fire-house a few blocks away. Bells on churches and schools began to toll. An excited neighbor fired a shotgun from his attic window. A lady—three doors down the street—ran onto her front porch with an American flag wrapped about her, weeping with joy. The armistice had been signed!

A parade formed quickly. It moved—with blaring bands and waving flags—down Fourth Street. Without asking permission of anyone, I raced toward the noise of music and shouting. I watched the parade pass by and joined in the crowd that surged in its wake. Ahead of me, dangling crazily from a gallows on the tail-board of a wagon was an effigy of the Kaiser. Perched precariously upon a truck was a great box—upon which was scrawled, “The Kaiser’s bones.” People milled about—waving flags, singing, slapping each other on the back, laughing, weeping.

I was only six years old at the time—but I will never forget November 11th in 1918!

I remembered it vividly when, nineteen years later, I stood in the railroad car in which the armistice had been signed. The French countryside was quiet and peaceful. The First World War seemed remote.

Then Robert Southey’s poem, “The Battle of Blenheim,” crowded its way into my mind. And I recalled how old Kaspar told his two grandchildren of that famous battle. He gave a graphic account of the battle—with its horror and death. When he had finished, little Peter asked simply, “But what good came of it at last?” Old Kaspar thought a moment, then replied, “Why that I cannot tell but ’twas a famous victory.”

As I left that historic railroad car, my heart was heavy. For I had been in Germany, Austria, Italy and France then for nine months—and I felt the chill shadow of impending tragedy. Conversations and events were continually recalling memories of November 11, 1918—they had become haunting memories.

During the remaining months of my travels in France and England, I found myself confronted again and again with little Peter's question, "But what good came of it at last?" and I could find no other answer than that of old Kaspar, "Why that I cannot tell but 'twas a famous victory."

The armistice ended late in the summer of 1939—or had it ended earlier? At any rate, we knew in 1939 that the world was again at war. Millions of men were once again straining every nerve and sinew to win another famous victory.

Memories of the First World War became alive. Tragic events transpired and I had the haunting feeling that they had happened before. Dates, battles and names were new—but the heartache and tragedy were the same.

Then came the end of war again—in 1945. There was—thank God—no Armistice Day. There was a V-E Day and then, later, a V-J Day. It seemed to me that they were different. Perhaps it was just that I was older. Yet it seemed to me that there was a soberness in 1945 which had been lacking in 1918. It was as though the memory of November 11, 1918 laid a heavy hand upon our shoulders. Our service of thanksgiving and dedication in the Rockerfeller Memorial Chapel in 1945 was no wild demonstration of frenzied joy. It was a time of sober gratitude. We had no conviction that victory had brought us peace. We rejoiced in victory but our hearts were honestly troubled—by the haunting memory of past

failure and by the task which we knew lay ahead.

In 1945 we sensed that winning the war had been perhaps a less arduous task than the one which awaited us—that of establishing a just and enduring peace. Nothing is more unmistakable evidence of this awareness than the fact that we have made so little of the anniversaries of V-E Day and V-J Day in these four years since 1945. I suspect that, while everyone knows that November 11th is Armistice Day, few can remember today the exact date of either V-E Day or V-J Day.

Our unrestrained celebration and amazing optimism on November 11, 1918 are a haunting memory. We seem content—chastened by it—to hold up the designation of a day to signalize the victory in World War II until we feel more confident that the ultimate triumph has been secured in peace.

I am glad that we cannot forget Armistice Day. I am glad that it haunts us in moments of easy optimism or careless indifference. I am glad that the memory of November 11, 1918 keeps us from premature celebration in these crucial years since the end of the Second World War.

We are more realistic today in our endeavors for peace. We are more honest in our evaluation of movements and problems in the world. We are more patient in our peace-making. We know, all too well, that it could happen again—this tragedy of war.

I know that there is much to chasten us in moments when we are prone to optimism yet I feel that the world is much closer to peace today than it has been in the recent past. Because we were too ready to read the portents of hope after November 11, 1918, we are now all too cautious or lacking in faith and hope to read rightly the signs of these new times.

I would not minimize the dangers which lurk in

our world. There are powers which, unrestrained, could surely destroy our civilization. The atomic bomb now is theoretically capable of destruction 70 to 100 times greater than in 1945—a single modern bomb, scientists warn us now, could wipe out an area of 75 to 100 square miles. Certainly this is no time for easy optimism.

Peace treaties with Germany, Austria and Japan have not been concluded. Small wars continue to erupt. Civil strife impedes reconstruction. Tensions abound. And armament budgets sky-rocket. Furthermore, two-thirds of the world's peoples are inadequately nourished and one-half are improperly housed. Vast numbers of folk still wander from place to place—seeking a home, searching for families separated in the chaos of war.

All too many Chicagoans—to look closer home—while deeply concerned about justice in distant lands and while disturbed by the failure of certain nations to solve domestic problems short of violence are indifferent to perplexing problems of race and class which confront them and permit disgraceful acts of violence to occur in their midst.

Yes, there is much to warn us against undue optimism. However, there is basis for hope—and it is to be found, too, in the realities of our present world. No picture is complete without the inclusion of these signs of promise.

The nations are making progress in the struggle for peace. The discovery that Russia has the secret of atomic bomb production is certain to make for better understanding and more realistic dealing between the United States and the Soviet Union. When men respect each other's swords, they are certain to be more ready and reasonable in dealing with their problems.

The slow progress of the United Nations cannot be underestimated. Despite its many obvious weaknesses, it is providing a meeting place for the nations and the thorny problems of our time are being brought before it. While the successes may not be as dramatic as the failures, they are none-the-less real. In such a world as ours, it is not evil that men test and try each other—short of battle. Where else can this be done, with greater promise, than in the United Nations?

With the growing awareness of the interdependence of our world, there is emerging a new recognition that—one world or two—all men and nations are now joined in a common fate or a common destiny. This is reason for grim hope.

Finally, and most important, the temper of our times is changing. The note of "emptiness and bitterness, negation and exhaustion" is fading. The old gospel of despair, never too appealing, is steadily becoming less attractive. Cynicism and pessimism, so closely allied to defeatism, are gaining few new converts. There is a new atmosphere of hope. As Assembly President Romulo declared recently, "This session of the United Nations coincides with a turning-point in the post-war international relations." The mood today is affirmative—hopeful!

We need the faith—and it is increasing, not diminishing—that men, the makers of war, can be the makers and sustainers of a just and durable peace.

The memory of November 11, 1918—which has haunted us so long—need not be an enemy of our hope. In fact, the memory of past failures is man's greatest teacher. Some say man will never learn. Were this true, he would have long since destroyed himself and his civilization. Man has learned—and will continue to learn—from the failures which

haunt his spirit and will not permit it to rest until they have been rectified.

Men know today that peace is not automatic—any more than is progress. They know that there is no more warrant for “business as usual” in the decades of peace-making than there was in the time of war-waging. They know that, while they seem destined to live amidst uncertainty and turmoil, they can contribute mightily to the coming victory of peace if they will keep the faith with courage, with honesty and with patience.

We—as Christians and as Americans—may contribute to the coming victory of peace. To do so, we must resist the assumption that war is inevitable and declare our faith that peace is possible. We must do all we can to sharpen the sense of moral obligation and to sustain our people in the steadfast exercise of ever-growing responsibilities. We must strive ever to keep alive a sense of the inclusiveness of mankind, thereby guarding against the interests of race, class or nation which threaten to limit freedom or opportunity. We must declare our faith that the exercise of armed might can never determine the rightness of a cause. We must be resolute and intelligent in opposing all who, unwittingly or with evil intent, increase the tensions of our world by hysteria and hatred. Finally, we must strive earnestly and humbly to deserve the confidence of the peoples of the world in our endeavors at home and abroad.

Until we have dedicated ourselves—in good faith—to these things which make for peace within our community and our nation and our world, November 11, 1918 will remain a haunting memory. Indifference to these things on our part labels us betrayers of those who won this opportunity for us, traitors to man’s highest hopes.

We may feel that the atomic bomb is the greatest power on earth—a power too great for us to cope with. We would do well to remember the words of an American who visited Hiroshima and declared, “The greatest force on this earth . . . is the will to live and the will to hope.” Bound up with this is the faith that men can and will live beyond fear—in peace.

May November 11, 1918 haunt you—give you no peace—until you win release from its spell through faith and noble works!

People – Places — Events

“DISCIPLES’ GREATEST CRUSADER!”

By F. E. DAVISON

It was October 7 last and I was in Parkersburg, West Virginia. Having arrived late at a Crusade Luncheon I was just being seated and informed that my Crusade address would be called for in a few minutes. Then a message was brought me which left me completely stunned. It was this: “Your friend, Milo J. Smith, is being buried this afternoon.” Thoughts came thick and fast—“Why didn’t the message reach me sooner?” “Could I take a plane and reach Berkeley, California, in time for the memorial services?” “How can I carry on without my friend Milo?” but the immediate question was “Shall I tell the presiding officer that I am ill and cannot speak?”

During the flash of moments there came the decisive answer to my questions. The answer came through other questions—“Did the Disciples during the past fifty years ever have a Crusader like Milo Smith?” “Where could I be closer to his spirit than standing before a Disciple audience and urging them to rise to new heights of Christian stewardship

for Kingdom purposes?" I could hear him saying "Forget about my memorial services, Davy, carry on and give them both barrels."

I stand willing to defend my thesis that the Disciples never had a Crusader like Milo J. Smith. When I first knew him forty years ago he was a mighty Crusader for the temperance cause. "The brewers' big hosses" were never able to run over this orator, fighter, and strategist. It is significant that his last meeting was that of a temperance board where following a vigorous speech he had his fatal heart attack.

Milo was also a Crusader for evangelism. In 1910 during my beginning days he held a revival for me in a small village church. During the first three or four nights the audience had remained small and there had not been a too enthusiastic reception of Milo's biblical but philosophical sermons. About the fourth night Milo stopped in the middle of his sermon and told everyone to go on home. He drove every person out of the church. I was heart-broken for I knew my days were over as pastor of that church. After all were gone, Milo said "Now Davy keep your shirt on for we will have a house full tomorrow night." The next day the village was buzzing with rumors about the evangelist but the next night the house was full. Before the two weeks were over we had increased the church membership by one-third.

This mighty Crusader for Kingdom causes was himself the most generous soul I have ever known. He had few possessions but he and his good wife have given literally thousands of dollars to the church and church projects. This made him an invaluable aide in money raising campaigns. Many of us feel that Milo never received the recognition he deserved for his work among the Disciples. Per-

haps, a partial recognition came when he was elected vice-president of the San Francisco convention. This position he filled with credit to himself and his brotherhood.

Milo Smith was a Crusader for world peace and social justice. A book could be written about his work in that field. He was a Crusader for inter-racial goodwill. When I was with him for a week last July his major interest was a Negro church which he was then serving as pastor. I preached for him one night and saw in what affection he was held by the members of that good church. I am told that two officers of that church helped to carry his body to its final resting place.

This good man was misunderstood by many. In fact it was only the Inner Circle that really knew and appreciated his true worth. Outwardly he sometimes appeared harsh and dogmatic but some of us came to know that inwardly there was a heart as big as a barn door. Galen Lee Rose said at the memorial service "Milo was a non-conformist and by this time Heaven must know that it is dealing with a non-conformist." At this remark the family joined with the rest of the audience in a hearty laugh.

No proper appraisal of Milo Smith could be made without mention of his wonderful family. The four girls and two boys were all home with their families a year or so ago. They all went to church together and filled the family pew—in fact several pews. After church their picture was taken on the steps of University Christian Church. Their number was then 25 but it has increased since. After he sent me one of those pictures I wrote Milo that he looked as proud as a peacock but that most of us knew that the credit for this remarkable Christian family went to Mrs. Smith instead of him.

Milo knew world affairs and was able to argue with the best informed. He was a philosopher and although he held no degrees in that field he could hold his own in discussion with E. S. Ames or Reinhold Neibuhr. I suppose no one would have ever accused Milo of being a poet for he did not often use poetic language to get his ideas across. However, after he realized that the death stroke had hit him he apparently slipped into his study and wrote on the back of three envelopes his final message which to his friends is like blank verse from celestial regions. It reads:

"In a last hour what would a soul write if it had hands?

A word to wife and children, my friends of the Great Fellowship, the Church of the Living Christ

The things yet you would like to do—how great the number

It may be that can continue

Life is majestic and rewarding, when God keeps vigil with the soul.

Tomorrow is always bigger and better and Hope abides as the morning breaks Eternal bright and fair.

To all of you who have been in my heart —
"Carry On!"

Mr. John O. Pyle, a layman in the University Church, Chicago, has undertaken the third printing of the book, *Religion*, by Dr. Ames. He thinks it is a good answer to Orthodoxy, Neo-orthodoxy, Fundamentalism, Existentialism, Atheism, and Agnosticism. The book is reprinted from the plates used by Henry Holt and Company in the first edition. It may be obtained from Mr. Pyle, 8841 So. Leavitt st., Chicago, at the original price of \$3.

From J. R. Ewers

Babson Park, Florida

Mr. R. A. Thomas, Treasurer:

I have just read every word of the latest SCROLL. Seeing that you have raised the price to \$3, I hasten to send in that amount. I graduated from Chicago in 1905, joined the Institute at once, feeling it a great honor to be admitted, after my degree; and have always enjoyed the TONIC effect of the fellowship.

After 37 years in Pittsburgh, at the East End Christian Church, I came down to my home here. We have secured more land on Crooked Lake, Babson Park, and have enlarged our home. I have a most beautiful knotty-pine study, looking out over the lake to the Bok Singing Tower. Orange trees and flowering shrubs are all about us.

I have been asked to become pastor as of Jan. 1, of the Community church here, a small but choice group of people. Dr. Sam Higginbottom is one of our elders and we have a happy fellowship. This summer the buildings have been completely repaired, and future improvements are in mind. Also a number of people have joined us. The people are "sermon-tasters" and keep me at my very best.

Many of the "denominations," down this way, are rather narrow, but, I must say, they do business! We, also, have our social problems, the lines being tightly drawn. The "Railroad track" runs right down through our little parish! But people are kindly. Please know, then, that THE SCROLL helps tie me to your group. Here's check.

Oct. the 14, 1949.

Cordially,

J. R. Ewers

From Margaret Garrett Smythe

27 Hankow Road, Nanking, China

Oct. 11, 1949

Dear Friends:

I am afraid it has been several months since you have had any direct word from us. But now that a little mail is beginning to slip through the blockade, I want to try to get a brief letter off to you.

No doubt China has been much in the news during recent months. I hope you have had a fair account of the happenings here. It is now nearly a year since the time when it became evident that this part of the country would undergo a change in government. And each of us had to make our decision as to whether we were willing to stay and take our chances under the new regime. Most of the missionary community decided in favor of staying, and I have not heard anyone say he regretted that decision. We personally have been tremendously glad that we've had the opportunity of being here during the stirring events of the recent months.

The turnover of the city when it actually came on April 24th was relatively peaceful. We went to bed on Friday night with the old government in control. For several days we had been hearing the sound of heavy artillery from across the river, but there had been nothing that sounded very close. Before daylight on Saturday morning we could hear sounds of hurrying feet on the little road past our house and we knew something was breaking loose. At nine o'clock when I went to the hospital for my usual morning schedule, I found it impossible to cross the main street. The Nationalist army was in full retreat and there was a solid mass of humanity

moving southward. We had one day of lawlessness and looting which was ended on Sunday morning when the Peoples Army marched in and took over. Since then they have been in full control and, whatever one thinks of the Communist ideology, one must admit that their soldiers have won a great deal of respect here in Nanking by their simple living, good behavior and fair treatment of the common people.

We westerners have been very courteously treated. The only restriction is that we have not been allowed to go outside of the city wall, and the only hardship has been the cutting off of home mail by the nationalist blockade. We have been allowed to move about the city freely except for the first few days. We have never missed a Sunday at church or a day at school or hospital because of any restrictions imposed upon us. The hospital and University have been having some labor troubles and difficulties in reorganization, but these have been largely internal. The University opened this fall with 700 students which is about up to prewar standards. The Tuberculosis Center is carrying on under the new government with the same staff and they have just helped us complete X-ray examinations of all the new students. We found about 5% suffering from tuberculosis, which is lower than last year. We have spent the last several weeks since school opened trying to get these students settled in hospitals or on rest programs in their own homes. There are always a number of heart-breaking problems which seem impossible of solution. As yet our sanatorium facilities in China are pitifully inadequate.

Our own family is all well. Peggy went back to the States in January and is now a freshman at Hiram College. Joan is studying at home with us

here in Nanking this winter. We are trying to live more simply this year in keeping with the new regime, but no restrictions have been imposed from without. We do not know just what the future will bring but the immediate prospect for the Christian program in Nanking seems very hopeful. As one of our young Chinese Christians said, "We must find ways of outdoing the communists in good works!"

We hope you will begin writing us again now that a few letters are slipping through. Ordinary mail with a five cent stamp seems to be best. All you home folks have been much in our thought during these shut-in months and we have missed hearing from you.

Our very best personal wishes to each of you.
Margaret Smythe

News

These paragraphs will bear news for all readers, though not all the items are equally new to all. Some things here may seem old today but may become new tomorrow. Have you ever noticed how your estimate of people and events changes with time and circumstances? Your mind is somewhat like an opera glass. If you reverse it, the perspective changes. Things near and large become small and remote. This is one kind of relativity. Practice it and beware of it!

Basil Holt, in far-off Johannesburg, Transvaal, P. O. Box 97, publishes the South African Sentinel. Or you may address him through the UCMS, Indianapolis. In the issue of last July, he offers proof that David Lloyd George was a Disciple. There is also an interesting account of Virgil A. Sly's recent trip to South Africa.

Now look through the glass at John Dewey, who was ninety years old last month. He is undoubtedly America's greatest philosopher and still growing. At the Convention in Cincinnati his book, *Reconstruction in Philosophy* was recommended (though not from the main platform) as a book every good Disciple should read. This book helps to understand what the Disciples have been doing in the reconstruction of religion. It is too bad Albert Schweitzer does not know this book and also Dewey's, *A Common Faith*.

Hiram College is preparing for its Centennial celebration which began October 22 and will continue through June, 1950. James A. Garfield worked as a janitor while a student there. The Library has a room for memorabilia of Vachel Lindsay, our most famous Disciple poet. A history of Hiram has been written by Mary Bosworth Treudly of Wellesly College. She is a sister of Mrs. E. M. Bowman of Chicago.

Bishop Oxnam gave the third series of lectures on Christian Unity for the Disciples Divinity House, November 14 to 17. These are the Hoover Lectures for which the Disciples House has an endowment fund of \$50,000. As Dean Blakemore remarked in his introduction on the first night, it will be interesting to note the tone and direction of this lectureship in the coming years.

My friend, Henry C., whose elite address is Indian-Queen-On-The-Patomac, advised against putting in an electrically controlled thermostat. That was very surprising to me because Henry is scientific, and he is accustomed to the experimental method. He fears the electricity might go off and leave the house cold and dark. I remember forty years ago when electricity was put in my house, some of the old gas pipe fixtures were left in the

walls for fear we might have to return to gas if the electricity should fail! My conviction is that we must go forward with science even at the risk of sometimes being cold and dark. Then we have a better chance to be warm and to live in the light!

On October 23, at four o'clock, an unprecedented event occurred in the great Rockefeller Chapel. It was the first Choir Festival of all the choirs of Disciple Churches in the city. The place was full to the last seat. Never have so many Disciples sat together in one place in Chicago. There were 300 singers in the chancel. When they marched in, three abreast down the long aisle, wonder grew on the faces of all present. The musical selections were of a high order and were masterfully directed by Mr. Fred Mise, and the great organ was played by Mrs. Hazel Atherton Quinney who has given many recitals there. Selections were from Bach, Elgar, Mendelssohn, and others, including Handel's Hallelujah Chorus from the Messiah. Credit for initiating this very successful program goes to the City Secretary, J. J. Van Boskirk.

Safety first — a golf story by Kenneth B. Bowen, pastor of the Morgan Park Church: "It happened on The Summit Hills Golf Course near Covington, Kentucky. The foursome were: Warren Grafton, Ray C. Jarman, Wolcott Harsell, and Kenneth B. Bowen—all members of the Cloth. It was a blue Monday. We were on the teeing ground for the fourth hole. All had driven except Wolcott Harsell. As usual, he was the last man. In enthusiasm for the game he had no superiors, but his skill was far from that of Bobby Jones. For sheer wit he was the life of the party. On this occasion Walcott teed up very carefully. In due and ancient form he addressed the ball in great style. At last he swung with savage vengeance, but completely missed the ball and

dropped his club! While standing there looking at the ball in deep humility, a little insect crawled up on the 'white pill,' and Harsell said eloquently: 'Little bug, little bug, — for you that is the safest place in the universe'!"

Mr. W. I. Schmerhorn, the tallest and the wealthiest man in our Church has passed away, and was buried last week in Kinterhook, New York. He was a self-made man, if there is any such, and achieved the distinction of becoming a millionaire. He was 85, and he and his wife, almost the same age, had lived alone and in a modest way for persons in their circumstances. She loved to do the housework, but found time for much reading. She was wise and witty. They sustained the great loss of a young daughter, their only child, many years ago. After his wife's death, about a year ago, he has bravely borne his loneliness and increasing suffering. His stalwart soul seemed never to give up hope of recovery. He received his visitors, almost to the last, with the same clear mind and friendly interest always so characteristic of him. He was a devoted member of the Church for almost forty years and was a regular attendant and a faithful member of the finance and other committees. He made an imposing figure in the costume of the King at the Christmas Pageant, and enjoyed the spirit and comradeship of the dinners and parties with youthful zest, and, with appreciation of the important phase of religion which they expressed. He and his wife gave several thousand dollars for a Youth Chapel which is yet to be built for the Church. Both of them were very friendly souls and quietly helped many individuals and causes. They will be sorely missed but their long and faithful service will be long remembered and will bear good fruit through a long future.

Mrs. Mabel Waite Cress, a sister of Claire Waite, well known to members of the Institute, died November 17. Services were held in University Church and burial was in Cedar Rapids, Iowa, where the family lived before coming to Chicago. Mrs. Cress had been a very successful kindergarten teacher in the public schools until her retirement three years ago. She had a fine understanding of little children and won them to her and to the happy life of her school room, with her natural grace and charm. She had been a loyal and enthusiastic member of the Church for forty-three years, and especially of the Woman's Business and Professional Club. It was particularly sad to see her wasting away through the months of her illness, but her many friends will always think of her in the years when her spirit was so vivacious and irresistible.

C. E. Lemmon On High Religions

Reported by W. J. LHAMON

Dr. Lemmon of the First Christian Church has presented to his congregation a series of sermons on the general theme of "High Religion." He said in effect that there are good religions and evil ones.

In His sermons Jesus utterly discarded nine tenths of the Old Testament. Gone from his sermons and parables is the whole of the Old Testament sacramentalism. No longer the blood of rams and lambs, and doves and pigeons, and red cows and scape goats for the atonement of sins. When Jesus forgave he did so simply on the condition of repentance—and that is both logical and psychological. The teachings of Jesus hold a tremendous insurgence against a vast, mistaken, and even magical past.

\$3.00

Three Dollars Are Due

MANY APPRECIATIONS OF THE SCROLL have come into the office, 1156 East 57th st., Chicago. One says: "I subscribe to at least forty-five leading magazines, among them, *The Nation*, *Christian Century*, *Freethinker* now called *Common Sense*, *The Liberal*, *The Humanist*, and *Progressive World* and I enjoy none more than THE SBROLL. . . . Best wishes, and for an increasing number of leaders who are not afraid to think."

Others also send friendly notes and commendations with their checks for \$3, to which it became necessary to raise the price at the annual meeting last summer. All subscriptions become due July first, which is the beginning of the fiscal year. Every member of the Institute and every subscriber should cooperate by voluntary remittances to save labor and expense in the office. Last year we accumulated an ugly deficit by the end of the year, but we are out of the red now and can stay out if all our readers will "have a heart" and help promptly. Checks may be made out to THE SCROLL, and sent to 1156 East 57th st., Chicago.

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The Church Office

By ORVIS F. JORDAN

Once the preacher lived in a study; now it is an office. The change is ominous. However, for some men an office will save enough time that he may have a study also.

Well do I remember nearly fifty years ago seeing the picture of Dr. H. O. Breeden, of Des Moines, in a magazine. He had an office! He ran his church like a business man runs his business! The reaction in the ranks of the clergy was decidedly unfavorable. But since then a lot of ministers have developed an office. For this there is no pattern. It would hardly do any good for a department of practical theology in a divinity school to set up some kind of ideal office that a minister must have or he is no good minister. An office must grow around a set of parish activities. I have had four parishes, one in a village, another in a factory city, still another in a university town and the last in a metropolitan suburb. The same office would not do for all of them. But perhaps the same equipment might.

The other day I heard Dr. Morrison say sadly that he had never learned to run a typewriter. His voluminous writings were done with a lead pencil. He has gotten more done than most men do, but he has worked too hard to do it. I might almost believe that a man should show a divinity dean that he is proficient on a typewriter before he is admitted. It will save the student a lot of work and save even more time for the man who has to read his essays.

Church offices have notoriously bad typewriting machines. They are often the junk that nobody

else wants. In a fifty year ministry I got my first brand new machine two years ago. That also has been a waste of time.

Most ministers now days discover early how important the mail is as a publicity medium. The hektograph is soon discarded as a messy and inadequate duplicating device. Perhaps the cheapest mimeograph is then secured. A cheap machine using cheap mimeograph sheets often turns out jobs hardly legible. The customer labors through the letter if he is a lot interested, but more often he does not. It is love's labor lost. The best is not good enough. The church office which sends out better duplicated letters than the business men send out elevates the social standing of the church.

However, the most important thing about a church office is its records. The young fellow with a church of a hundred members can carry nearly everything in his memory. Once I could have called off the street addresses of all my members. But to what purpose? The memory should never be cluttered up with the less essential.

My record system grew this way: I first began carrying file cards when I called on new people. After I left the house, and when I was in the car, I wrote down the most important information that I had secured. This made me more careful to lead conversations around to the essentials. The card soon showed the age of the children, the occupation of the father, the churches the family had been in and the skills that they possessed. It indicated the progress I had made in securing new members. Back to these cards we have gone for a lot of things. Do we want to enlarge the choir? The card file tells us where to go. Do we want to improve the Sunday school, here are the people who have once been teachers, or still are. Do we want new members?

Sometimes with the card file before me, I have gotten a good class together with the telephone.

In my office is a route list. I do not very often canvass right down the street for my rule is never to ring a door bell unless I have an important reason to disturb the people within. I long ago quit making calls just "to fix up my fences."

However, my finance committee wants just such a file, and right now in our buiding drive it is the heart of the business. Sometimes I use it to organize an afternoon's work the best, locating near-by families through the file.

We card index four thousand individuals. The cradle roll superintendent has an index of over a hundred babies and little children. The mother of the baby gets a list of the books in the public library that might make her a better mother. The baby gets a greeting on each birthday and in the same envelope the mother gets information as to the stage of mental development to be expected of the child at a certain age. How I wish we were organized to render this service to every department of our church school. We know the school grade of every child, six hundred of them. From the files it is easy to make a mailing list of children twelve to fourteen when we organize the pastor's class each spring to prepare children for church membership. Though over half of our Sunday school children are from families that have no members with us, we now secure about ninety per cent of our children as members while they still attend Sunday school.

For a long time Sunday schools have had class books that recorded the attendance of children and then we have done nothing with these records. An inadequate teacher loses a whole class, and then we wake up too late. A child is sick all winter, and no one from the church ever calls. A child that

does not adjust is lost. Many schools enroll a hundred new pupils every year, and are the same size at the end of the year. The front door is wide open, but so is the back door.

There are card indexes for special problems. One for the aged makes us aware of shut-ins and strangers who have come to live with their children. In this list are people that are alone, and about to run out of money. Nowhere in Protestantism is there an adequate facing of the problem of the aged. But we are going to try.

There is an index for college students. These hear from us, and show up at church when they come home. They come around for vocational counselling or other kinds of advice. We get them together Christmas week for a breakfast and recreation.

The counselling requires more than a card. My doctor uses a card, and can tell me what my blood pressure was ten years ago. He would need a file, if he went all over me. In my file is the story of five delinquent youths that have fallen afoul of the law this month. Here is the story of a dissatisfied wife who came around last week to get my approval for a contemplated divorce. The file tells what dissuaded her. All of these were in church this morning with a new look in their eyes. I have a file with so much dynamite in it that it is kept at home.

In a big cabinet are a lot of files on special problems. If a problem is too big for me—that happens a lot—I write a half dozen ministers to ask what they do about this. When the replies come in, as they usually do, I do not need to plow a field that is already plowed. I write experts in schools and colleges for ideas on my problems. They have been good to me.

When I went into the ministry, J. H. Gilliland at Bloomington, Ill., was a great success without an office and without any parish calls. One has to be J. H. Gilliland to run a church from a pulpit. I know I could never do it. My office grew like Topsy, and just the other day I asked a business man to overhaul it.

Left to the last is the most important aid in a church office, and that is a secretary. Long before there was any money in the budget, I used to ask the Women's Circle for volunteers who would help a day a week. Women liked to do this, as they retained skills they did not want to lose. I told the Circle that such a woman was worth a lot more to her church than she would be making aprons for the bazaar. A half dozen new members to a church is worth far more even to the budget than any bazaar.

My secretary keeps me from forgetting appointments and reminds me of duties that I only half discerned. I refer to her some of my policies to get a common sense lay reaction to them. She keeps me from making the worst mistakes. That is the reason I have been able to stay a long time with one church.

From Willis A. Parker

209 Chestnut Street, Asheville, N. C.

While reading the article by Reuben Butchart in the October issue of our small magazine it occurred to me that I, for one, should know something worth saying of the religious backgrounds of Josiah Royce. I was his pupil for the period of 1909-12, and except for one semester, had one of his courses. He was ill and absent from the University from Janu-

ary till June of 1912. I wrote my thesis for him, mostly during the period of his convalescence.

Professor Royce was not an effusive person, but was agreeable, kindly, humorous, tolerant and encouraging toward pupils disposed to question him and his never-easily-comprehended positions; and to the fact that I never wholly accepted his Absolute Idealism, I probably owed his choice of me as one of his small circle of assistants. He labored to be understood. But never, to persuade another to his own position.

Soon after my arrival at Harvard in the fall of 1909 he spoke to me of a letter he had received from his former pupil, Professor J. E. Boodin of the University of Kansas, who had encouraged me to go to Cambridge. He knew I had been a minister; and when I told him I was soon to take leadership of one of our small churches in Boston he brightened and said we would get on well together, because he had been brought up in a home of Disciples. He repeated with a bashful smile several of the familiar clichés of our early ministers, "A church unique in not being unique," "distinct in not being distinctive" and others I do not recall. He gave me one counsel, which was "not to underestimate the strains and exactions of the task I was assuming" in competition with keen minds ten years younger than my own. I found it necessary to give all my energy to my studies during the third year; for because of his absence I did most of the work upon my thesis without his counsel. I learned during that first interview that Professor Royce's parents had been devout and active in a near-by rural church, accustomed to entertaining the itinerant ministers upon whom they were chiefly dependent for their church leadership. He told me his love of logic originated in the home discussions with these ministers,

an experience as familiar to me as to him. I cannot say anything of his participation in the worship of any church. He did not attend the daily chapel services on the Harvard campus, except upon occasions when the preacher was his guest. In my time Harvard students made most of their devotions in private; paid singers and faculty members comprised most of the daily congregations.

Royce was religious or not, according to definition. Like Spinoza. The true concept of Reality was God, or Ultimate Being; the triumph of Good over Evil, which were the two essentials (and contrast-effects) of moral experience. He would have agreed with his younger colleague, Santayana in calling religion "the head and front of everything." But for different reasons.

But like Santayana he veiled his meaning with an arabesque of confusions that would have perplexed his parents as it often did his pupils. While I toiled over my thesis upon a subject he proposed, after my rejection of three subjects he tentatively suggested, he was writing his own masterful treatises on two of the three I had declined. The two were "The Incarnation" and "The Atonement"; and for Royce they comprise the heart of "The Problem of Christianity." When I demurred at both, because of their lack of appeal, he suggested, of all things, "The Christ-Myth." Apparently he was probing for the outer depths of my skepticism. Again I was silent, because to me the Historic Christ had never been a problem.

Like many others who are permitted such exalted and exciting moments among great men and great issues, I was too anxious and fearful and aware of my limitations, to make memorable and definite and clear, what my mentor strove so patiently and reverently to open up for me. In his

small study in Emerson Hall he stood silent, while I gathered courage to propose a metaphysical problem I had had the temerity to press upon him during and after his lectures. It was Pluralism. I recall with what eagerness he welcomed the idea, and with what patience he cut it down to proportions that one man and one lifetime could contain. Was I thinking of atoms or of persons of Democritus or Leibniz? of the conflict between Morality and Monism, which for nearly three years had intruded into our every class-room discussion or Kirkland Avenue walk?

When I proposed "Pluralism from Leibniz to James" he replied, "Why not confine yourself to James? then added "and include Irrationalism with Pluralism." So it was settled, and I found he had his wish; I was over my head in Mysticism, Morality, and every aspect of religion. So it happened that I wrote the longest and the poorest thesis ever accepted up to that time at Harvard, for the doctorate. Cushman of Tufts college challenged me on both counts; later he admitted I was right as to length, but claimed the honor as to the other dimension! Upon reading his, as he did mine, we agreed to share that honor between us. Professor James had died in 1910 nearly two years before.

Avoiding the critiques of such minds as Boutroux, Bertrand Russell, and Harvard's own Ralph Barton Perry, my efforts were monumental as to both valor and incompetence.

When later I saw Professor Royce and told him I felt many of my criticisms of James were pointless, he smiled and said he had admitted the same to be true of his own thesis written for Professor Lotze on Kant. It was like him to be gracious, and understanding. He did what he could to have me feel like a philosopher.

I have small space to help Mr. Butchart with his question of what Royce owed, if anything to his Disciple heritage. He surely did not stress the Christological element as do the Disciples. He wrote in the Preface to "The Problem of Christianity" what amounts to the acceptance of the Pauline conception, which I associate with Harnack, with doubt as to whether I can trust my memory of the issue in all respects. In the "Sources of Religious Insight" he makes what I regard as the most decisive statement of his distrust toward the New Testament sources of our knowledge of Christ.

On the other hand, Royce's doctrine of the Church as a metaphysical and moral unit of Loyal Spirits, whose Cause he conceives as a unity of causes, each lesser fulfilled in a larger unity, appears to have been suggested by what in that earlier time of our religious history was often the theme of our ministers.

Professor Royce was fond of Biblical figures of speech, especially those that portended a triumphant outcome for the struggles of mankind toward a just social order.

The best statement of that aspect of his thought is perhaps found in his last essay, "The Hope of the Great Community." To my knowledge he delivered it twice, to convocations of philosophers. Therein, he bared his heart to the threat of world war I to the truth of his Ethics — whereof he had often employed the social and political orders of Germany and Japan as illustrations. Loyalty, he had made his concept of excellence, defining it in two ways, or in two degrees of its fulfillment, as devotion to a cause among causes, whose several rivalries are resolved by the insight that reconciles them in a common and higher concord. The glow of his emotion awakened in me the memories of meet-

ings and sermons followed by the sound of multitudes singing "Shall we gather at the river," or the Te Deum Laudamus, intoned by a concealed choir.

It seems proper here to say that Royce was no other-worldly philosopher but a man of social passion. He equated his philosophy with the actual triumph of earthly causes. Unlike Spinoza he did not think of escape by the logical subterfuge of invoking a conceptual ladder to sub specie aeternitatis.

I make my profound acknowledgement to Mr. Butchart for his paper, revealing what I failed to learn of the background of my incomparable master in metaphysical teaching. While so doing, I am reminded, what a study in backgrounds is afforded by the contrasting origins of all four of those men of genius, Palmer, Santayana and Royce, who for three decades, "were of one accord in one place" for a reason of such spiritual significance. Palmer, seventh generation from original puritan ancestors, Peabodys, Palmers, and other Mayflower families, whose land titles came directly from the Indians; James, firstborn of that half-rationalist and half-mystical father, the elder Henry James, and Irish Mary Walsh, with a quaint but soon-to-be eminent Yankee R. E. Emerson for a sort of god-father; Royce, named Josiah the III, with pietism and rationalism united in a ruggedly individualistic struggle for existence in a rural frontier; and Santayana, whose Spanish-Scotch-American inheritance is such a web of tangled tendencies that only so able and patient a mind as his own can bring meaning out of it.

All three of his colleagues acknowledge Royce as a kind of Nestor and Master. Santayana, the only

survivor, has paid him two tributes worthy to be noted. One is in *Persons and Places*. The other, an extended essay, is in "Character and Opinion." In the latter is stated with incomparable art, the way one truly great mind views another he does not wholly understand. Lesser minds will be admonished by such a chaste example, that sometimes it may be better to admire or wonder than to comprehend.

The faults of Royce's philosophy have nowhere else been so clearly seen nor so mildly stated.

I find in their analysis no diminution of the stature of the man described. Rather, his height increases as I in my heart admire one so much greater than his philosophy itself, by whom, more than any other I learned that for me, at least, my own philosophy may sustain me as truly as one more adequate may bear a weightier load. I cannot doubt that he who taught it to me was religious. Nor that he was indebted for his greatness to those social inspirations he remembered and identified with his home and kindred.

Gadgets, God,—And . . . THE DEVIL

BENJAMIN F. BURNS, *Waukegan, Ill.*

(*In response to a query by the Editor of THE SCROLL*)

Gadgets have religious value! A wise preacher-philosopher from Ohio, Paul Hunter Beckelhymer, indicated as much in a recent statement: "How quickly the wheels of the Kingdom of God would grind to a stop if it were not for A. B. Dick." His observation is supported by a young Jewish educator who reported that the home deep freeze unit is keeping many Jews closer than ever before to their traditional religious observances. Formerly in communities where the small number of Jewish families

made obtaining and keeping Kosher foods impracticable, many Jews neglected the faith. Now the preservation of food and faith is made easier by home deep freeze units.

My own experience in daily work and relaxation supports these sages and I say, "Gadgets have religious value! Gadgets are for God." When my typewriter is spelling out in legible, impressive-looking characters my own meditations so that others may read them I say, "Gadgets are good." When the A. B. Dick 90 is quickly multiplying a sermon so that it may be read in every home of the church, "Gadgets are wonderful." When my Dodge '42 is saving my feet and tripling my calls to hospital room and home sick bed, "There is religious value in gadgets." And space (and the Editor) would fail me if I told of radio and television; of telephone and wire recorder; of pop-up toaster and automatic coffee maker; of Electroliner and DC-6.

Certainly gadgets are for God; they have religious value. These bring transformations for the better in man's life and remake his society. These creations of man's imagination, reasoning power, and mechanical aptitude moulded by science set man free from unnecessary labors. They endow him with time and energy for religious thought and the service of God and man. Gadgets extend his eyes to see blue hills, green streams, snow-capped mountain majesties; sensitize his ears to hear the heartbeats of God's children beyond the seas and over the boundary lines; extend his hands that they may heal the sick afar off, build new homes for the homeless wayfarer, harvest the crops for the hungry. Certainly gadgets have religious value; they are for God.

"What you really mean, Burns, is that gadgets are for the devil. Gadgets have not religious but

demonic value. They are worshipped. They become God-replacements. They destroy human beings. Remember how that typewriter refused to operate and you spoke in tongues not of good men or of angels. Recall how both you and Beckelhymer almost joined that unnumbered army of the Devil's household who have been converted through the ingenuity of the Devil's chief of resident inventors, A. B. Dick. As for Jewish faith, could anyone but the Devil himself devise so perfect a resting place for it—a deep freeze unit? The Dodge on zero mornings, the radio and television starving out church meetings, the telephone in the middle of meals. . . . The devil knows a good thing when he sees it. Gadgets have demonic value; they are for the Devil.”

Let's see now, where was I before that interruption? Oh, yes, gadgets have religious value. Their mechanical faults and structural defects are but temptations of the persistence and spirit of man. Certainly temptation is of God to develop strong character.

“What you really mean, Burns, is that temptation develops CHARACTERS. All right. Look a little deeper and see that gadgets promote demonic well-being. Are not the mimeograph and the telephone and the radio and the wire recorder coming between you and your friends in the church? Don't they provide an easy out from personal visitation and friendly calls for you and others? Are you not building up a dependence on them? Aren't you getting proud of that Dodge '42 now that it has run without repair for 3 months, and isn't it making you lazy and taking your health? Radio and television: setting men free or making them slaves and giving them “televisionitis” and producing a generation of distorted Milton Berles or neurotic, anxious, jackpot-hoppers? Electronic gadgets are carrying atoms and

biological warfare. Convinced? Well listen to the great prophets of theology in your own tradition—the Protestant faith! Science and reason are the parents of most of our gadgets but if you have read any ‘respectable’ theologian of today you would know that these two are no longer esteemed. They are now cast out of any religious discussion. Gadgets are for the Devil; they have demonic value.”

As I was about to say, gadgets have religious value-potential. When they are directed by Christian commitment to set men free from unnecessary toil, to sensitize and increase man’s understanding of his universe and his fellow man, to implement and extend his outreach of love—gadgets are for God. They have religious value-potential!

“We are now agreed. The word ‘potential’ is highly regarded among us. It is our favorite gadget of the Devil himself. He says it makes things much easier for him. But one request, Burns, make sure that your article gets printed. You see printing is perhaps the very, very topmost gadget we have. Highly organized. Has its own archdemon—the Printer’s Devil.”

People – Places – Events

By F. E. DAVISON, South Bend, Ind.

The picture before me must be our Notre Dame National Champions but the heading says “Past Presidents At Centennial Convention.” What a group of champions they really are! Since the waterboy has now been made a part of the team I look upon them with even greater admiration. My radio is on. What is that I hear?

“This is the game of the century being played this afternoon by the Disciple Presidents vs. the W. F. D’s (The world, the Flesh and The Devil). What a team and what a world. Get ready while I give

you the starting line-ups of the two teams. Word has reached me that the W.F.D's are playing undercover and I am not allowed to give you names of their players. However 'The Presidents' are out in the open. During this first quarter world-famous Edgar Jones will handle the hall at center—there he is in a brand new suit. At ends will be that great pair known as Rafe and Abe. Steve Fisher and Andy Harmon will play the tackle positions. Those noted guards (true guardians of the faith) known as Jake Goldner and L. D. Anderson will be in the starting lineup. Homer Carpenter and his long time friend E. S. Jouett will alternate at quarter calling the signals. Of course thorough-bred Alonzo Fortune will be at full-back and on either side of him those plunging half-backs Bill Rothenberger and Nat Wells.

“Coach Graham Frank is giving final instructions to his team. The W.F.D.'s will kick off. There goes the referee's whistle and the game is on. It's a high kick and the ball goes to Rothenberger on 'The President's' 10 yard line. He takes the ball and is on his way up the field. That shifty boy dodges three tacklers but is brought down on his own thirty yard line. Carpenter is calling signals. There goes a quick line up—a shift. The ball goes to Fortune and Andy Harmon opens up a hole for him so he makes eight yards in an off tackle play. This time an end run is being attempted by Nat Wells but Rafe Miller fails to get his man and Nat is thrown for a loss of three yards. Now Carpenter is dropping back to make a pass—it's a long, long pass to Abe Cory. It looks like it is good. No just as Abe was ready to catch it 'Greed' knocked the ball out of his hand. The pass is no good. The Presidents will have to kick now and Coach Frank is sending in Fred Kershner known to

many as 'Golden-Toed Freddie.' There goes the kick and what a boot it is—almost to the opposing goal line. The player catches the ball—it looks like "Indifference." He starts back up the field but fleet-footed Rafe Miller is down there and with a flying tackle he brings him down the 20 yard line."

Here my radio went bad and I couldn't get a word until sometime later I heard the announcer say "We are about ready to start the third quarter of this game. That first half was a honey. It looked like a draw when in the last two minutes Roger Nooe who was playing end took a pass from Jouett and ran thirty yards for a touchdown. 'Golden-Toed' Freddie kicked the goal making the score 7 to 0 in favor of The Presidents.

"Coach Frank is sending in an entire new back-field—Bill Shullenberger at quarter, Harry McCormisk at full-back, "Hefty" Lemmon and "Speedy" Sadler at the half back positions."

Again the radio went bad and the next time I heard the score it was still 7 to 0 but The Presidents were marching down the field. Then I heard the announcer say, "The W.F.D.'s are sending in a new player—he must be seven feet tall and he looks like he might weigh a ton. My spotter tells me his name is "Mars." The W.F.D.'s have the ball. Signals are being called. The ball is handed to Mars. That big boy waded right thru the line. Shullenberger gets in his way but he steps right over Bill. Lemmon throws his two hundred pounds at him but Mars leaves Lemmon gasping for breath. On he goes. McCormisk tries to get to him but fails. 'Speedy' Sadler is after him but all to no avail. Mars crosses the goal line. Now he is kicking the goal and the score is again tied at 7 to 7."

What wouldn't I give for a new radio! Now I guess I have it working again. The announcer is say-

ing "There is but two minutes to play. The score is now 13 to 7 in favor of W.F.D.'s. The Presidents have sent 'Shorty' Adams in to play quarter-back and 'Lanky' Snodgrass has replaced Cory at end. Adams is calling signals—and Shorty is back for a pass. He spots Snodgrass who reaches high to get the ball on his own 35 yard line and those long legs are going places. The safety man may get him. No, Lanky has straight-armed him. Snodgrass is in the open but 'Materialism' and 'Secularism' are hot on his heels. He crosses the 30 yard line, the twenty, the ten, the five—but he is tackled. It looks like he may have fallen across the goal line. Yes, the referee signals a touch-down. But it looks like Snodgrass has been injured on the play. Captain Adams signals for Doctor Cook and the waterboy. Now 'Lanky' is up. He was just out of breath from that 65 yard run. There is no need for the waterboy or the doctor. The Presidents kick the goal. There is the gun. The game is over and The Presidents win 14 to 13. Three cheers for the Presidents."

Why did I go to sleep reading a great paper like the Christian Evangelist? I promise you "Lin" I will never do it again.

Campbell and Empirical Religion

MORRIS EAMES, *University of Missouri*
(Concluding pages of paper at Campbell Institute,
July, 1949)

Campbell's ethic was based upon his view of human nature which thought of man as possessing a body, a soul, and a spirit. Because of his origin, his nature, his relations, his obligations, and his destiny, which are all involved in the moral process, man seeks the greatest happiness for himself and for society. Campbell presupposed freedom of the will and the doctrine of responsibility as being necessary for the

moral line. The object of goodness in his philosophy is not momentary happiness, but prolonged human happiness. It is always increasing and never stationary; it is always multiform, but not uniform. The individual's happiness must be in harmony with the happiness of all other people, that is, an individual's happiness must not be built upon the misuse of personality for selfish ends. The degrees of utility in moral principles places the physical on the lowest, the intellectual on the comparative and the moral on the highest levels men can aspire to in their affections.

This brief and inadequate treatment of the leading ideas of Campbell's philosophy is admitted. I have intended only to sketch his ideas on Hume's scepticism, the four powers of acquiring knowledge such as instinct, sense-perception, reason, and faith; the role of the human intellect and the human will; the operations of the inductive method, the view of semantics as accepted from Bacon; how this theory of knowledge is wedded to revealed religion; some of the main metaphysical ideas he assumed and how this theory of knowledge and ideas of revealed religion are coupled with an utilitarian ethic.

I would like now to point out what I think some of the implications of this system are:

1) This view takes too naively the certainty of sense-data, for sense-data themselves must be checked and their conditions rationally justified.

2) It does not do justice to the mental operations of man in ascertaining truth, and it makes the most certain truth the immediate sense-data of which any man is aware. Thus, it narrows the meaning of the term "idea" to the point that ideas are really non-operative in human conduct.

3) It makes truth "correspondence with fact," but it does not make room for any consistency in our

empirical knowledge. Consistency on this view can only be contained in deduction.

4) It contains the sciences within a very narrow orbit and limits their growth. Locke's theory and Campbell's theory too would never give us scientific knowledge of the predictive sort—for it is nominalism without any place for universal propositions.

5) The logical implications of this nominalism leads to an individualism which sets up rights without duties in the strictly logical sense.

6) It gives a very vague and confused notion of the self, which appears to be assumed without much critical acumen. The individual is a self-inclosed entity, and thus, all the problems of man's sociality which the utilitarians faced are evident here.

7) It stagnates the religious experience of man and really confines such experience in the discovery of the experience of those of Bible times.

8) It makes for legalism and literalism of the greatest possible sort by limiting the religious culture of people to the faith and practice of Bible times.

9) It limits the operations of God, that is, of his creative life, and it is hard to see in just what respect there is a living God, and it puts Campbell closer to the deists than he thinks, a minimal sort of supernaturalism.

10) It leads to ridiculous views about the origin and nature of other religions, of the origin of language and of the treatment of miracles.

11) It unites legalism with a utilitarian ethic, either of which does not do justice to the moral life of man, for both of these taken singly or together limits the free play of intelligence in the discovery of the good.

12) It negates the whole cultural continuity and struggle of the church from the close of the book of revelation to the present.

What is the logical outcome of empiricism for religion? I do not mean for this to be a loaded question, for surely, if we are trying only to limit empiricism today, those who want to take the side of revealed religion and develop what they may call a true Campbell faith are free to do so. The neo-supernaturalists might have a field day here. But my purpose is to discover what experience as understood, analyzed, and criticized today presents us in the way of a religion, and I frankly admit my interest in empiricism.

Today we have empiricists who give narrow and broad interpretations to experience. The narrower types have stripped off any sub-stratum, any supernatural operations, any transcendental self, and have interpreted natural law in terms of probability. On this view, description and analysis is the sole function of philosophy. Religion and value theory are reduced to a feeling state or emotion, but most of the time this school, designated by the term positivism, does not even take up the subject of religion and value theory at all. Some of these men emphasize the nature of words even to the neglect of the nature of things and the nature of thought.

A fuller critique of experience involves the nature of things, the nature of words and the nature of thought. In this interpretation the relation of our scientific beliefs to our beliefs about value becomes the primary problem of contemporary academic and practical life. The broader interpretation does not lodge value in the self nor does it think of value stored away in a Platonic heaven. Experience cannot be reduced to a matter-stuff or a mind-stuff but involves a continuity of body, words and mental operations.

Above all things it seems that religion deals with value, and value is lodged in experience in the broad

sense of that word. Equating empiricism with experience, and not limiting it to the narrow portion of sense-data as did Locke and Campbell, I believe that an adequate description and explanation of experience today, as far as religion is concerned must take account of:

1) a scientific description of life and of the world as expressed in such fields as psychology, physics, chemistry, anthropology and sociology; 2) a view of God growing out of this the empirical approach; 3) an ethic based upon a scientific view of man and his social life; 4) organized ideals that grow out of purposive behavior of individuals and group life; and 5) dispositions to respond or attitudes which accompany selection-rejection behavior.

With these former contentions in view let me state that I believe that empiricism in the broad sense discovers a quality in experience which we may call religious; a God that is not subjective, but subjectively-objective, that is, imbedded in the experience of man; a God that is Value, and a Value that is stable yet changing. I believe that the moral values imbedded in experience can be scrutinized by the same methods that apply to other "facts" of experience. I do not wish to spin out a whole philosophical view here, but merely to point out that empiricism need not negate religion or relegate it to the realm of emotion or designate it as a realm of intersubjectively held ideals.

Alexander Campbell had his place in his age in the search for the good life, the meaning of religion, and the nature of human knowledge. But I am quite certain of the fact that if we try to return to Campbell, as we have to the Biblical church, that we shall suffer grave consequences. Our direction lies, I believe, in re-thinking and re-evaluating empiricism and its outcome for religion.

"American Transcendentalism"

RICHARD L. JAMES, *Dallas, Texas*

The recent translation into English of *The Bhagavadgita* by S. Radhakrishnan and published in a volume with notes dedicated to Mahatma Gandhi reminds us of a cycle of influences which have been exchanged between this country and the Orient. The "Gita" is a poem in the larger work of Sanscrit literature known as the *Mahabharata*, which along with another, the *Ramayana*, are two of the most important pieces of work among the Upanishads, Brahmanas and the *Meghaduta*. The publication of this recent edition, dedicated to Gandhi, who in turn, expressed a great admiration for Thoreau calls attention to that movement in American thought known as American or New England Transcendentalism. This group of literati at Concord composed of Thoreau, Emerson, Alcott and Whittier were to set forth on the American soil a revival of the older thoughts of the Orient.

Perhaps this movement in American life can be dated to have begun with the organization of the Asiatic Society of Bengal in 1783. Sir William Jones, noted scholar and linguist contributed no less than twenty-nine papers to the first four volumes of the society's "Transactions." These works were read and discussed by the New England transcendentalists. The examination of Whittier's library revealed that there were copies of Algier's, *Poetry of The Orient*, Child's, *The Progress of Religious Ideas*, Stoddard, *The Book of The East* and that he had read the journals of the Asiatic Society of Bengal.

Arthur Christy made extensive studies in the subject of the effect of this mysticism on American

thought. Says he, "No one Oriental volume that ever came to Concord was more influential than *Bhagavadgita*. This is evident from the manner and frequency in which the Concordians spoke of it."

The poem, *Bhagavadgita* is composed of eighteen chapters and tells the story of the struggle of the human soul over the question of the rightness of killing in battle. Arjuna, hero of the Pandu hosts converses with Krishna concerning his indecision. The Kurus and Pandu foemen are ready to engage in warfare over a fatal feud. The leader of the Kurus hosts is a kinsman of Arjuna. This complicates matters. Respect for one's kinsman is also involved. Arjuna is in doubt whether he should kill his foe under such circumstances. Krishna, the divine incarnation of the Vishnu deity, finally overcomes Arjuna's doubts by a long discourse on the duty of the warrior. He tells Arjuna that the warrior must be utterly devoted to the Supreme Spirit. Krishna speaks thus, telling Arjuna to go and kill the foe in battle:

"... the man of perverse mind who, on account of his untrained understanding, looks upon himself as the sole agent, he does not see truly. He who is free from self-sense, whose understanding is not sullied, though he slay these people, he slays not nor is he bound by his actions." (Chapt. XVIII, vv. 16-17)

Previous to this discourse on the duty of the warrior, a vision of the god had appeared in the form of the Charioteer Krishna who explains to Arjuna the nature of Vishnu. In this description of omnipresence, Arjuna sees Vishnu as follows:

"Time am I, world destroying, grown mature, engaged here in subduing the world. Even without thee, all the warriors standing arrayed in the op-

posing armies shall cease to be. . . . I am the ritual action, I am the sacrifice, I am the ancestral oblation, I am the medicinal herb, I am the sacred hymn, I also am the melted butter, I am the fire and I am the offering. I am the father of this world, the mother, the supporter and the grand-sire. I am the object of knowledge, the purifier. I am the syllable Aum and I the rk, the sama and the yajus as well. I am the goal, the upholder, the lord, the witness, the abode, the refuge and the friend. I am the origin and the dissolution, the ground, the resting place and the imperishable seed. I give heat: I withhold and send forth the rain. I am immortality and also death, I am being as well as non-being, O Arjuna." (Ch. XI, v. 32; Ch. IX, vv. 16-19).

Emerson himself said that it was useless for him to put away the book. "If I trust myself in the woods or in a boat upon the pond, nature makes Brahmin of me presently: eternal necessity, eternal compensation, unfathomable power, unbroken silence,—this is her creed." Indeed, it was Emerson who gave the most concise synopsis of the thought of the "Gita." In his lines of "Brahma" he shows real kinship to the Oriental thought:

"They reckon ill who leave me out;
When me they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings."

In his essays "Self-Reliance," "Compensation" and "The Over-Soul," Emerson develops more fully the ideas he has gleaned from Oriental thought.

Whittier's influence from the Sanscrit writings will be seen by even a casual reading of his poems such as "Miriam," "The Preacher" and "The Over-Heart." The kinship is readily seen in

"Each in its measure, but a part

Of the unmeasured Over-heart."

Whittier maintained that the gospel was not rendered any less precious because one may recognize in it bits of ancient truth.

"We come back laden from the quest,
To find that all the sages said
Is in the Book our mothers read."

If this gospel record contains echoes of ancient truth for Whittier, the *Bhagavadita* also contains thoughts which seem most appropriate to the life of "Miriam." In that poem, Whittier paraphrases a part of the Sanscrit poem to illustrate Christ's forgiveness:

"He who all forgives,
Conquers himself and all things else,
and lives
Above the reach of wrong or hate or fear,
Calm as the Gods, to whom he is most dear."

"New England Orientalism," says Arthur Christy, "was the result of a synthesis between old ideas and the new civilization of the nineteenth century America, which was anything but one of quietism, of stagnation and uniformity, or of finding in Nirvana the *summum bonum*. Orientalism had long thought it majestic to do nothing. The modern majesty consists in work." (American Literature Magazine, Nov. 1933.) There are many respects, of course, in which the American transcendentalists were blind to the extreme contrast between the Christian concept of forgiveness and the desireless striving for Nirvana of the Brahmin. Forgiveness in the Christian sense implies a ruthless facing up to the facts of the present situation and doing something to set at right the wrongs involved. The Oriental, on the other hand, turns away from all striving in the present to a realization of the

subjective state of Brahma. A Brahmin might say "I can do nothing," whereas a Christian would repeat with Paul, "I can do all things, through Christ who strengtheneth me."

It is interesting to observe that Emerson's first book, *Nature*, was published in 1836, the year of the six volume of *The Millennial Harbinger*. Emerson and Alexander Campbell were contemporaries. They had more in common than just the years of their activities. They were both revolutionaries in religious thought. Both were trained for the ministry. Both had difficulty with the prevailing ideas relating to the observance of The Lord's Supper. In 1832, Emerson gave up his position as first assistant to Henry Ware at old Second Church, Boston, because he could not conscientiously observe the communion as prescribed for Unitarians. But they are singularly alike in that the revolution against creeds of religion which was waged by the Campbells found expression in Emerson as a revolution against creeds of thought. In the "American Scholar" he called attention to the fact that Americans had too long listened to the "courtly muses of Europe," but went on to declare, "We will walk on our own feet; we will work with our own hands; we will speak our own minds." This revolution of the scholar enunciated by Emerson in the realm of education had been voiced in politics by Jefferson from Monticello and was being proclaimed in religion west of the Blue Ridge by the Campbells and Barton Stone. Of course, not all that any one of this trio wrote or spoke was completely consistent with their main revolutionary thought. Many things which Jefferson said were not in keeping with his great principles; same with Campbell.

It is important for members of The Disciples of

Christ today to see both the kinship as well as the antipathies which these men bear for one another. On the frontier, the new "restoration" movement was able to grapple with problems in the manner in which Emerson declared they ought to be done. But Emerson, bound by conventionalism and the influence of the Orient could not cut himself sufficiently free to become empirical in this thought. "Campbellites" have not been overly given to yogi-like meditation and communion with the spirit God. They have drunk from European waters rather than Oriental. The influences of rationalism were upon them rather than mysticism. In rereading the new edition of *Bhagavadgita* one is brought face to face with the strangeness of this Oriental expression in comparison with the thought expounded from the average pulpit of the Disciples of Christ.

Merry Christmas

By E. S. AMES

We send, my wife and I, our warmest greetings to all our friends and beg them to take these greetings with as much appreciation as if we had bought elegant cards, autographed them, and paid postage besides. Of course our good wishes may be delayed until after Christmas but we beg you not to be so literally minded as to miss the spirit of the occasion because of a few days' difference by the calendar. If the very day is essential to making the wishes valid, what shall we do with the cards we have already received ten days before the appointed time? One of the joys of editing THE SCROLL is that the readers seem never to mind when particular issues arrive if they feel reasonably sure they will receive ten issues of *The World's Greatest*

Religious Monthly Magazine bearing the names of the months from September to June inclusive. The efficient Secretary of the Disciples Historical Society is the only person who has been at all troubled by some difficulty he has found in trying to arrange all the issues of THE SCROLL from its beginning, forty-seven years ago, in definite and consistent chronological order.

In the same friendly vein, we also wish you a Happy New Year! What a miracle it is that we shall soon be writing 1950. I count myself fortunate that my life has run in even decades which makes it much easier to compute one's age. I notice that those born in odd years often hesitate longer when asked their age because they have to make a more complicated computation. Already speculations are rife as to what this New Year will bring at home and abroad. The newspapers have sensitized us to events in the whole wide world, and the atom bomb can never be far below the threshold of consciousness. It requires faith of a different magnitude to give and to receive sincere wishes for a Happy New Year this season. But it is of the very substance of life and religion to keep wishing and hoping for the best, and to go on working for it.

In the last SCROLL—November 1949—my article on "Persistent Loyalty" presented a very idealistic conception of our Christian religion. The central principle is Love, but I am aware that it is not sufficient simply to repeat that great word. We must learn how to develop the attitude of love in individuals, and how to "implement" love as a working principle in all relations of life. This is what is needed to make Christmas real, to make it more than an occasion of bright lights, tinsel, and wistful music. Yesterday I found in my files a state-

ment from my friend, Henry C. Taylor, that bears upon this problem. Mr. Taylor is an Agricultural Economist, and as an authority in that field was a member of the distinguished commission that went to various countries a few years ago to study conditions in missionary work. Professor W. E. Hocking wrote the published report of the Commission. A few sentences from Mr. Taylor's letter will show how material his thought is to this question of vitalizing religion.

Farm Foundation, Chicago. November 17, 1938.
Dear Edward:

I listened with great interest to the discussion Monday evening. I feel sure that some of the persons present who participated in the discussion received a new inspiration. Their interest in the church and in religion as a means of improving human relations in the business and social world of which we are a part was greatly enhanced. On the way home, the young man who was walking with me said, "I realized a deep religious experience this evening while sitting at the table listening, thinking, and talking about the way in which the work of the church can be so focused as to wield an influence upon human relations." Thus, I feel that much good came out of the meeting for those present — this clearly aside from any suggestions you may have gotten with regard to how to proceed with your work as minister.

While listening to the discussion, I put down a few notes which I now have before me and which may or may not have some value to you. I am sending my notes to you because I promised to write you a letter in which I would hand to you such suggestions as I might have made Monday evening had I not felt that on that occasion I was playing a better role by listening than by speaking. You know

that in a democracy, those who will listen well are often more rare than those who will speak well and that those who are ready to lead are often more abundant than those who will give equal energy and care to being good followers of good leaders.

The thoughts which I jotted down on a little slip of paper have to do with religion and statesmanship. I think I said something about religion and statesmanship before, perhaps at a meeting of the Campbell Institute more than a year ago, but there was no evidence that anyone understood what I was trying to say. I shall therefore narrow my audience down to you personally and see if I can say something on religion and statesmanship that may be understandable.

As I see the whole problem of human life, religion may play a role not only in the adjustment of the relation of the individual to this environing world but also in the development of higher forms of culture in that world of human relations. According to rough estimates made by a student in the U. S. Department of Agriculture, 90% of the productive energy of mankind is devoted to the supplying of food (40%), clothing (20%), shelter (20%), and transportation (10%); and only 10% to education, research, government, health, religion and the cultural arts. It is also pointed out that through increased productiveness of the various agencies having to do with the providing of food, clothing, shelter, and transportation, a smaller and smaller percentage of the people are required to supply the demands for these staples; furthermore, that the demands, particularly for food and clothing, are relatively inelastic, whereas the potential demands for those goods and services of a cultural character which relate to the building of the high-

er civilization possible to mankind, may be highly elastic. In this field which relates to the beautifying of our surroundings, a tremendous expansion of activities may take place. The associating of the esthetic with the satisfying of the basic wants for food, clothing, and lodging is very important in the building of a higher civilization.

The religious leader may well start by pointing out the higher goals of life—those goals of mankind which rise above the goals of animals, and by pointing out the pathway which leads to the attainment of these goals. When the subject has once been introduced, it may be broken down into many subdivisions for special treatment.

* * * * *

I think you see that in all of these matters, I am interested in having religion perform a large function in improving the qualities of men in order that we may have a more ideal form of political, economic, social, and individual life.

Campbell Out-Campbellited

W. B. BLAKEMORE, *Chicago*

Some months ago there came to the Disciples Divinity House, as a gift from Seabury-Western Seminary, a copy of the Hale Lectures for 1947. The lectures were given by Alec R. Vidler, an Anglican theologian, and are entitled *Witness to the Light: F. D. Maurice's Message for Today* (Scribner's, 1948). I marked the book for perusal, but took a long time to get to it. Consequently, I have been six months late in adding to my vocabulary the most succinct statement of our Disciple position that I have ever read in my life. I have found Campbell out-Campbellited because a nineteenth century Angli-

can succeeded in saying with magnificent precision exactly what Thomas and Alexander never quite succeeded in saying so clearly. Here are Maurice's words :

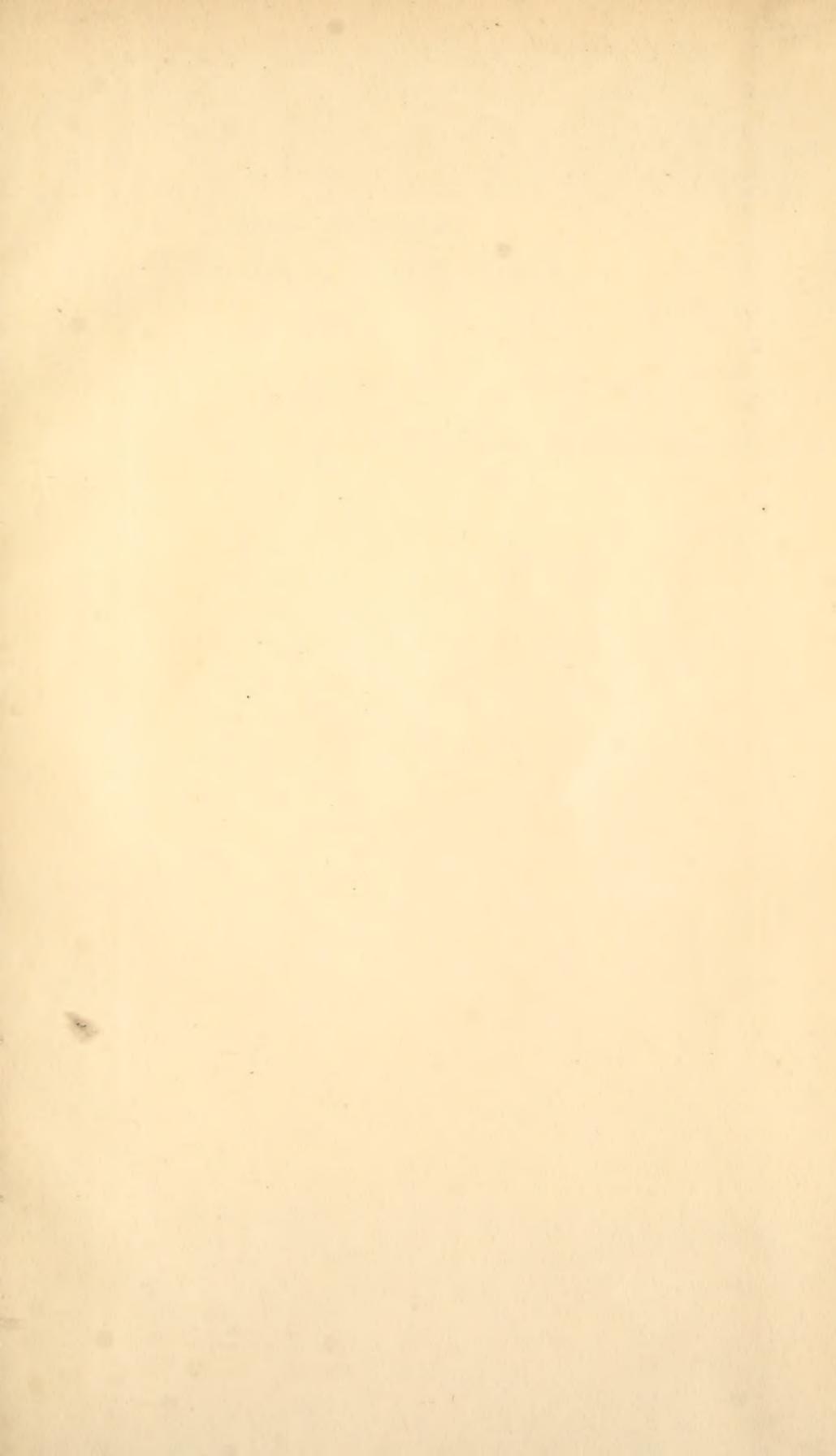
The Church is a body united in the acknowledgement of a living *Person*; every sect is a body united in the acknowledgement of a certain *notion*.

This quotation is from Maurice's *Kingdom of Christ* (1838), Vol. II, p. 338, and appears on p. 209 of Vidler's book.

"The Church unites around a person; a sect unites around a notion." Was there ever a more accurate way of stating just what the Campbell's wished to say. The next best statement is "No creed but Christ," followed by "In essentials unity, in non-essentials liberty, in all things charity." Far less precise are "Not the only Christians, but Christians only," and "Where the Scriptures speak we speak; where the Scriptures are silent, we are silent." None of these statements are as full roundly explicit as Maurice's words. I wish Campbell had said them, or had known Maurice so that he might have adopted them.

Maurice was among the most beloved of nineteenth century Anglicans. In the midst of High, Broad and Low church parties he stood above the tides of doctrine and grasped the essence of the unity of the church in the person of Jesus Christ. His insight is applicable far beyond the bounds of Anglicanism. It is an insight that is universal in its meaning.





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