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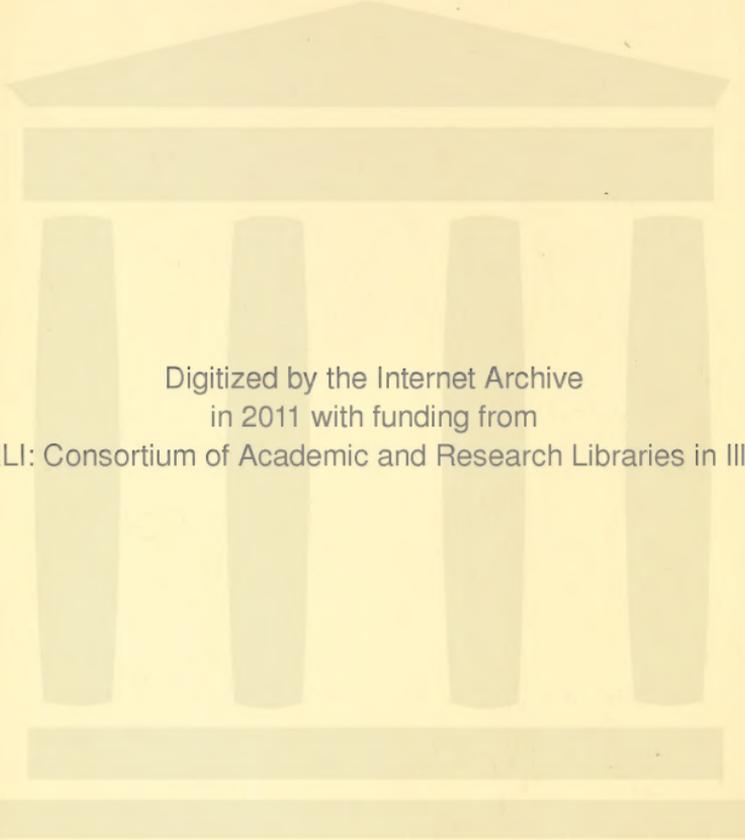
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THE SCROLL

VOL. XLVII

SEPTEMBER, 1949

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 credal 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 worshiping 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 predestined 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.*



THE SCROLL

VOL. XLVII

OCTOBER, 1949

No. 2

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 Lecestershire, 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

he 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 *Millenial 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-

ligious 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 Lectureship 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.

THE SCROLL

VOL. XLVII

NOVEMBER, 1949

No. 3

Persistent Loyalty

E. S. AMES

(For Campbell Institute. Night Session. Cincinnati.
October 25, 1949.)

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 gallops 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.

THE SCROLL

VOL. XLVII

DECEMBER, 1949

No. 4

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, jackpott-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 Kristna 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 envioning 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.

THE SCROLL

VOL. XLVII

JANUARY, 1950

No. 5

The Head and Front of Everything

VAN METER AMES, *University of Cincinnati*

It is a kind of violence to put off what should be done, and I am badly shaken by it, by the accident of obligation, by the avalanche of duties interfering with all that matters. But the rain takes time to drip, the trees are patient and the silence remains. It is easy to be busy and perhaps to be lazy, but who is wise? The surprising thing is that I have known at least four wise men myself. When I think of this I am ashamed not to be more like them, for I am no longer young. Indeed I am much older than they when they were enlightened and living in a way that was clearer than their teaching. Yet I have students and I have children who want to learn from me.

I must pause to realize, instead of straining for I know not what, as if the good were ever eluding me. The good is here, even in this ghastly century. The dead are not in need of comfort. The needy I cannot help much. Science will. Science and decency we must insist on. Then there will be an end of war and poverty and cruelty. Then the great demand for philosophy will begin. For people will have leisure, and the only joy, the only safety in leisure is wisdom.

Food and drink and games will not fill the void. Building a house for everyone will take some time. Making each house a thing of beauty will take longer. Learning to paint and model, to play an instrument, to sing and to make paragraphs will be important, though not so urgent as to plan meals and days for children, or to think what to tell them when they

want to know what we will not know unless we find out for ourselves.

When I was little I waited for my father to come home. I climbed up on his lap and said, "Now tell me all about God, because Mother doesn't know." I wish I could remember what he said, but it does not bother me very much that I have forgotten. To be sure, I recall what he said on later occasions, and I can read what he said in his book on *Religion* which was so absorbed in its time that it practically disappeared. Fortunately one who fully appreciated it has just now had it reprinted so that I can give it to each of my children, with an inscription by their grandfather. In a way that lets me out. For there it is in black and white, as clear as it was in the first place. Yet his words are less to me than the fact that he said them, that he could say them to a child in such a way that he would cherish the experience: the sense of being held close by words about God.

I had a great teacher who did not talk about God but who spoke of the Generalized Other, the values of all other people as sought by the fully developed self. He showed how the self developed from the organism through the process of stimulus and response in relation with other selves, until the roles of the others were formed into an inner forum, and a personality appeared which could call upon itself and find itself at home; yet could not be entirely at home in the actual world and reached out to the ideal toward which it would work with others. The excitement of this outreach is still to be found in George H. Mead's *Mind, Self and Society*.

Santayana has spoken of religion as "the head and front of everything." He has also considered religion as poetry, "as a work of human imagination." But this is not an objection, since to him

only the works of imagination are good. He says that, though not literally true, they are symbolic of truth, and one must live by one imaginative system or another.

Impressive in these three sages is their calm, their humor, their silence. Their pauses borrowed from what they say, but that is edged by what they do not say. And when I ventured further geographically and intellectually to meet the heir of China's wisdom, Fung Yu-lan, I was struck again by the twinkle, the poise, the pause. I am glad that Macmillan has recently brought out his *Short History of Chinese Philosophy*. There is the gist of what he has to say, and the rest is at least suggested. He begins by saying that the important thing is philosophy rather than religion, because he identifies religion with the superstitions that have claimed that name in his country. Also he cannot think of God as the highest, because in his tradition and in his logic what cannot be named is higher than what can be named or personified. The highest for him is not a person or a place or anything but the abstract conception of the great whole. To think of it gives the intellectual satisfaction, so to speak, of having made the grand tour. It gives the sense of "crossing the boundary," which is not a crossing at all, not a passing to another region but a negation of reason by the ultimate use of reason. This means that a man reaches the highest sphere of living, and it means a change of attitude so that he can return to the ordinary world with fresh appreciation and realize that there is nothing better than serving the family and society, improving them spiritually. This is the "open secret" by which all the ideal value that could be claimed for the supernatural is found and cultivated in daily living.

Fung Yu-lan puts together the mysticism of Tao-

ism and Buddhism with the social idealism of Confucianism, and would add all that can be learned from the logic and science of the West. In terms of western thought he told me that he would combine Dewey's social philosophy with Santayana's sense of the metaphysical or logical background of life. I think my father would say that what is lacking here is the idea of God, at least as felt in terms of the personality of Jesus. And perhaps the sense of the importance of personality in general is lacking, and the kind of interest in it which led to the social psychology of Mead. Also perhaps the merging of the individual with the family, with society, and in turn with nature and the void beyond being, has something to do with the vast patience and stamina of the Chinese.

At any rate it was a "happy excursion" to meet a thinker who knew our culture (being a Columbia Ph.D.) without being imbued with it, so that he was not sure a Thanksgiving dinner would be on Thursday or a Christmas party on the twenty-fifth. When I think of a Chinese scholar's calligraphy, delicate appreciation of poetry and painting, avoidance of this-worldliness and otherworldliness, devotion to human values and subordination of them to a cosmic perspective, I wonder whether his apparent lack of interest in the personal is not simply a great refinement. In fact the quality of his friendship convinces me of this. But it was not reticence which kept him from talking about God. He was clear about that.

I had mentioned the difficulty of explaining God to a child. He looked at a book I had thought might help, telling something of different faiths held in the West, attractively illustrated. He observed that such a book would naturally make children wonder about God. "Well," I said, "what do people say in

China when children ask about God?" His reply was, "They don't ask."

I remember my father's remarking on how far one can go with religion without saying anything about God; and that to bring up this question too early is likely to confuse the issue; whereas if it is left until later the idea of God will be relatively easy to understand in terms of everything else. His objection to theology follows, because it emphasizes what cannot be made clear in itself, and what divides people even when they are looking for a basis of agreement.

My Chinese friend does not think Christianity will ever make any real headway in China. This makes me think that if religion is the front of everything, or the philosophy which takes its place, we should not hope to promote peace by crusading for our own. Rather we should seek what agreement there may be in the different religions and world-views, as a basis for international understanding. A thing I think it important to teach our children is that the white race is a small minority on this planet, and that every fourth child being born is Chinese.

My father says on the last page of his *Religion* that the task now is "to reinterpret religion . . . but the principle upon which it may be accomplished is clear, and this is to discern the moral and spiritual values in the daily life and social relations of normal human beings, and to enhance and beautify them . . . There are new perspectives of history in which the great spiritual drama of the race may be displayed . . . in a world-wide brotherhood of divine power and measureless riches."

A Three Day Week

G. CURTIS JONES, *Richmond, Va.*

John L. Lewis is one of the most discussed men in America. I suspect he is also one of the most cursed men in our country. As President of the United Mine Workers, an organization aggregating some 480,000 men, whose individual daily wages average approximately \$15.50, he wields tremendous power. Recently, the nation waited with bated breath the outcome of the threatened strike. Mr. Lewis assumed the roll of silence; to many it was as perplexing as it was irritating. The coal strike lasted but a few hours. Mr. Lewis ordered the men to return to the pits for a three-day week. His strategy is obviously discernible.

It shall not be my purpose to discuss the relative merits of the miners in their scrimmage with the operators nor the position of the operators in this pathetic philosophy of economics. There is an angle in this situation, however, that stimulates my imagination. The idea of a three-day week! What would happen to our general economy should similar basic industries follow a kindred policy? How long could the average man live on a three-day week income? However critical you may be of the Coal Chief's three-day week, irrespective of its far reaching consequences, has it ever occurred to you it is still ahead of the Church's one-day week? The question I want to raise is, when will the church reach even the level of a three-day week operation? Generally speaking, the church has been satisfied with a good building, an annual fellowship, a yearly revival, a Hallowe'en party for the kiddies, a Thanksgiving celebration, a Christmas tree for the Sunday School, and a young Fosdick as its pastor. These are all good, but not

enough! If miners cannot furnish enough coal for our country on a three-day week operation, quite obviously the church cannot hope to furnish spiritual energy and power on a one day a week operation.

Now, Mr. Lewis' strategy may be more of a sign of things to come than a study in stubbornness. We are living in a highly technological society. We can hardly realise the industrial accomplishments within the last half century. Many changes are forthcoming and among them a still shorter working week.

Harvard's brilliant economist, Sumner Slichter, writing in the November issue of the *Atlantic Monthly*, ventures to predict that by 1980, a generation hence, our national productivity will virtually double and that the value of goods produced by 1980 will probably be in excess of 550 billion dollars annually, as compared with last year's 246 billion dollars. This will be accomplished, he believes, on a thirty-hour week, with the per capita income estimated at \$3,252 as compared with \$1,684 in 1948. All of which means that modern man is having and is promised more leisure time than ever before. What will he do with this extra time? Where will he invest it? And what can the church expect of this efficiency?

Workmen Unashamed

The Apostle Paul, in writing to Timothy, admonishes him to be a steward of excellence, "A workman who has no need to be ashamed . . ." (II Timothy 2:15 R.S.V.) A workman soon leaves the scene but the scene remains. Work, blessed work, is more nearly a panacea for life's troubles than anything else in the world. There is nothing quite so pathetic as a person out of work, unless it is a person who feels he has worked enough.

Carlisle said, "Give me the man who sings at his

work." Dean Brown of Yale says, "We have too many people who live without working, and we have altogether too many who work without living." Samuel Butler puts it this way, "Every man's work, whether it be literature or music, or pictures, or architecture, or anything else, is always a portrait of himself, and the more he strives to conceal himself, the more clearly will his character appear in spite of him."

Jesus spoke supremely when he said, "I must work the work of Him that sent me while it is yet day, for the night cometh when no man can work." (John 9:14). The Master also declared that by one's fruits he would be known. Our work reveals us as we really are.

What then is the work of the church? England's H. S. Whales maintains, "A living church lives: first to regenerate individual lives; second, to judge and redeem the society and political order which is the environment of those lives." The work of the church is to bring the mind and will of God into local focus. The church seeks to reveal God to man. The church is a sort of liaison between God and man. It points to Christ as its head and points up his teachings as the way of life.

Worshippers Unashamed

The church has always sought to provide worship. This is the central responsibility of the church. The reconditioning of its members, the tuning of its own faith, is a cardinal must with the church. In worship we have a cluster of magnificent reminders that God is spirit and that we must worship Him in spirit and in truth, and that He is a rewarder of those who seek Him.

Phillips Brooks warned, "When all your faculties go up to the sanctuary to praise the Lord, do not leave your intellect at home to tend to the dinner!"

The Bishop was quite right in reminding us to bring our whole beings to worship, for whether it is a private or corporate act, it is the surrendering of self to God, it is seeking renewal and strength, it is unrobing the soul before its Maker.

In talking with Joseph Smith, one of our missionaries, just back from China, he told me that when the Communists were planning to take Wuhu the members of his church went to daily worship at 6:30 every morning, and that when the Communists finally came they were at church. Why did they go? There was no parade of personalities. It was not a ceremony, but a conscientious quest for spiritual stamina in a desperate situation.

Society cannot be saved on a one-day week observance of worship, nor can it be salvaged with a three-day week program. We must become worshippers who have no need to be ashamed.

Witnesses Unashamed

The work of the church is to bear witness, ". . . you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." Like John of old, we are not the light but we are to bear witness of the light. Like the moon, we must become romantic reflectors, so by day and night men may see and know that our work is of Him who sent us.

I shall never forget the impression Dr. George Washington Carver made on me as a college student. I can see him yet, simply dressed, graciously answering questions. His benign face was haloed with humility. To reflect on his life is to recall the struggles that made him strong. He was born of slave parents in Missouri. He was sold with his mother to a family in Arkansas. His mother disappeared. Bought from his owners for \$300, Carver was returned to Missouri, where he found work and even-

tually went to college. At last he emerged an eminent educator, scientist and Christian. Once when a distinguished visitor was trying to pay Dr. Carver a compliment he said, "You have made a great contribution to your race." Calmly the great soul answered, "My son, God and I have done this work together. We have not had in mind a race; we had in mind the needs of humanity."

We cannot all bear witness as did Carver, but we can bear witness as laborers, as housewives, as churchmen.

The late Dr. Sparks Cadman was a very erudite preacher. On one occasion he was called to a humble home in a grey section of New York City. On the bed lay the diseased body of a dying woman. She had served as sister and mother to a large family. She was distressed because as a member of the church she had not borne witness as she felt she should. Dr. Cadman patiently listened to the story of travail and toil. He noticed her love-calloused hands. At last the plaintive voice asked, "When I stand before God what will I have to show him for these years?" Whereupon, the thoughtful preacher reverently replied, "My dear, show him your hands." Show God your hands!

Witnesses who have no need to be ashamed.

Winners Unashamed

Evangelism is not an extra curricula activity of the church. It is at the center of its work. Without the spur of evangelism few would become Christians and fewer still remain Christians. Contagious evangelism is more than corralling people; it also includes keeping believers in union with Christ.

An evangelist is a herald of good news. News, good or bad, is difficult to keep. Evangelism is God's desire for men to win men. It is the cure of souls. It is the news that God is love. It is the news of

mercy and forgiveness. It is the declaration that service is more honorable than self. It is the news that life is more valuable than property. It is the personal promise that when life is properly conditioned it is an eternal force. Such a concept of evangelism lifts it from the annual revival to a perennial pilgrimage. Evangelism thus becomes a therapy; in saving others we save ourselves.

A scintillating story comes out of Texas. It concerns a prosperous Disciple layman. His preacher had tried to interest him in daily Christian projects but he was always too busy. The pastor was persistent. At last the minister succeeded in taking his friend with him one evening to make some calls—visitation evangelism we call it. The layman's eyes were opened and his heart was touched. He saw the church as never before. He saw it in the hearts of men. He saw needs higher than sales! What did he do? The next morning he called his business to say, "I will be out of my office for five days. I am engaged in big business." What was he doing? Giving five straight days to his church. From a one to a five day concept of the church!

"A workman who has no need to be ashamed . . ."

The Crusade for a Christian World Speaks for the Colleges

BY PRESIDENT HENRY HARMON, *Drake University*

Education is the natural child of the church. It is a foster child of the state. The church has found it necessary to share its parental responsibility with secular organizations, but there are certain functions and responsibilities that the church cannot ignore or delegate if it is to achieve its historic goal or render its holy purpose.

When the Crusade speaks for Disciple institutions of higher learning, it presents the case of the Board of Higher Education, junior colleges, senior colleges, universities, seminaries, Bible foundations, and religious chairs, all represented on this platform tonight.

In speaking for the colleges, the Crusade's voice is that of more than 1,300 faculty members and 30,000 students. The schools included represent \$61,000,000 of assets, campus, buildings, etc., more than \$24,000,000 of permanent endowment, and a total annual operating expenditure of more than \$12,000,000. It is obvious that higher education is a large enterprise with the Disciples, but not large enough for its task or equal to the enlarged services demanded of it by society and more especially by the advances incident to our Crusade for a Christian World.

You are aware of the phenomenal postwar increase in collegiate enrollments. In 1940 it was $1\frac{3}{4}$ million. Last year it was $2\frac{1}{2}$ million, an increase of 43 per cent, with more than one-half of them in church-founded schools. During the last three years the national increase was 20.5 per cent, while in our own schools it was 127 per cent, more than six times the national average.

Since 1940 the cost of offering a collegiate credit hour has nearly doubled. Because giving to our schools has not increased proportionately, the church now furnishes only \$3.68 of every \$100 expended by the colleges. The churches' stake in this cause is greater, far, far greater than three per cent. If we are to meet the challenge and opportunity that the world and this Crusade places before us, the support of our churches and many of their members must be substantially greater.

The Brotherhood has founded 292 educational in-

stitutions during the last century and more than two-thirds of them are dead, largely through starvation. The 60 remaining are sorely needed. They constitute one of the strategic forces without which this Crusade and its struggle for a Christian world cannot succeed.

The colleges' portion of the financial goal is \$5,000,000. None of this can be used for debt retirement, or endowment. Every cent of the fund is to be used for expansion. It is to be dedicated to the fulfillment of the Crusade, that is, the realization of a continuously crusading force.

There are now in our colleges training for the ministry approximately 2,000 men and women. The Crusade will add 3,000 persons to be trained for full-time Christian service, a glorious increase of 150 per cent. Their training is your responsibility and ours. Others will not and cannot do it for us.

From our own schools now come and will come our Christian lay leaders and our ministers. Never forget that according to a survey made by our Board of Higher Education, one out of every three Disciple students now enrolled in our own institutions is in training for full-time Christian service. One out of every three! From our halls come our servants and His servants. As a Christian people, we must be quick to this responsibility.

"How shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how can they hear without a preacher? And how can they preach except they be sent?" And in a modern society, how can they either believe or preach unless they are first trained?

The Crusade speaks for those institutions that will train them. That is, the Crusade speaks for the colleges.

An Original Rift

W. B. BLAKEMORE, *Chicago, Ill.*

The body of Christians known variously as "Disciples of Christ," "The Christian Church," and "Churches of Christ" is currently suffering an intense discord within its own ranks. Such discord has periodically been the fate of this body, and has resulted in at least one substantial schism in the past. Whether or not the current disturbance will result in so serious a consequence remains to be seen. It is not the purpose of this essay to prophesy the future, but to indicate one aspect of the cause of the difficulty.

Articles which appeared in the April and May issues of the *Scroll* for 1949 have given a characterization of one party to the dispute. That party was denominated a "new Fundamentalism." The assertion that it is new depends upon the fact that the particular constellation of ideas and practices that characterizes the body has emerged within relatively recent times. However, as the earlier articles pointed out, the present party is only the current manifestation of a general type which has earlier manifestations within this body of Christians. The purpose of this essay is to ask the question, "Why is it possible for this general type of party to emerge recurrently within the Disciples of Christ?"

A full scale examination of the question would enter into psychological and sociological causes. In every instance of the development of schism, such causes are to be found. But the deeper question which must be asked is whether there is an original fracture within Disciple thought which tends to augment rather than to alleviate the psychological and sociological sources of division. The thesis of this article is that there is such a rift. It is a rift which

became apparent so early in the history of this religious movement that it is virtually possible to state that it was there from the beginning.

The tragedy of the Disciples of Christ is that they began with two distinct and contradictory definitions of church membership. One is the definition of church membership expressed by Thomas Campbell in 1809. The other is the definition of church membership expressed by Alexander Campbell as of 1839. The first is the definition of church membership to be found in the *Declaration and Address*; the second is the definition to be found in *The Christian System*. In the minds of most Disciples of Christ, these two documents tend to be taken as earlier and later expressions of the same point of view. But they contain a fundamental difference which is nowhere more clearly seen than in their differing definitions of church membership."

The *Declaration and Address* contains its definition of church membership in the famous first proposition and repeats it in the eighth and ninth propositions. The first proposition reads, "That the church of Christ on earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct, and of none else as none else can be truly and properly called Christians." The significant point of this definition which is to be brought into contrast with the definition of *The Christian System* is in the clause, "that profess their faith in Christ and obedience to him . . ." In this clause, the verb "profess" governs both the predicate nouns, "faith," and "obedience." In other words, those are Christians who have professed faith in Christ and who have professed obedience to him. The pro-

profession is not of faith alone, but of faith and obedience. The "obedience" is a professed obedience. This does not mean that the profession of obedience is insincere; on the contrary, it is obviously a sincere profession that is meant. But it does mean that it is the one professing who judges whether or not, and in what sense, he is obedient to Christ in all things according to the Scriptures. It is not those who hear the profession who make that judgment, though they obviously have the right to judge upon the sincerity of the profession by watching for its expression in terms of the professor's temper and conduct. In other words, the profession of obedience and later conduct must have integrity, but the content of both is to be decided by the professor in terms of what he believes obedience to Christ to mean.

What has here been reported from the first proposition of the *Declaration and Address* is to be found again in these words from the eighth and ninth propositions, ". . . their having a due measure of scriptural self-knowledge respecting their lost and perishing condition by nature and practice; and of the way of salvation thro' Jesus Christ, accompanied with a profession of their faith in, and obedience to him, in all things according to his word, is all that is absolutely necessary to qualify them for admission into his church. 9. That all that are enabled to make such a profession, and to manifest the reality of it in their tempers and conduct, should consider each other as precious saints of God . . . Whom God hath thus joined together no man should dare to put asunder." These words are quoted to emphasize that the position of the *Declaration and Address* is that the "faith" and "obedience" are both matters of profession. Thomas Campbell persists in this manner of speaking throughout the "Appendix," whence

several quotations, particularly from the last eight pages, might be drawn with equally explicit language as that exhibited above.

In contrast to the position of the *Declaration and Address* which bases church membership in a single action of profession is the position of *The Christian System* which makes two distinct actions requisite to church membership. These two actions are a profession of faith and submission to a ceremony. The position is most clearly stated in *The Christian System* within the essay on the "Foundation of Christian Union." This essay first appeared in *Christianity Restored*, published in 1835, but we call it the position of 1839 since that seems to be the year in which Alexander Campbell adopted the term SYSTEM. The crucial sentences in the essay are these: "The belief of one fact (that Jesus is the Christ), and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact, and submission to one institution expressive of it (baptism by immersion), is all that is required of Heaven to admission into the church." The definition of church membership here given is precise enough; it has two distinct requisites, one in the nature of a profession of faith, and one in the nature of submission to a rite. Just as precise was the definition of 1809 with its single requirement of a profession embracing both faith and obedience.

Did Alexander Campbell recognize that he had defined the terms of church membership in a manner different from that of the *Declaration and Address*? This is a question that cannot be answered. He probably thought that he had stayed within the definition of 1809. But he must have felt some necessity of stating certain parts of the first proposition in a new way. In *The Christian System*, in

the chapter on "The Body of Christ," Alexander Campbell presents fourteen propositions, the second of which is obviously a re-writing of the first proposition of the *Declaration and Address*. Alexander Campbell's version of the proposition runs thus: "The *true* Christian church, or house of God, is composed of all those in every place that do publicly acknowledge Jesus of Nazareth as the true Messiah, and the only Saviour of men; and, building themselves upon the foundation of the Apostles and Prophets, associate under the constitution which he himself has granted and authorized in the New Testament, and are walking in his ordinances and commandments—and of none else." This re-writing seems, upon casual glance, to repeat the original statement of 1809. But on close examination, it allows the introduction, under the terms of associating according to a given constitution, of the dual requirement of a profession and a submission.

Thus it is that the Disciples of Christ inherit, virtually from their origins, a fundamental rift. They can appeal in their heritage to either one of two different definitions of church membership. In the terms of one, he is a member who professes faith and obedience, his own judgment as to whether he is truly obedient according to the Scriptures sufficing. In the other definition, he is obedient who professes faith and submits to immersion.

Contemporary Disciples will have to face the fact that here is a fundamental issue. It is a root of difficulty which constantly feeds into rather than takes away from the tendency to division which lies in more contemporary psychological and sociological forces. Beset by such a tendency, men can line up behind one or another of these definitions of church membership, and, by claiming historical support, find their division increasing.

The present writer takes his own stand unequivocally with Thomas Campbell and the first proposition of the *Declaration and Address*. It is only by accepting each other's professions of faith and obedience as sincerely as they are made that we can have the sense and the reality of belonging to one body. The position of the *Declaration and Address* does full justice to both the subjective and objective poles of our religion. The subjective pole is fully recognized in the fact that our profession alone is required. The objective pole is equally fully recognized in that it is in and to Jesus that faith and obedience are professed.

In his later life, Alexander Campbell bemoaned that his own movement which he had hoped might lead to Christian unity was itself becoming torn by dissensions. The cause of these dissensions, he said, was the sinfulness of men. Was not Alexander Campbell himself the chief sinner? The sixth and seventh propositions of the *Declaration and Address* had asserted that *systems* are useful, necessary, and when properly derived "may be truly called the doctrine of God's holy word; yet they are not binding upon the conscience of Christians further than they perceive the connection (to Scripture)," and cannot "be made terms of communion, but do properly belong to the after and progressive edification of the church." But Alexander Campbell wrote just such a SYSTEM. And from that system he took a systematic definition of church membership. The supreme assurance of his own righteousness in this regard is to be found in the preface to the first edition of *The Christian System*: "We flatter ourselves that the principles are now clearly and fully developed by the united efforts of a few devoted and ardent minds . . ." When men flatter themselves they are likely to be mistaken about the values of

what they have accomplished. Four years later, in the preface of the second edition, Alexander Campbell wrote in more humble vein, "We speak for ourselves only; and, while we are always willing to give a declaration of our faith and knowledge of the Christian system, we firmly protest against dogmatically propounding our own views, or those of any fallible mortal, as a condition or foundation of church union and co-operation." But the damage had been done. The first edition of *The Christian System* had published abroad a definition of church membership which, standing beside that given in the *Declaration and Address*, constitutes at the beginnings of our movement a rift whose consequences are so tragically present today. Alexander Campbell performed many great services for the Disciples of Christ. His failure to appreciate and preserve the 1809 definition of church membership is a signal mark of his limitations.

As Many As Will Be Brotherly

CLAUDE E. CUMMINS

Some of us have been deeply troubled by not being able to be brotherly with certain individuals and groups. While we never cease to keep open the gateway to fellowship over which we personally have control there seems to be nothing we can do about the gate which is closed against us. We need however, to be sure that our lack of brotherly contact with these individuals and groups is a result of an exclusive circle drawn by them. We need continually to draw the circle that takes them in.

Some time ago I received a copy of the Bulletin issued by the Kentucky Female Orphan's School of

Midway, Kentucky. This school is far more than a rescue mission for orphans. It is one of our great educational ventures and operates a Junior College which constitutes a part of the fellowship of our Board of Higher Education. In this bulletin the pastor of the Midway church used an expression which intrigues me. He spoke of "A Brotherhood of Christians." How inclusive is our "Brotherhood of Christians?"

When the average man among us speaks of "Our Brotherhood" he has in mind something precisely comparable with what a Methodist means when he says "We Methodists." On the other hand "A Brotherhood of Christians" can be something far more inclusive. It can bridge many gaps. Among Disciples of Christ it can make possible rich and enriching fellowship across lines of possible separation drawn by different methods of work, local church practices, and the training of men for the ministry.

Do we not also see a "Brotherhood of Christians" in the coming to our communities of councils of churches? Is not the meeting together of Christians of various groups (denominations) in ecumenical gatherings such a brotherhood? Will not the continuing of such brotherhood bring about much that we seek by organization, resolutions and discussion? The principle involved is that of an agreement to put the great realities of the Christian faith above party differences and to resolve to keep the bonds of brotherhood in spite of separate differences.

But I must still admit that I can't open the other fellow's gate. He must open it and let me in. I must be always ready to open my gate.

Pittsfield, Illinois

Dec. 28, 1949.

From Lewis Smythe

Nanking, November 19th, 1949

"New Democracy" is the magic word in China now. On the first of October the People's *Republic of China* was inaugurated in Peking. In Nanking, student workers and government workers paraded with big pictures of Mao Tze-tung. A few days later they paraded again in honor of recognition of the People's Republic by Soviet Russia. But no parade has reached the high point of enthusiasm that the students had last April 1st. That may be because the most enthusiastic leaders are no longer here, having joined the military campaign in the southwest.

Eighteen delegates went from Nanking to the People's Political Consultative Conference that set up the new government. Two of them were Christians: Dr. Yao Keh-fan of Nanking Central Hospital (municipal government hospital now) and Dr. Wu Yi-fang, President of Ginling College. Three Christian leaders from Shanghai also attended: Dr. Y. T. Wu of the National Christian Council, Miss Cora Teng of the Y.W.C.A., and Dr. T. L. Shen of Medhurst College. Everybody came back enthusiastic over the spirit and attitude of the leaders in Peking. But at this early stage, the new government admits only friendly political parties to participation. There is more of a democratic spirit between workers, peasants, and intellectuals than of formal, representative government as we know it in the West.

It was admitted in Peking that the biggest problem would be to carry out their plans in all parts of liberated China, that the economic difficulties would be tremendous until the fighting could be ended, and that good leadership would take time to train. Other visitors from the north report that the ravages of

last summer's floods are still bad. (If only some of America's surplus wheat could be made available to these flood sufferers, as was done in 1931.) Taxes of all sorts, that are very high to support the military campaign, delay the resumption of full production in business lines. Delay in adjustment of labor disputes interferes with production in factories where other conditions permit operation. So while hopes are high the difficulties this coming year are tremendous.

Economic difficulties are upon us again, today reaching panic proportions. A drive for buying up scrap iron by the government has recently been leading to pilfering of manhole covers, iron gates, and anything else made of iron. And the unemployed are still with us.

Bible Institutes and Colleges "Safe"?

The newly formed Accrediting Association for Bible Institutes and Bible Colleges requires in its constitution that its member institutions shall subscribe annually to the following doctrinal statement:

1. We believe that there is one God, eternally existing in three persons: Father, Son, and Holy Spirit.
2. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious death and atonement through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal and visible return in power and glory.

4. We believe that man was created in the image of God, that he was tempted by Satan and fell, and that, because of the exceeding sinfulness of human nature, regeneration by the Holy spirit is absolutely necessary for salvation.
5. We believe in the present ministry of the Holy Spirit by Whose indwelling the Christian is enabled to live a godly life, and by Whom the Church is empowered to carry out Christ's great commission.
6. We believe in the bodily resurrection of both the saved and the lost; those who are saved unto the resurrection of life and those who are lost unto the resurrection of damnation.

Query. Is it possible that there are any institutions among the Disciples of Christ, or the Churches of Christ, or the Christian Churches, that subscribe to this statement? It is bad if any of them do, because they should not subscribe to any "creed," and certainly not to this one, in this year 1950! Please send information concerning any such institutions thus "accredited," to THE SCROLL.

Coe On Schweitzer

Nothing that I have come across in the new material on Doctor Schweitzer seems to shed any light upon the contradictions in his personality to which letters of mine to you have referred. There may well be new light in material that I have not read. The limitations of my eyes necessitate restrictions upon my reading. Irwin Edman's review of Schweitzer's *Philosophy of Civilization* (New York Times Book Review, October 9) finds a gap between Schweitzer as philosopher and Schweitzer as humanitarian saint, but Edman does not perceive the dominant presence of contrary motivations. On the

whole, it seems to me that there is more rather than less justification for my claim that some unsatisfied want has driven him in opposite directions, and then induced a set of non-logical rationalizations to make it appear that he has attained a unified personality. If he were not the multiform genius that he is, nor the saintly medical missionary, perhaps the cleft in his personality would be publicly recognized. A halo like his is bright enough to prevent seeing things!

The capacity of my eyes is insufficient to permit me the reading of Schweitzer's new book. But Edman's review makes clear that Schweitzer persists in asserting what he has said before, that civilization is an offshoot of philosophy. We are only as good morally as our metaphysics is rational; nay, we are bound to be good if our metaphysics is rational! You can guess how this sounds to persons who have some familiarity with the psychology of valuation. If I seem to be too persistent in my attempts to penetrate Schweitzer's riddle, please consider how his attitudes, and the glamor of his fame, support the evasions of current religion, which relies, as he does, upon having *the* right philosophy.

I am tempted to compare rationality à la Schweitzer with rationality à la our ninety-year old Dewey, but I desist.

Variety

Reconstruction in Philosophy by John Dewey. 265 pages. \$2.75. Published by the Beacon Press, 25 Beacon St., Boston. Readable, believable, indispensable for Disciples.

Old Paths Book Club, 5646 Rockhill Road, Kansas City, Mo., is publishing an amazing array of old Commentaries by Moses E. Lard, and old debates by Alex-

ander Campbell at un-reduced prices!

E. E. Beckelhymer, Trenton, Mo., writes: I am enclosing a money order which I hope will put me up to date until July 1. Just today I read Dr. Ames' address for the Institute members on Oct. 25th. It is a fine article for Christmas or any other date in the year.

Charles Lynn Pyatt, The College of the Bible, Lexington, Ky. I did greatly enjoy reading your article, "Persistent Loyalty" in the November issue of THE SCROLL . . . I am inclined to believe that many Disciples have an inferiority complex in trying to face this confused world.

J. A. Lollis, Bowling Green, Ky. I would like for this card to convey to Dr. Ames my immense gratitude for his series of articles on Schweitzer. I recently shared with a club member a program based on Schweitzer's *Life and Thought*. My file of THE SCROLL saved my part of the program.

C. C. Ware, Wilson, N. C. I am getting ready to bind my file of THE SCROLL . . . I will have bound the entire two years, 1949 and 1948, into a beautiful volume, which I wish you could see as it is put up on the shelf with a lot of other volumes of THE SCROLL, making a very handsome set covering a goodly number of years.

F. W. Wiegmann, Irvington, Indianapolis. To keep THE SCROLL coming to my desk is worth more than the three dollars due, so here's the check.

Harold W. Dauer, Chicago. Here is a check for \$3.00 for my dues . . . The articles in THE SCROLL are most interesting and inspirational . . . I am particularly interested in Dr. Ames' article, "Persistent Loyalty" and Rev. Jordan's article, "The Church Office." I am a business man and Cubmaster of the Cub Scout Troop 3710 and find these articles applicable.

O. Blakely Hill, The Christian Temple, Wellsville, N. Y. I am enclosing my dues for the current year. I thoroughly enjoy THE SCROLL and am proud of my membership in the Campbell Institute. P.S. Why don't the members of the Campbell Institute work for a basis of real union among the Disciples and other Communions in getting our Brotherhood committed to open membership?

William F. Clarke, 1853 Wallace Ave., Duluth, Minn. I am an octogenarian. Half a century ago I spent six years studying (at Butler) in college classes with other young men the Bible from the Greek and Hebrew texts. Since then I have spent many years in public education. But though that may help explain my religious ideas, it does not establish their truth. Some years ago Ames published an article of mine on "Ipse Dixit Religion." A thing is not true because the Pope or some other person has said so . . . The minister of the Presbyterian church I attend has been preaching a series of sermons on the Ten Commandments. I have contended with him that there is no room for commandments in God's service.

L. Dee Warren, Director of Publicity, U.C.M.S., 222 Downey Ave., Indianapolis. The foreign division of the U.C.M.S. announces the transfer of Dr. and Mrs. George Earle Owen from the Argentine Mission to the Philippine Mission. Dr. Owen was born in Virginia, graduated from Bethany College, received his M.A. from the University of Chicago through the Disciples Divinity House, the B.D. from Union Seminary in New York, and the educational doctorate from Columbia University. Dr. Owen is at present serving on the staff of *A Crusade for a Christian World* until June 30, 1950.

Lowell Earnest Cantrell, 589 Tremont St., Boston,

Mass. I have just read the November SCROLL with a great deal of pleasure for the most part. I was impressed with the article, "Persistent Loyalty" as an up to date apology for the Disciples of Christ . . . More and more I find myself appreciating my Disciple background. It is something to be proud of when one confronts the highly sophisticated apathetic kind of Christianity that is found in many New England Congregational churches today. I certainly can't agree with your lack of love for metaphysics and theology. Neither can Albert Schweitzer whom you seem to appreciate! . . . I want to continue to receive THE SCROLL. I also want to thank some one for sending me the unpaid for copies I have received this year. They have not gone unread.

(It would be interesting to have Mr. Cantrell, or anyone else, show that Albert Schweitzer is appreciative of theology! E.S.A.)

A. C. Garnett, University of Wisconsin. In answer to the question, Does the typewriter have spiritual value? My answer to your question would be as follows: Either the term "spiritual" in the question given is meaningless, or there is a distinction between spiritual and non-spiritual values. If such a distinction is drawn, then the mere leisure and absence of worry due to the typewriter could not be classed as an intrinsic value, for it is merely negative, presenting an opportunity for spiritual expression or non-spiritual. So presenting an opportunity it might be classified as an instrumental value, but whether instrumental to spiritual or non-spiritual values would all depend on how the opportunity is used. Best of good wishes.

Emory Ross, 156 Fifth Ave., New York. Dr. and Mrs. Albert Schweitzer put foot again on Lambarene soil in Africa on Friday, November 18th. They have written at once, even before unpacking their bags,

to express the deep gratitude in which so many of their American friends, new and old, are held for the various kinds of support which have been given to their lives and work. Dr. Schweitzer has recently required \$3,000 for local needs of the hospital at Lambarene. Friends have made it possible to send this to him. At his request we are now ordering \$2,000 worth of drugs in this country.

Harvard's Way

E. S. AMES

Nothing has come to our desk concerning religion that is more significant than the prospectus issued recently by the President and Fellows of Harvard University on "A New Center of Religious Learning—at Harvard." A carefully appointed commission has been studying the problem for three years, and now invites suggestions from alumni and friends of this greatest of American universities. The inquiry is based upon the conviction that a profound crisis is upon our civilization. "The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death."

The crisis is moral and religious even more than it is political, economic, or technological. Education is not the answer, knowledge is not enough, and morality alone is not enough. Some signs of hope are that church membership is increasing faster than the population, and that there is a steady growth of the church unity movement. But there is need for the study and teaching of religion at the university level. State institutions are not permitted

to teach religion, and denominational schools lack the resources and vision to adequately train the ministers and scholarly teachers of religion needed. There are less than a dozen schools of religion connected with universities that are either non-sectarian in constitution or inter-denominational in practice. Those at Chicago, Harvard, and Yale, with Union Seminary at Columbia are the type desired. But Harvard admits that at the present time it is not equipped to do its part toward the great need felt.

Emphasis is given to the period when religious philosophy—not theology—was represented by Palmer, James, Royce, Santayana, Perry, Hocking and Whitehead. That tradition in religious philosophy it is vitally important to continue. It is estimated by the commissioners that the school of religion contemplated would require a staff of 21, and endowment of approximately \$6,000,000. "We believe that Harvard should continue to fulfill its own heritage as the first institution to educate for the ministry in this part of the world; to carry out its national responsibility as a great university; and to accept a role or responsibility to Western Christendom, by aligning itself vitally and wholeheartedly with the religious life of the community, the nation, and the world. Surely Harvard is not indifferent or unresponsive to the world's desperate need of moral leadership and spiritual guidance."

I was happy to send my hearty approval of this statesmanlike survey of Harvard's opportunity and ability to make a magnificent contribution to vital religion on a scale, and in a spirit, in keeping with Harvard's Way in its effective leadership in so many phases of learning and human life.

Also, I responded to the request for suggestions, that I hoped the name of this great institution would

be, "The Harvard School of Religion," and *not* the "theological" school, or the "divinity" school. I have deep seated reasons for objecting to the word theology and its derivatives. Theology belongs to the era and to the state of mind that gave us "astrology" and "alchemy" with "numerology" and other terms that have become meaningless. "Philosophy of Religion" stands to theology as astronomy to astrology, and as chemistry to alchemy. The fallacies and foolishness of astrology are well shown in what *Life Magazine* for January 2, 1950, page 4, reports as to an astrologer's prognostications concerning Baby Shaw, first born of the 20th century!

Review by W. E. Garrison

CHRISTIAN CENTURY DECEMBER 28, 1949

RELIGION. *By Edward Scribner Ames. Third printing. John O. Pyle, 8841 Leavitt St., Chicago 20, \$3.00.* This very important study of the fundamental characteristics and concepts of religion, and of its place among other human interests, has been out of print for several years. It was first published (Henry Holt & Co.) in 1929. The present reprint is from the original plates. Dr. Ames has the advantage of viewing religion from two standpoints. When the book was written he had been for nearly 30 years the minister of a thriving and growing church and, simultaneously for that entire time, a professor of philosophy in the University of Chicago. Further, his early teaching and researches in psychology and the writing of his *Psychology of Religious Experience* had carried him also into the field of cultural anthropology. His point of view is that of a non-supernaturalistic interpretation of man and the cosmos. It is fairer to call it that than to call it either naturalistic or humanistic. The author rejects the

concept of a two-story universe in which the natural and the supernatural are sharply separated except as the supernatural has occasionally broken through into the world of natural law and science. But the "natural" and the "human" are, for him, so rich in spiritual significance and potentiality that the connotation of those terms is not bounded by their dictionary definitions. This does not mean that there are no sharp issues between Ames' views and those of most orthodox theologians. There are plenty. Even those who differ with him radically will be, or should be, glad to have this work in print again, for there has been no better statement of the position which it represents, none that includes such an appreciation of the values of personal and institutional religion, and few with such charm of style.

Illness

(Written circa A.D. 842, by Po Chü-I, when he was paralyzed)

Dear friends, there is no cause for so much sympathy.

I shall certainly manage from time to time to take my walks abroad.

All that matters is an active mind, what is the use of feet?

By land one can ride in a carrying-chair; by water, be rowed in a boat.

—From "*Translations from the Chinese*"
by ARTHUR WALEY, pub. by Knopf.

JACOB H. GOLDNER, pastor of the Euclid Avenue Christian Church in Cleveland from 1900 to 1945, passed away suddenly on December 31, 1949. He was 78, a graduate of Hiram, and was called to Euclid Avenue after two years in the Disciples House, Chicago. He was a loyal member of the Campbell Institute. His was a great and fruitful Ministry.

THE SCROLL

VOL. XLVII

FEBRUARY, 1950

No. 6*

The Times Are Ripe

E. S. AMES

In the south window of our breakfast room we planted some bulbs in flower pots three weeks ago, and now out of what seemed just black earth miracles are happening. Within a week, from the buried bulbs green sprouts appeared through the black soil. Every morning we noticed with delight that they had pushed upward through the night, and yesterday, at a foot in height, the green stems of the narcissus plant bore beautiful white flowers, delicate, fragrant and spotless. Our hopes were fulfilled, and new life radiated through the room. The other bulbs are repeating the miracle of life.

Three hundred years ago there began a new movement in the soil of human thought. It sprang from seed sown centuries ago by the great teacher who gave the parable of the Sower. From the tireless processes of sowing and reaping, new growths flowered and enriched the earth. Some seeds were transplanted to the rich, virgin soil of this new continent of America. Eager souls watched for signs of the awakening of the new ideas which might spring from the transplanted stock. In the new environment many striking developments appeared. Old bodies, long confined to the same habitat, put forth novel branches. Others burdened by dead and tangled limbs, fell under the weight of confusing winds of doctrine and the prunings of free thought. The energy of a different climate, and freedom from old restraints, contributed to unaccustomed forms of institutions and beliefs.

Thomas Campbell, and the husbandmen who worked with him in the newly discovered vineyard,

*Last month's issue should have been No. 5.

were thrilled with expectations of unprecedented developments. Little congregations were budding promises of a new order of religious life. They sought to preserve and strengthen whatever was essential to the growth of the plant that grew from the parent seed, and to uproot and discard whatever was alien or inimical to that growth. It was not long until their faith was rewarded by the sight of growing groups of happy men and women conscious of unfettered freedom, in a free state and in a free fellowship. There was no compulsion in the faith they professed. It was the spontaneous faith of love for Jesus Christ. The power and gentleness of their faith made them one. That was the flower they desired, and they believed it could be cultivated in any group that would plant the seed of it in their hearts and faithfully tend and care for it.

That was their first great religious discovery. No significant group had ever tried it before, at least not in this modern world. In the ancient world, under the impact of the warming sun that shone upon them, multitudes felt themselves to be brothers and comrades because they were brothers and comrades of Christ. But the simplicity of that faith, and the union that arose from it, was lost because men did not fully trust it. Instead they undertook to force conformity. They devised pathways for thought, patterns for devotion, and limits for imagination. Spontaneity was inhibited. The child mind, with its freshness and promise was suspect. Fiction and drama were dangerous. A straight gate and a narrow way alone could give safety and direction. The idea of a natural, happy love of Jesus as the unifying influence among his devoted and sincere followers seemed lax and divisive. To the conventionally orthodox

mind, it was necessary to have laws and rules drawn from the highest authority to attain unity and religious efficiency. If men were given freedom of thought in matters of citizenship, society would lose order. That was the judgment the old monarchical systems passed upon American democracy. It seemed to lack all structure because it did not depend upon external authority and upon severe punishment for transgression of that authority. It was the same attitude in religion that made adherents of the old denominations regard the Disciples as a dangerous latitudinarian, or even as an antinomian, group that could not hold together without more rigid bonds of doctrine and discipline.

Not all Disciples clearly grasped the attitude of Thomas Campbell, nor do they today. There was a "rift" even in the mind of his son Alexander who, at times, slipped into the old legalism from which he so nearly freed himself. His answer to the famous "Lunenberg Letter" is the often quoted evidence of his real emancipation. This answer should be familiar to every Disciple, and especially to every student for the ministry. It shows the resurgence of the mind of Thomas Campbell. He saw that the only basic and saving principle in the teaching of Jesus is love, and love is not a doctrine but an attitude.

The attempt to enforce unity is divisive. The permission of differences is unifying. Differences conscientiously held in a spirit of goodwill give promise of growth. They do not portend dead uniformity. They are indications of active, searching inquiry for light. Human spirits, like plants, seek light, and the light brings flower and fruit in the course of nature. In this process emerges a mar-

velous variety of beauty, in form and color, in substance and vitality.

In our cooperative thinking these principles have received new emphasis and clarity. Dean Blakemore, in the April SCROLL, 1949, revealed an important difference between the Old Orthodoxy and the New Fundamentalism. Both made faith in Christ essential to membership in the Church, but the former required no definition in doctrinal terms of that faith, while the new fundamentalism did demand that the candidate explain in what sense he regarded Jesus as divine. Dean Blakemore says: "Originally, as our founders recognized, the fellowship of the Christian church was based upon personal loyalty to Jesus expressed in the simplest terms. . . . 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. . . . 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 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."

Another approach to an understanding of the non-dogmatic position of the Disciples of Christ is set forth in an interesting article by Dean A. T. DeGroot of Texas Christian University, in the *Christian-Evangelist* of January 25, 1950. The subject is, *Slavery is a Matter of Opinion*. There could scarcely be a more crucial subject on which to make a test question as to how much liberty of opinion was allowed by the Disciples without breaking the bonds of church membership. "The Disciples of Christ were the only church people of large numbers in the United States who were not divided in any formal way by the slavery issue and the Civil War." They had at the time of the War, 829 churches in the South and 1241 in the North. Their political loyalties were strong in both camps. "Into the cauldron of growing bitterness between North and South, Alexander Campbell repeatedly poured the soothing slogan compounded of Scripture, historic insight, and common sense. Slavery is a matter of opinion," he asserted.

It is a curious fact that the Disciples came to accept human slavery as a matter of opinion over which they should not divide but at the same time could not generally enough leave *organ playing* in church in the realm of opinion, and thus prevent the separation of the Churches of Christ (half a million or more) from the Disciples of Christ (continuing with more than a million). Here is a paradox too tragic to accept complacently!

The second half of Dr. DeGroot's article opens problems of the gravest sort for the Disciples today. He interprets the slogan about slavery being a

matter of opinion, if I understand him, that "ethics is a matter of opinion in Christianity." He says, "Is Pacifism, or atomic bombing of civilian populations, a matter of opinion? The answer is Yes. Consecrated Christians are honestly divided on the issue. The New Testament has no dogmatic teaching about participation or non-participation in atomic-age war. This being the case, pacifists have no right to refuse fellowship to honest militarists, and the latter equally may not disfellowship the former. Is capitalism or socialism the Christian economic program? The answer is a matter of opinion. . . . The same answer must be given to fundamental queries in methods of penology, segregation of races, organization of labor, equal rights for women, and other serious issues in our society."

Dr. DeGroot does not think this leaves us morally bankrupt or without guidance. But the application of tolerance, and maintenance of church fellowship in spite of differences is not easy. He says: "We must face the full implication of this historic slogan. It would mean, for example, that should a man become convinced today that human slavery is the will of God and should be reinstated, his opinion must be respected as far as fellowship in the church is concerned. This is the necessary chance that an open and changing and growing society must take. The new claimant of slavery, however, himself must recognize the *opinion* status of his belief—and be willing to take the consequences under the law for his new belief. So it is with the pacifist, the advanced economist, the feminist, and all other cells on the growing edge of the plant that we call Christian society."

Thoughtful readers will raise questions about this position. One of them will likely be, If the Dis-

ciple position that slavery is an *opinion* "compound-
ed of Scripture, historic insight, and common
sense," is Scripture ever independent of historic
insight, and common sense? Is opinion, when care-
fully guarded by Scripture, historic insight, and
common sense, the ultimate authority? Is this the
principle to which the author refers in the last para-
graph of his most interesting article when he says:
"The glory of this principle is that, honestly re-
spected, it will make of the church the 'blessed
society' indeed, the goal of sober men's fond hopes,
a colony of heaven in the midst of earth and its flux.
This slogan (slavery is a matter of opinion) may
prove to be the most original of all that the Resto-
ration Movement has contributed to Christian
thought." This enthusiasm seems to mean that by
attaining this position, the Disciples of Christ have
reached a secure basis of union and irrefragible
fellowship. So be it!

There are two historic positions by which a valid
basis of union has been sought. One is that Christi-
anity may be kept free from concrete, specific
social problems. Let the church be the church is
its injunction. That seems to be what Benjamin
Franklin meant when he said, "One of the most
sublime evidences that Christianity is from God,
is found in the fact of its non-interfering spirit
with any of the secular institutions, civil govern-
ments and administrations of any country in the
world, whether good or bad." The other position
is that of "taking sides" but allowing that the other
side may be taken in good conscience without break-
ing fellowship. In this way the unity of forbear-
ance, patience, and much practical cooperation
may be maintained. Neither method is simple in
application but those who have advocated and fol-
lowed liberal social opinion have paid the higher

price in suffering ostracism, and misunderstanding.

This discussion leads eventually into the question of truth and authority. The tendency has been in practically all denominations to regard it essential to set up standards of belief and conduct as absolute and unchangeable. That has given rise to "heresies" and divisions. The Disciples have been relatively free from both of these blemishes on the church. They have been "practical" and experimental people. Progress has been achieved by an experimental method, notably with reference to the organ, missionary societies, education, church architecture, social reforms, politics, economics, recreation, marriage and divorce, church membership, and interdenominational cooperation. They have sought to be "reasonable" in these things, not on the basis of abstract reason of some fixed authority, but rather by means of a reasonableness of experience and Christian good will. "By their fruits," acts of this kind of reasonableness are known, more than by logical demonstration in the usual sense of logic.

The Times Are Ripe for this kind of religion. It is symbolized by the growth of flowers in the window ledge, and in the garden and field. Think of the miracles that have been wrought by this method in the development by Burbank of the chrysanthemums, by Charles Darwin, De Vries, and Mendel, in their specialties! There are abundant illustrations of the principle in child care, medicine, psychology, in missionary work and religious education. There are signs that the Disciples are coming to clearer consciousness of their unique place in the unfolding of a vital, reasonable, unifying, and appealing, empirical interpretation of Christianity. The Times Are Ripe for its reception, and it is obligatory upon all who discern the signs of the

times to share in the processes that really make for the growth of union in the hearts of all men. The great need is not so much for numbers, or wealth, as for understanding and a right spirit.

The Crisis Theology

W. M. FORREST, *Cuckoo, Va.*

"The harvest of a quiet eye" has brought me of late a rich store. Such is part of the reward of retirement after years of busy activity; a garnering in of the fruits of other men's toil in fields whereon one has spent no labor. Theology is a field in which a life time of study and teaching of matters religious has taken me for only scant and occasional gleanings. Hence it seemed that some time spent on the New Theology that has been receiving large attention especially since the latest great war might be interesting. That is where "a quiet eye" has been unobtrusively observing.

Picking up an amateur knowledge of what such new theologians as Kark Barth, Emil Brunner and Reinhold Niebuhr were doing with the teaching of their distinguished forerunner S. A. Kierkegaard (1813 to 1855) was not difficult. It was not astonishing to find that they were like all metaphysical thinkers from the dawn of human history in finding deep mystery, seemingly insoluble problems, and apparent paradoxes in the universe. Nor was it strange that their most devoted studies and honestly declared conclusions brought them into conflict, not only with the teachings of the old theology, but also with many of the findings of their fellow travelers in the new paths they were all seeking.

One refreshing thing soon apparent in the conflict between the champions of the neo-orthodoxy

and of the old order was the general courtesy and judicial fairness with which they treated one another. Gone were the bitterness and scurrility that characterized, for instance, the controversy of the early years of the Protestant Reformation. Martin Luther and Sir Thomas More could bawl at their opponents like London fish-wives, seeking to defend the pure and shining truths of the gospel by plastering one another with the nauseous filth of the gutter. There seems to be no disposition among them to subject their opponents to the penalties visited upon heretics in the Puritan colonies, nor to revive the horrors of the Spanish Inquisition, nor kindle anew the fires that the great Calvin was content to have consume Servetus merely because of a difference between them respecting the Trinity.

On both sides of the profound questions dealt with by different schools of theology there are deep convictions, and a willingness to "contend earnestly for the faith." But as distinguished from the temper of the ancients, and from the vituperation of modern emotional champions of fundamentalism there seems to have been a happy deliverance. True, there is not perfection in this respect. Where is there in human relations? Barth and Brunner not only make charges against each other, though both of the new school, they and others sometimes speak in apparent anger of opposing thinkers. But the new world of serious scholars has learned the way of the Lord more perfectly than the contenders of the old order knew it. John Stuart Mill, "On the Liberty of Thought and Discussion" has stated with profound wisdom the rules of proper controversy. He concludes that noble treatise with words that every Christian debater should observe, and adds:

"This is the real morality of public discussion; and if often violated, I am happy to think that

there are many controversialists who to a great extent observe it, and a still greater number who conscientiously strive toward it."

A second discovery made in my study of the new theology was not so comforting. It seemed to hark back to an ancient and hoary tenet of theology that finds classical expression in the Genesis account of the Fall of Man and the consequent universal doctrine of original sin. Perhaps the biblical story may be to them, or some of them, not history but fable conveying a profound truth. But even as treated by Niebuhr in his excellent "Faith and History" (Scribner's 1949) he seems to over-emphasize the effects that both ancient and recent heredity play in human sin. Is there not in the new theology generally a denial of the possibility of normal human advance because of original sin? Only by some such miracle as was to meet eternally condemned sinners at the mourner's bench, it would seem that they could be snatched from doom by the Holy Ghost. Despite all the inheritance of our animal nature, and the all encompassing evil of our environment is it not true that the will to salvation can make possible its attainment. Or are we doomed to perpetual failure if no individual miracle comes in answer to our piteous crying to God to relent?

Which leads to a third and closely related matter. One of the characteristics of democratic revolutions has been a firm belief in human perfectability. It stands out prominently in the writings of Thomas Jefferson and our whole school of the writers of his period. Given a fair chance free from political oppression, men were to advance higher and higher towards perfection. With the marvelous development of science and technology our scale of living

in our own democracy seemed to confirm that belief. The Church as well as secular society held that humanity was on the march spiritually as materially. Day by day in many ways, if not in every way, the world was getting better and better. Human history would eventuate in a world wherein dwelt righteousness. The kingdom of heaven was on the way. If advancement seemed at times to be going in a circle bringing it back to barbarian evil, it was actually moving upon a spiral, mounting ever higher and higher.

Then came total war not only sweeping away the material advancement of millions of people, but unleashing in a highly cultured race demonic savagery that seemed to prove a delusion all the dreams of perfectability. The chaos and despair resulting plunged into a slough of pessimism the children of light. Loudly has been proclaimed the death of liberalism. All the dreams of spiritual and moral attainment in the victorious march of man have been supposed to vanish. That has led to an intensifying of superstition, emotional religion, notions of adventism, and apocalyptic cataclysms that are never dead in the world. Its apostles hold, and convince many supposedly intelligent people, that salvation is not to come from the stable forms of Christianity with their learning and power, but from a sort of crazy fringe of minor sects whose zeal and phrensy will bring to earth a divine conqueror to destroy the hated liberals and lead the righteous to glory.

There is nothing astonishing in all that so far as the relatively unlearned are concerned. The amazing thing is that the highly intelligent advocates of the new theology champion similar views. Read Niebuhr's "Faith and History" and see. It is a notable book, containing much truth, finely and

thoughtfully expressed. But it repudiates all hope of a happy outcome of the course of history. It walls man in with despair except as he is to give up all effort of his own to escape the consequences of the inherited disease of sin and be cured by the miracle of grace.

That such teaching plays into the hands of all opposers of an enlightened liberalism is unfortunate. But, worse than that, it threatens to cut the cord binding man to belief in human freedom of the will and moral responsibility. Independent students of the new theology have repeatedly called attention to the relation of its teaching to ethics. Especially has H. D. Lewis, Professor of Philosophy, University College of North Wales, dealt with it admirably and succinctly in his, "Morals and the New Theology" (Harper and Brothers). As the "Manchester Guardian" puts it, "This is a powerful and closely reasoned attack on the ethical views of some of the best known theologians of the day, particularly Barth, Brunner and Niebuhr." If we are to go back to the helplessness of the sinner as stripped of all power of initiative both in good and evil and therefore of all responsibility that could really make him a sinner, we better leave our new guides and return to the mourner's bench.

There remains now for notice the most extraordinary feature of the neo-orthodoxy. It is the revolt against reason, claiming the right to ignore rational principles. Here one needs to tread softly if not fully initiated into its method of procedure, and more especially if one is like myself in being only a novice in any system of theology whatever. In all fairness it must be freely admitted that rationalism has often been a foe to faith, that reason may exalt itself in vain-glorious pride against God,

and that even Paul, the most rational of all the New Testament writers, registered a powerful protest against the vaunted wisdom of his day both as manifested in pagan philosophy and in Christian speculations. That, however, is far from justifying the setting of faith and reason in irreconciling opposition to each other, and claiming faith to be true in proportion to its contradiction of reason. To the extent that the Barthians challenge the competence of reason to deal with faith they make unintelligible any system of theology whatever, since none can be fashioned nor understood save by rational study. It is something like the old saying, "When Berkeley says there is no matter, then it is no matter what he says."

This phase of the new theology has been so fairly examined, so clearly stated, and so ably answered in Harold DeWolf's, "The Religious Revolt Against Reason" (Harper Brothers 1949) that everyone interested in the movement to any degree should read it. In all the record of religious controversy it would be difficult, if not impossible, to find a finer example of objective treatment of opponents than Professor DeWolf's. With no rancor or biting sarcasm, and almost a leaning over backwards in stating the teachings from Kierkegaard to Niebuhr, an example of fairness is displayed that would be a reason for reading the book if there were none other. As DeWolf's former teacher, Professor Brightman, has said, "Your treatment to Soren Kierkegaard is so objective as almost to convince even me that he is right." The charges against reason, reason's defense, objections to irrationalism, and reason and faith are set forth in a series of chapters thus designated. This gives a treatment, both negative and positive, of the new movement that it merits by reason of its devotion to its task,

and the large influence it is wielding in a world desperately seeking guidance in its present crisis.

The statement I have made that neo-orthodoxy's revolt against reason is the most extraordinary thing about it, can best be justified by recognizing the revolters as amongst the most highly educated and the most keenly rational defenders of their position in the modern world. In theory they repudiate reason as a means of finding God or faith in him, and then they resort to reason to prove they are right. Such repudiation is not new among the religious who are illiterates in philosophy, theology, science and history, as well as among the strictly unlettered. But in the end, when Christianity ceases to command "a reasonable service" however enthusiastic, or its devotees no longer can "give a reason for the hope" that is theirs however emotional their answer, or God's children no longer respond to the call, "Come, let us reason together," humanity has reached an ultimate bankruptcy.

True, the perfectability of humanity may be overstressed; true, the believers in an automatic progress that would soon land all men in a Utopia has met a rude shock; true, that liberalism has been overtaken by inherent faults; true, that faith comes by revelations to its seers. But the hope of a kingdom of God on earth is still possible to those who seek to "go on to perfection." And the faith that God's great plan in history will be worked out is a tenable belief. And we need but to seek with all our powers of will and mind the God who "has not left himself without witness" in every generation. His revelation is always available to man and nations according to their capacity to receive, and not dependent upon God's favoritism or caprice, nor upon irrationality or sycophancy.

The new theology like the old has its virtues and its faults. Let us "prove all things and hold fast that which is good. Ponder this last word which is De Wolf's, "Faith without reason is at best fanaticism and at worst insanity."

Edward McShane Waits

PERRY GRESHAM, *Detroit, Mich.*

The library of Edward McShane Waits tells a story of diverse interests and broad culture. His easy friendship with the literati included such opposites as Plato and Irvin Cobb. Few men have committed to memory as much worthy poetry. Vast sections of Browning, Tennyson, Milton or Matthew Arnold would appear in his public addresses with such facile quotation that the President became the incarnation of the literature he loved. His phrasing had a poetic turn. His words lured the imagination of his hearers to distant scenes, bright landscapes, human concerns and moral ventures.

His salient success as President of a growing college through its most difficult depression days resulted largely from his character, his capacity for friendship, and his inveterate purpose. When income from endowments diminished alarmingly just at the time when some other sources of revenue vanished the stout integrity and self-sacrificing attitude of the leader held the faculty together and kept the institution at a respectable academic level. His friends among the leaders of business, industry, church and agriculture generously supported the recovery which came with surprising rapidity. In the darkest hour when salaries were slashed and projects were abandoned a frightened colleague queried, "What shall we do?" The skipper made brave answer in the lines of Tennyson,

“ my purpose holds
To sail beyond the sunset, and the baths
Of all the western stars, until I die.

.....

Though much is taken, much abides; and
though

We are not now that strength which in old days
Moved earth and heaven, that which we are,
we are, . . .

One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.”

No wonder one of his most able faculty members, Rebecca Smith, quoted a student as saying, “We just took him for granite.”

He was a genius at companionship. Counsel from his deans, professors, students or constituents was always welcome. There was no ego involvement to make him touchy. He never yielded to the defensiveness of insecurity or the pretense to omniscience. He was equally at home with a Panhandle freshman or Julian Huxley who was a personal friend. He regaled his guests with engaging conversation brightened with humor. He was delightfully detached and yet vitally concerned. He could “see life steady and see it whole.”

The city of Fort Worth honored him as its outstanding citizen and wrote his name in the city's Book of Golden Deeds. His colleagues of the ministry honored him with high offices in the church and cherished his genial presence at all the conventions. His tall Texas tales made him a sensation at the sports assemblies and gridiron banquets. He followed the athletic conquests of TCU from coast to coast. He had the complete confidence of the men of business and industry who gave guidance to

the fabulous economy of the Southwest. His fellow educators held him in affectionate regard. He knew how to give and receive friendship.

Stories of his high good humor and massive integrity will linger. The annals of the school to which he gave his life are replete with references to his pioneering. His brilliant English Professor daughter renews his influence by speech, pen and presence. Those of us who knew and loved him reflect his personality. The reasonable and practical religion which he lived and taught has been given to history and a myriad "lives made better by his presence." By God's grace the excellent is the permanent!

Where Lincoln Looks

ARTHUR AZLEIN, *Hyattsville, Md.*

It was a hot, moist, late summer night in Washington, the nation's capital. A brief, but violent thunder storm had crashed through the city, trying every window, every door, and demanding homage from every tree.

As I stepped from the doorway of my hotel and looked up at the dark sky, silent flashes of lightning spread their warning on the clouds. Were they the rear guard of the passing storm, or the portents of one yet to come? I could not tell. But the city was chastened. Its feverish activities were temporarily subdued and it was cleansed. Its wet pavements glistened under the street lamps.

I got into my car and rolled down the windows. A drive in the damp night air would be refreshing. I started the motor, turned on the lights, and eased away from the curb. I had no destination. I would just ride for a little while down this broad, quiet street and turn back when I felt like it.

But presently the street ended abruptly in one of those curious, peculiarly Washingtonian traffic circles that make such excellent depositories for huge statuary and baffle the uninitiated motorist. I remembered that someone had told me these circles were planned to aid in the defense of the city. Cannon pivoted in the center of the area could command all the streets that converged upon this hub. I grunted my disapproval of such an anachronism in the Atomic Age and stretched my neck in an attempt to read the street markers set high on the lamp posts. "Pennsylvania Avenue." This would do as well as any other. Somewhere along this broad avenue was the White House and beyond that the Capitol. It might be interesting to see them at night, freshly washed by the rain.

Traffic was returning to its normal volume after the storm, and the tires of passing cars hissed on the slippery street. The gongs of street cars sounded their impatient warnings.

I came upon the White House suddenly. To my surprise, the building was totally dark, the windows naked and hollow. Then I remembered. The White House was closed for repairs. The President and his family were living in Blair House. (That must have been the brightly lighted house I had just passed and failed to recognize — the house with the long canopy stretching from the curb to the doorway, and uniformed guards standing by).

I turned into the street along the east of the White House and followed it down to the Elipse Beyond, through the trees, was the flood-lighted base of the Washington Monument set upon a rise of ground. I drove toward it.

From the top of Washington Monument, I am told, one can see to the farthest limits of the city

and its sprawling suburbs. One can see how huge this great center of government has become, spilling over its older boundaries and still expanding rapidly. And one can see the three buildings that symbolize the basic institutions of American government: the Capitol, the White House, and the Supreme Court Building. Up there the scene is whole; down here on the street the forest of buildings, large and small — but all presumably subordinate in importance — blocks and confuses the view.

I stopped the car and looked eastward toward the Capitol. It was not dark like the White House! From dome to foundation it was flooded with light. But it, too, was undergoing repairs. The faint outlines of scaffolding and derricks were visible above the Senate Chamber and the House. The Congress of the United States was getting a new roof, new ceilings!

I turned toward the west. There, beyond the long reflecting pool stood the quiet Lincoln Memorial. I drove toward it. Amongst all these monuments and symbols of a great nation, it is sometimes difficult to avoid seeing symbolism in even the most prosaic things. And as I proceeded toward the Memorial I could not dismiss the thought that there was a special significance about the repairing of the White House and the Capitol. A new roof, new ceilings on Congress, but a complete overhauling of the White House on stouter foundations! Was the nation pinning its hopes on a stronger executive and a more limited Congress? Was the rapid growth of the Capital the result of the expansion of the legislative branch of the government, or the judicial, or the executive?

As I parked the car near the Memorial, I saw the sharp flashes of lightning from a new storm

approaching the city. At this season, I was told, one must expect many sudden storms in Washington.

Behind the tall, fluted columns of the Memorial, the giant statue of Lincoln was bathed in a serene, quiet light. What would Lincoln think of this swollen city, this troubled nation, if he could see them now? What would he say to a people who strengthened the foundations of the White House and put a new roof on the Capitol?

I looked up to the marble figure seated in the flag draped chair. Above him the lightning grew brighter as the storm drew nearer. And Lincoln looked calmly, thoughtfully, hopefully toward the Capitol:

People — Places — Events

"Disciples Poet-Laureate"

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

The time was yesterday — the place a restaurant in Chicago Loop — the people were preachers and wives — the event was the gathering of these people to do honor to the poet-laureate of the Disciples of Christ. However, you cannot build a fence around this distinguished gentleman for if a poll should be taken across our land concerning the most popular living poet the name of Thomas Curtis Clark would stand at the top.

A New Year's Luncheon is an annual gathering of Disciples in Chicago but this year the occasion had special significance because poet Clark had promised to be present and read some of his poems. His great humility and his busy career have made him a hard man to line up for such an occasion. He could always find a good reason for refusing to be present if he thought the spotlight was to

be turned on him. Since he is now in semi-retirement he finds a little more time for social functions.

Dr. Kenneth Bowen, master of ceremonies, in introducing the speaker of the day stated that Mr. Clark has been writing poems across many decades and although during this time we have had two world wars this poet has never written a pessimistic poem. Previous to the presentation of the speaker Mr. Bowen presented the poet's wife. Mrs. Clark stated that when they were married in 1910 the officiating minister said to Mr. Clark, "Tom your poetry writing days are over." Mrs. Clark then gave the amazing story of the hundreds of poems written and the many anthologies which her husband has produced since 1910. This proves that one minister was a false prophet but it also proves that the gracious lady has been an inspiration and co-partner in all these achievements.

In informal fashion Thomas Curtis Clark told of his boyhood days when he disliked poetry— of those years spent in Indiana University and the University of Chicago — of his experience as a teacher of high school Latin — of his four months as a singing evangelist — of his call from J. H. Garrison to join the staff of the Christian Evangelist — and of his more than a quarter of a century on the editorial staff of the Christian Century.

It is Mr. Clark's conviction that good poetry not only carries a message but the message sticks in the mind much longer than the same message written in prose. He facetiously explains that it was the shortness of his poems that made them popular. He says they have been used by the Christian Century and other publications because the poems were just the right length to fill a required space in the paper. Even though their publication may

have been quickened by their brevity, many of us know that these poems have lived because they contained a vital message for mankind.

It is interesting to know that this poet's most quoted poem was written during a cold winter when the family was compelled to live in the kitchen for several weeks. It was also a time when the poet was in great mental stress due to the illness of his father. It was at such a time that Thomas Curtis Clark gave us "God's Dreams." During World War I an airplane flew over the battle front of Europe to drop on American soldiers copies of one of Mr. Clark's poems. Another poem of his found its way into Australian text books and created quite a controversy among the newspapers and people about the social implications of that poem.

Mr. Clark eschews the various systems of theology but thinks he perhaps has a theology all his own. He called upon Dr. Charles Clayton Morrison to read one of his poems "The Prayer of Praise." When Dr. Morrison had finished with the reading no one had any doubt about the theology of the poet. Not only every line but every word overflowed with the message of "The majesty and goodness of God." Dr Morrison's reading brought to a fitting climax this delightful event.

Thomas Curtis Clark is the product of the manse. He gives much credit for his success to his preacher father and his 'preacher's-wife' mother. (His mother is living and is far in her nineties.) While Tom Clark would deny being a preacher yet where is there a Disciple minister that has spoken to more hearts than has our poet-laureate? Down through the years to come his poems will go singing on their way and our pathways will be made brighter by their singing. God be praised for great souls like Thomas Curtis Clark.

Harold Lunger Leaves Chicago

J. J. VAN BOSKIRK

Harold L. Lunger, for eleven years minister of the Austin Boulevard Christian Church, Oak Park, will close his ministry there March 12 to take up a new work with the First Christian Church of Tucson, Arizona. His is the third longest ministry on record in that church, being exceeded by that of F. E. Davison who served the congregation 15 years, and that of George A. Campbell who was minister for 12 years.

The health of his family was cited as the prime reason for the move. Mrs. Lunger has suffered attacks of rheumatic fever, and recently the children have shown susceptibility to it that led the family doctor to advise that they seek a dry climate.

However, the Tucson church offers an opportunity for significant service. The city is a thriving winter resort and the church is regarded by some brotherhood leaders as one of the most desirable. Its newly dedicated building has been written up in architectural journals as an outstanding example of modern church architecture. It is only a few blocks from the campus of the University of Arizona.

During the ministry of the Lungers in the Chicago area the church has made significant advance. Receipts have more than doubled — from \$8550 to \$21,573 per year. Contributions to missions have increased from \$546 in 1938 to \$4,659 in 1949. Other achievements include the securing and use of the latest audio-visual education equipment, emphasis upon leadership training, the modernization of office equipment and procedures, the increase in member-participation through the establishment of a functional church board.

John Dewey at Ninety

On October 20, 1949, a distinguished company of scholars and leaders in many spheres of life, and of various nationalities, gathered in his presence, at a dinner in the Commodore Hotel in New York, to celebrate his ninetieth birthday, and the remarkable achievements and influence of his long life. The League for Industrial Democracy had charge of the dinner as part of the three-day celebration and has published a full account of that great event, attended by 1,500 men and women, described as "the most important dinner ever tendered to a private individual in the United States." The program of speeches was begun by presenting to Dr. Dewey this message to him from *President Truman*: "Dear Mr. Dewey: Blessed is the man who arrives at four score and ten rich in the wisdom of experience and the love of friends—and endowed with the unconquered and unconquerable spirit of youth. To you a happy birthday full of cheerful yesterdays and confident tomorrows."

President Harold Taylor, toastmaster, declared that the evening was being given over "to the celebration of the human mind, and in honor of one of the greatest of contemporary minds."

President Eisenhower, of Columbia, unable to be present, was represented by former Acting President, *F. D. Fackenthal*, who said Professor Dewey, during his service at Columbia from 1904 to date, "brought the world to Columbia and carried Columbia to the world."

Justice Felix Frankfurter, "Dewey's thinking is too persuasive to be confined within a cult or to be in the keeping of a possessive school of disciples."

John Haynes Holmes, "Running over the Dewey literature on my library shelves, I encounter his

famous book, entitled, *A Common Faith*, and am reminded that this great thinker has written one of the outstanding religious books of modern times. So he belongs to religion as well as to philosophy and education, and to none of these so much as to the great field of public affairs."

David Dubinsky, Ladies Garment Workers' Union (A.F.L.), "Our future is brighter, our thinking is clearer, our movement is sounder, because we have him in our midst."

Walter Reuther, President of United Automobile Workers (C.I.O.), "I bring the greetings of a lot of working people whose lives have been enriched by John Dewey . . . In the troubled world in which we live, men's minds are filled with doubts and their hearts are heavy as they search for the answers as to how they can organize a free society in which men can achieve economic security and material well-being without sacrificing any basic human values."

Ralph Barton Perry, Professor Emeritus of Philosophy, Harvard. "Between them James and Dewey broke the spell exercised by the reigning philosophy of the 19th Century, and liberated the minds of the younger men who are now the older men . . . For this we have to thank William James and John Dewey—whose names I like to link together as the prophets of the new freedom in American philosophy. James died forty years ago. Dewey keeps that spirit alive today . . . There is a peculiar satisfaction in paying tribute to a man who does not ask for it, and who has not already bestowed it on himself . . . Never was a man of like superiority more free from the airs of superiority. He does not feel obliged to live up to his reputation; to be impressive, witty, eloquent, or even interesting; he simply says what he thinks. His character and his mind are

pervaded by a quality of complete sincerity.”

Irwin Edman, Professor of Philosophy, Columbia. “It still surprises some people that at the age of seventy—when he was very young—John Dewey should have written a big book on art. ‘What is going on here?’ some people asked. They suspected the answer, ‘A pragmatist in a China shop.’ . . . The value of intelligence lies in rendering life less opaque, dislocated and confused. Art is experience in excelsis, imagination is life fully lived, and life fully lived is individual creativeness such as art and the experience of art illustrates.”

William Heard Kilpatrick, Professor Emeritus of Education, Teachers’ College, “Whence came Dewey’s greatness? Partly from native ability, partly from his mother’s fostering care, partly from education at Vermont and Johns Hopkins, but mainly from the response of his ‘fundamental disposition’ to the challenging situation of the world of thought as he faced it.”

Joy Elmer Morgan, Editor, Journal of National Education Association: “John Dewey had a deep appreciation of the American free public school and its significance as the foundation of democracy. It was his belief that what the wisest and best parent desires for his own child, that must society want for its own children.”

Hu Shih, Former Chinese Ambassador to the U. S. “We are grateful to you for having been our teacher, the teacher of young China for forty years. You have influenced the life and happiness of millions of Chinese children in our schools.”

Jawaharlal Nehru, Prime Minister of India. “I met Dr. Dewey for the first time two or three days ago. But there are few Americans with whom I am better acquainted and who have exercised so much influence on my own thinking and, I suppose,

consequently on my action.”

William Pepperell Montague, Professor of Philosophy, Columbia and Barnard: “You have revitalized philosophy by showing it as a vision of the basic potentialities in human experience. You have shown that the world of nature is not alien to human nature but the home and source of all human possibilities. You have taught us the supreme importance of the organized use of intelligence in reconstructing the situations of our common life so that the lives of all of us may be enriched and fulfilled.”

John Dewey, from his response: “Of the various kindly and generous, often over-generous, things that have been said about my activities, on the occasion of my ninetieth birthday, there is one thing in particular I should be peculiarly happy to believe. It is the statement of Alvin Johnson that I have helped to liberate my fellow-human beings from fear. For more than anything else, the fear that has no recognized and well-thought-out ground is what both holds us back and conducts us into aimless and spasmodic ways of action, personal and collective. When we allow ourselves to be fear-ridden and permit it to dictate how we act, it is because we have lost faith in our fellow-men—and that is the unforgivable sin against the spirit of democracy. Many years ago I read something written by an astute politician. He said that majority rule is not the heart of democracy, but the processes by which a given group having a specific kind of policies in view becomes a majority. That saying has remained with me; in effect it embodies recognition that democracy is an educative process.

“The educational process is based upon faith in human good sense and human good will as it manifests itself in the long run when communication is progressively liberated from bondage to prejudice

and ignorance. It constitutes a firm and continuous reminder that the process of living together, when it is emancipated from oppressions and suppressions, becomes one of increasing faith in the humaneness of human beings; so that it becomes a constant growth of that kind of understanding of our relations to one another that expels fear, suspicion and distrust . . . I am happy to be able to believe that the significance of this celebration consists not in warming over of past years, even though they be four-score and ten, but in dedication to the work that lies ahead. The order of the day is, 'Forward March'."

A message from *Clement Attlee*, Prime Minister of Great Britain. "The impact of your writings and teachings have reached thinking men and women throughout the English-speaking world, showing them the true meaning of democracy and thereby strengthening their faith in the democratic way of life."

A message from *Henri Bonnet*, Ambassador of France to the U.S. "Many years ago John Dewey gave voice to a prophetic warning when he said: 'Physical science has for the time being, far outrun Psychical . . . we have not gained a knowledge of the conditions through which possible values become actual in life, and so are still at the mercy of habit and hence of force.'"

The John Dewey 90th Anniversary Fund has been incorporated to raise \$90,000 for presentation to Dr. Dewey during his 90th year, for distribution to those causes which he wishes to support. A sizeable portion of this fund has already been raised. Checks are being sent to the Fund, 9 Rockefeller Plaza, New York 20, with the expectation that the *whole amount* will be secured in 1950.

Notes

Yale Disciples of Christ is the title of an interesting article in the Yale Divinity News for January, written by Joseph M. Smith, who was stationed at Wuhu from 1947 to 1949. He and his family are now living at Mission House, Yale Divinity School, and he is engaged in field work for the U.C.M.S.

The University of Wisconsin Press announces a new book by Professor A. C. Garnett, on Freedom and Planning in Australia. The price is \$4.00 and that indicates the book is of high "instrumental value," especially just now in face of the impending elections in Great Britain. "After a discussion of the early history of Australia, Professor Garnett examines and explains the working of those political institutions for which Australia has become famous: the system of industrial arbitration and conciliation, the political Labor Movement and trade unions, the special methods adopted to meet the depression of the thirties, the policy of full employment, public ownership of utilities, and other experiments in state socialism."

In the *South African Sentinel*, P.O. Box 97, Johannesburg, Transvaal, Basil Holt, the Editor, gives interesting news of his missionary work. In a recent article on David Lloyd George, he gives a colorful account of the boy, David, in the local National School, dominated by the Anglican Church. The squire, the parson, and other local gentry were present. David secretly bound all the other youngsters to join in keeping silence when called upon to answer the catechism questions. The schoolmaster mustered his pupils, eager to display the results of his teaching. He put the familiar questions. There was no response. He commanded. He pleaded. The youngsters stared, wooden-faced. At last he

called on them to join in repeating the Apostles' Creed. His distress at their silence grew painful—too painful at last for little William, the ring-leader's young brother, a gentle, peace-loving soul who was devoted to his master. His treble began to pipe the familiar words. The spell was broken, and the others took up the refrain. David was left alone in defiant silence and in due course suffered a rebel's penalty. But if the battle was lost the war was won, and the practice of forcing Nonconformist children to repeat the doctrines of the Establishment was thereafter abandoned.

Elster M. Haile, 1800 Alden st., Belmont, California. "Please find check for \$3.00 as per request. My main occupation is that of farmer in Texas which requires much time for commuting between the northern California address and our Texas farm lands. It usually takes deep plowing to grow tall plants, but I do most of this work by proxy and remote control. Much of my deep thinking and tall philosophical conclusions are the works of others, too, which is a way of saying I find reading of THE SCROLL quite beneficial."

J. Barbee Robertson, Alhambra, California. "It was good to hear you again at Cincinnati. The preceding year was rewarding with its books by Garrison and DeGroot, and also West. While we regret the loss of DeGroot from California, it was real justice to see his recognition by the call to the Graduate School at T.C.U. Raymond and Betty Mills, missionaries to Asuncion, Paraguay, are members of the Alhambra Church, Raymond's old Church in boyhood days. In February they leave us to return to Asuncion. On January 18, we had a dinner honoring them. We gave it some California glamour and renamed the social center there, 'Friendship House.' Two hundred persons were at the dinner. Dr. Arthur

Braden was our guest speaker. The net amount for the project was \$3,540. This added to our previous Crusade giving makes our total a few dollars over \$22,500."

Grace M. Lediard, Owen Sound, Ontario. "For the past number of years, about ten, during which time I was the editor of the Canadian Disciple, I have been privileged to receive as exchange THE SCROLL. I have greatly enjoyed and benefitted by this little magazine and have no doubt that I have received much the greater profit from the exchange, for which courtesy I sincerely thank you. I have found it necessary to give up this work and a new editor has been appointed . . . I am enclosing cheque for \$3.50 for which please send the paper to me here. I know that the subscription price is \$3.00 but believe there is exchange to be considered. You will perhaps believe from this that THE SCROLL has been a real pleasure to me and I want to continue that pleasure for at least the current year."

Ben H. White, 2572 Maple Ave., Dallas, Texas. "Thanks for THE SCROLL and the refreshing articles each month. This is one of the few extra-curricular periodicals that I am fortunate enough to read, and I appreciate its continuous emphasis on scientifically examining *all* our ideas and applying religious principles to all our investigations and vocations. My best regards to all the Comrades."

Edward S. Jouett, Louisville, Kentucky. "I am forgetful about subscription expirations and don't know just how I stand with THE SCROLL, which I have taken and enjoyed for many years, but am enclosing check for \$3.00 for a year's subscription. If I happen to be in arrears please advise me and I will gladly send a check to cover same. It is the most unique, and one of the most attractive, of many periodicals I take. In passing I would thank you for

your editorial, 'Persistent Loyalty' in the November issue."

An old friend in California. "Just how long, do you suppose, I should permit you to send THE SCROLL without paying for it? Considering that I have really read *all* of your own articles and a goodly proportion of the others—although in general I seem to manage to read so little—I should say that I owe the company a year's subscription anyhow. Please therefore find herewith enclosed \$3.00 and thank you. Your article 'A Rainy Day' almost made me homesick. There is a quietness and sense of detachment from the outside activities of this world created by the gloom of a rainy day which we too seldom get in this land of sunshine. Then, too, out here one has to worry about the trees and the forest fires, and the small creatures panting for life in this semi-desert paradise. However, we did have a real rain last week, a great blessing."

Monday, February 13, 1950 in Chicago

E. S. AMES

Snow came last night, silently, and covered the city with a beautiful blanket of white, symbol of what we would like to have our world be but isn't. Now, this morning, nature has given us an extra and special blessing of beauty. The temperature, having moderated a bit, she has hung jewels on all the trees and shrubs. With little shining pearls and diamonds she has decorated all the streets and byways and made a fairy land for our wonder. This is a gorgeous reward, without money and without price, for staying home in the winter months. This is something California and Florida cannot afford, whatever is paid for transportation, seaside resorts, or the restless desire to escape inclement weather. When some hard working friend salutes us on a cold

day and inquires with surprise why, in our blessed retirement we are here and not in some far clime, we only smile and say we like the variety which hardens us and makes us feel at home. We grew up in Iowa and saw snow over the fences and the thermometer sometimes far below zero. But we survived and now remember those days with a sense of old pioneer life which make nostalgic dreams for those who have lived through wide ranges of cold and heat, storm-bound and summer-simmering extremes. Good furnaces in winter, and cooling fans and Lake breezes in July and August give the realization of man's mastery of his environment. This is something to talk about and tell to the children. People always make conversation out of the weather, but how drab and routine the conversation becomes for those who can only repeat the same observations day after day under changeless skies and trees scarcely shaken by the wind. Here the beauty-laden trees sway in the breeze and make graceful obeisance to the encompassing mysteries. Yesterday, Sunday, was Lincoln's birthday, and this is another day given us in loyal appreciation of him. A grand picture of him from the bulky newspaper of yesterday says more to our hearts than all else the reporters could gather from all the marvelous stories of the changing scenes at home and abroad. Above it all Lincoln's face is so calm and strong. How comforting to believe that this human face is looked upon by millions of citizens of this great land as the embodiment and symbol of what gives meaning and hope beyond the fears and confusion which beset mankind. A preacher recently touched the soul of it all when he told the story of the little boy who was afraid of the dark when his mother was putting him to bed. She said to him, "But you know God is always with you." "Yes," he said, "*but I want someone with a face.*"

THE SCROLL

VOL. XLVII

MARCH, 1950

No. 7

"In Essentials Unity, In Opinions Liberty, In All Things Charity."

ROBERT A. THOMAS, *St. Joseph, Mo.*

This is a nice-sounding motto. It rolls off the tongue pleasantly. It gives one a good feeling of being liberal, tolerant, Christian. It is the essence of democracy, and breathes of the democratic spirit of freedom and toleration. All Christians believe it. Everybody believes in loving the brethren, in allowing for great freedom of opinion. The trouble comes when the essentials are defined, and defined they must be if the slogan is to have any real meaning. Among the Disciples there were some who used it to grant great liberty, and others who used it with the idea that they had evidence of the essentials and everybody would have to grant the validity of the evidence.

Before 1832 when the Stone and Campbell movements united at Lexington, Kentucky, there occurred a process of getting acquainted and a time of discovering the principles and ideas held in common. Both believed that Christ alone was the object of faith, both rejected creeds as tests of fellowship, and both insisted upon liberty of opinion on all matters of doctrine that were not unmistakably revealed. But considerable difficulty lay just there. The "Christians" (Stone's group) held that baptism was a matter about which there should be great liberty. They argued that since different views of baptism were held by persons who earnestly sought to do the will of Christ as revealed in the New Testament, the question must manifestly be one of

human interpretation of the divine commands, and Stone repeatedly defended this position. He wrote articles in which he insisted that the un-immersed are Christian and that immersion, not being necessary to salvation, was not necessary to church membership. His group, for the most part, acquiesced in the Campbell group's demands for the rite of immersion as the only method of baptism and church membership. One cannot help but wish that Stone's more tolerant and Christian view had become the view of the new movement, nor can one help but wonder how much different the history of our people might have been had we not got lost in arguments and endless debates and sectarian controversy over this matter. What a marvelous position would now be ours in taking the lead in a united Church of Christ. A more tolerant view of baptism would have given a unity and cohesion to our movement which it does not possess even yet. Its legalism about baptism does not jibe with its attitudes toward anything else. But what is important for us to see here is that immediately at its beginning there was a difference over the so-called "essentials" of the new movement for the union of Christendom.

This difference continued and still continues. That's what makes the slogan so nice-sounding, and at the same time, so worthless. Isaac Errett wrote in the *Christian Standard* for June 20, 1868, "Let the bond of union among the baptized be Christian character in place of orthodoxy—right doing in place of exact thinking; and, outside of plain precepts, let all acknowledge the liberty of all, nor seek to impose limitations on their brethren, other than those of the law of love." Now, here is a fine exposition of the slogan, but again weasel words, unexplained, not defined, "outside of plain pre-

cepts." What one man regards as the plain precepts, another regards as not so plain. What one man regards as essentials, others regard as matters of opinion. The whole history of the Disciples of Christ can be written around this problem of defining the essentials. When we have divided (and we did in spite of Lard's exclamation of joy!) it has been over the question of what is essential.

Now, it must be remembered that this motto was the motto of a group that had as its main business the union of the divided Church of Christ. It really is a statement of *means*. It should be considered in connection with the idea of the restoration of the essentials of primitive Christianity. Restoration was not the end product sought by the early reformers. They were not interested in restoration *per se*. They were devoted to the conception of a united church—one in Christ. They were opposed to the divisions and strife of the denominational groups within Christendom. They believed that restoration of the essentials of the primitive church would make possible the union of Christendom. I heard Mr. Basil Holt describe this idea of restoration one time as a tail on a kite. The Disciples movement started off with a rush into the air, only to be pulled back to earth again by a tail that was too heavy. The whole conception of restoration has been as ambiguous as the motto we are discussing.

The founders of our movement, and this includes them all, believed that what was essential in the earliest days of Christianity was still essential in their time, and that these essentials could be found if men would only study the records of the early church in the New Testament. This sounds like a simple process, and for them it was. They were surprised and hurt when they discovered that most

of the folk of the "denominations" did not agree with them as to the essentials in primitive Christianity.

In the second place, the founding fathers believed that Christians are divided—not by the things that make them Christian—but by their variant opinions about doctrines and practices which neither make them nor prevent them from being Christian—"about things in which the kingdom of God does not consist," as they put it. The historic position of the Disciples of Christ rests on this distinction between faith and opinion. But even within the group—to say nothing of its relations to outsiders—there have been differences in the application of these insights and in the interpretation of their terms. What are the essential and permanent elements in primitive Christianity and in the practice of the early church? To what extent do the churches of the first century, in respect to what they did and what they did not do, constitute a pattern to be copied, a "blue-print" by which the church is to be reconstructed? The Disciples have had every possible degree of strictness in the interpretation of these questions and the answers given.

Let us back up a little to take a look at Thomas Campbell's Declaration and Address. Dr. Douglas Horton's address at the International Convention Communion Service placed this document as one of the greatest in the Christian union movement. He said that it originated the will to unity now so strong in the American Churches. Its assertion of the sinfulness of division threw down the first challenge to the consciences of his contemporaries. There are three main emphases in the Declaration and Address:

- (1) Each man's right of private judgment in

the interpretation of Scripture; (2) a peaceable unity will come among Christians with the universal recognition of this right; (3) there must be an exact conformity of the church to "the express letter of the law" as laid down in the New Testament. In the recent Garrison-DeGroot history it is pointed out that these main emphases rested on three assumptions; (1) that the Scripture is an authority so absolute that the individual Christian's right of private judgment is limited to his right to interpret Scripture for himself wherever Scripture speaks and requires interpretation; (2) that there is a "whole form of doctrine, worship, discipline, and government, expressly revealed and enjoined in the word of God," and (3) that this complete system is within the "express letter of the law," which requires no interpretation and to which the right of private judgment is therefore not applicable.

In short, Thomas Campbell (and he was certainly the least legalistic of our founding fathers, with the possible exception of Barton Stone) believed that it is possible to define a simple, evangelical Christianity, with a definite body of doctrine and a definite program of ordinances, worship, and government for the church, all infallibly derived from the infallible Scriptures and completely uncontaminated by "human opinions." When it is understood that all our early leaders, or practically all of them, had just such a belief, then we may understand what they meant when they said, "In essentials unity, in opinions liberty, in all things charity."

It was easy enough to say that opinions should never be made a test of fellowship and that only belief in the revealed truth about Jesus Christ and obedience to his commands should be the criterion, but in actual practice it worked out that the Dis-

ciples could not exclude human opinion from their program of faith and practice any more than other groups. Some of them announced that they had read the Scriptures aright. They believed the church policy and ordinances they set up were the essentials—the unmistakable commands of Christ—and that no element of human opinion entered into the picture. From the point of view of modern history, and on the basis of our present understanding of the Bible, it is apparent that they were wrong. Fallible human judgment was present in their thinking and in their interpretations of the Book.

On the basis of what we know of the origin and nature of the Scriptures the whole idea of restoration becomes impossible. It is apparent that there were the beginnings of a variety of forms of church government at the time the New Testament was coming into being, and that the New Testament itself is the deposit of the early church, rather than vice-versa.

The whole “proof-text method,” so popular with our early debaters and preachers, goes by the board. It becomes apparent that some of the things we have long considered essentials are not essentials at all, and that the Disciples of Christ are not assuming the place they might have in the modern world because we are afraid to tackle this issue boldly and move forward with a free religion and a united front.

I am in agreement with the founding fathers in that I believe that what was essential for the early Christians is still essential for Christendom, and I believe, with them, that the things which divide Christians are not the things that make them Christians—they are “things about which the kingdom

of God does not consist." I do *not* believe that it is possible to define a simple Christianity with a definite body of doctrine and a definite program of ordinances, worship and government from an infallible Bible uncontaminated by "human opinions."

This slogan can have meaning for us today only if we are definite in our understanding of the essentials of the faith, and admit that practically all the matters of doctrine and theology and philosophy and church policy are in the realm of opinion. Where does this leave us? Is there anything essential, and if so, what is it?

The greatest contribution of the Disciples of Christ to the religious life of America is the conception of a non-creedal fellowship—the unity of Christendom on a non-creedal, non-doctrinal basis. We have not done all we ought in the propagation of this idea and sometimes we have been afraid of its implications, but we have perhaps gone farther than any other group in the right direction, and we have had a considerable influence on the religious world. It was the feeling of the early reformers that creeds caused division. Luther believed that "the Holy Spirit is the all-simplest writer," and that it would be perfectly simple to compile from the statements of Scriptures an authoritative system of doctrine and polity upon which all right-thinking men could easily agree. How close this idea was to that of Thomas Campbell and the early reformers! They came out at a different place, and they didn't write their creed down, but they had the same assumption. My point is that the idea of bringing about the unity of Christendom on the basis of a common creedal statement is a mistaken notion. Creedal and doctrinal statements create division rather than unity.

And the reason is simply that Christ means different things to different men. The Holy Spirit speaks in different ways to different individuals—depending on their past experiences, their full dedication, their mental and spiritual attainments. Our forefathers recognized this to some degree and said that if a creed said less than the Scriptures it said too little; if it said more than the Scriptures it said too much, so a man-made creed was useless anyway. And just here I am anxious that the Disciples of Christ carry on. Our early preachers said “No creed but Christ.” This is still a common slogan among us. The trouble is that we have failed to come to agreement with regard to what is essential. Some among us have insisted that “no creed but Christ” means that Jesus was miraculously born of a Virgin; performed untold miracles by the power of God; was resurrected in the body from the tomb; was, in fact, God himself on earth.

So far as I am concerned the one essential is loyalty to Christ, allowing all sincere men complete freedom in their interpretation of that phrase and all individual churches freedom in their common interpretations of it. It seems to me that this would be carrying the Protestant Reformation to its logical conclusion and that it would be the true unfolding of the historic plea of the Disciples of Christ.

Personal creeds have been written and published by individuals among us, but such personal creeds have never been adopted by the church, and were never expected to be so adopted. There have arisen groups among us recently who are writing creeds and attempting to get churches to adopt them, but this is completely foreign to the history and tenets of our Brotherhood. The freedom of a non-creedal

fellowship allows for varieties of opinions about everything. It makes possible the creative work of God among men because of the differences that cause thought and tension—intellectual and spiritual tension, I mean—not divisiveness. The main stream of our movement has demonstrated that such a fellowship is possible. Within any of our local churches there are vast differences of theological opinion. It would be impossible for most of you men to write a creed which would be accepted by the people of your churches. Among us here there are great differences of opinion, I presume. Our personal statements of faith would vary greatly. I do not believe this is bad. I believe it is good. It gives us different points of view. It provides nourishment for our spiritual and intellectual lives. It makes us do some thinking and thus makes our religion our own in a particular sort of way. It develops minds in our young people which are critical of form for form's sake, critical of ritual for the sake of ritual, critical of half-thought-through and intellectually indefensible religious concepts. It develops honest minds, used to grappling with the basic issues of religion and the problems of life. It develops an understanding of the real Jesus and of what loyalty to him means, and makes every individual responsible for his own decisions. This is the hard way, but it is the only way to church unity. The Disciples of Christ, at their best, have demonstrated that it is possible within local churches and within larger groups, and what is possible within our groups we believe can come to pass throughout Christendom. Unity can come in freedom and loyalty to Christ. If we can understand this principle ourselves and help to propagate it throughout Christendom it will be our major contribution to the whole Church of Christ.

The Old Jerusalem Church

F. W. BURNHAM, *Richmond, Va.*

In studying the Sunday School lesson for February 19th, (Acts 15:1-35) a question has arisen in my mind which had not troubled me before. It relates to the basis for the decision reached by the members of the Jerusalem Church about the matter submitted to it by the church at Antioch.

As noted in the text discussion was had in which Barnabas and Paul presented the liberal view and practice of the Antioch church. They were opposed by Jerusalem members who were Christians of Pharisee inheritance. After much questioning Peter related his experience at the home of Cornelius of Caesarea and his own interpretation of that event. Then James, the brother of Our Lord, gave his opinion supported by reference to a passage from the Old Testament. This seemed to sustain the position taken by Peter and led to a compromise proposal. After this comes the official document in which it is asserted that "It seemed good to the Holy Spirit and US," etc.

Now my perplexity is this. How does it come that in the deliberations of this Jerusalem Church, presided over by a brother of Jesus, a group in which Jesus' mother was, or had been a member, when attempting to reach a decision of major importance to the further progress of His gospel no reference whatever was made to the teaching or the spiritual attitude of Jesus Himself?

Of course I remember that, according to John 7:5, Jesus' own brethren did not, at first, believe in his mission. But here is a church founded upon His gospel after His resurrection, of which His

own brother is the recognized head; but from which His words and attitudes are excluded. Can it be that thus early ecclesiastical supremacy has triumphed? Is this the attempt to set up an hereditary Caliphate in the family of James?

It was something like a third of a century before the church seemed to consider it worth while to collect memoirs of Jesus' sayings and acts, and even then it was not the church; but interested individuals who undertook that sublime mission—one of them a gentile.

“It seemed good to the Holy Spirit and US.” Is that the pattern set by the Mother Church for deciding the great issues of the Kingdom? If so, should churches still settle matters of faith and practice by the same process without regard to the teaching of Jesus? It would seem that many do.

Are we right, or all wrong, in holding that Christ Himself is the one and only head of the church and that every major issue is referable to His teaching and spirit? I'm not ready to surrender our historic slogan “Back to Christ,” but I'm puzzled about the conduct of that Old Jerusalem Church, with the Lord's brother at its head. Perhaps we ought to give up the idea of the “Old Jerusalem Church” being our ecclesiastical progenitor and recognize the fact that real Christianity originated in Antioch, where the disciples were first called Christians.

Since the Church at Antioch was not founded by any Apostle—Peter, James, or Paul—but by Christian laymen, in accepting it as our “Mother Church” we are delivered from any dogma of Apostolic Succession.

Religion As Personal-Social Values

W. W. WASSON, *Christian College at the University of Georgia*

The growth and progress of any civilization could very well be written in terms of what was conceived to be the most abundant life. Nations have destroyed and built, people have fought and loved, leaders have prayed and worshipped in the everlasting search for the highest and noblest life possible.

While the eternal quest for the abundant life has had common features throughout its history, each generation and each cultural milieu, however, has interpreted its meaning and significance in terms of its own problems and needs that well up within its own ongoing experience. As each past generation of every cultural tradition was at one time existing in the present, using the resources of its predecessors and drawing upon the intelligence of its contemporaries to further the good life, so we in the present generation renew that continuous search for the abundant life. We draw upon the funded experience of the past as well as the creative forces of the present.

In determining what is the good and abundant life one must begin with the experience of living people in interaction with a living, dynamic, changing world. When this is done several factors which determine this kind of life must be considered. Each of these factors should be thought of as interrelated with all the other factors and not as independent, mutually exclusive segments.

The fulfillment of man's basic drives and urges such as hunger, thirst, and sex are one of the determinants of the abundant life. Much of man's life is given to satisfying these ever recurring urges.

His religion has often dealt primarily with these functions. But does the total meaning of life consist in finding satisfaction for these desires only? Does man live by bread alone? Do not these functions become significant and wholesome only as they are related to other aspects of the total meaning of the good and enriched life. It is when these desires are placed in the larger framework of personal and social goods that one realizes that man does not live by bread alone.

Another determinant of the abundant life is that of the desire for recognition. From the very beginnings of the development of the child on through adulthood there is present the desire to be recognized as a significant and important member of the group and its activities. It is the wish for dignity, worth, and status; it is the desire to be respected and loved. The negative of this is a feeling of loneliness and isolation; a feeling of not being wanted. The urgency of this desire is oftentimes shown when many, in order to gain "attention" or recognition, will resort to various forms of anti-social behavior or become members of some sensational, marginal group. As one professor used to say, "He would rather be damned than ignored!" Can the popularity of dogs as pets over that of cats be accounted for on the basis of their apparent willingness to recognize their masters in a more receptive and ingratiating manner? One would gather from the statements of a number of modern theologians that the worst sin of all is that of "pride." Is this not, however, a condemnation of the deep desire for recognition? The wish for recognition—a fulfillment of the sense of worth and dignity—is fundamental to the development of a wholesome, religious personality. If this be sin, a more critical definition of sin seems to be in order.

Closely connected with the desire for recognition is that of approval of others. Man does not live in a vacuum. He seeks the approval of his fellowmen; a great deal of his developing self is an expression of what others think of him; his life is much concerned with the favorable reactions of his comrades and associates; he avoids their disapproval. It is the exceptional case of the lover continuing to woo the fair lady who shows no interest. Although we all have moments when we suspect the solicitations of the "hail-well met" fellow as insincere, there is, however, the feeling of being "somebody" when met in such a responsive mood.

Another factor or determinant of the abundant life is the desire for new experience. Normal living is never an identical repetition of the same experience although the lives of many are similar to that of an applicant for a teaching position in one of the public schools. Asked by the superintendent if she had had any experience, she replied, "Twenty years," whereupon one who knew her quipped, "Yes, the same experience for twenty years!"

New experiences may be found in many ways, and not all new experiences are necessarily contributory to the enrichment of life. Do those experiences in which one indulges in dangerous exploits, or seeks the stimulation of alcohol and drugs contribute as much to the abundant life as those in which one might attempt to destroy the cause of diphtheria or to alleviate the impoverished condition of workers; or to create the conditions whereby all may have the right to life, liberty, and the pursuit of happiness? The experiences that would mean most to an enriched and good life are those that are characterized by significant challenge, vivid imagination, and creative action. One can find them in great humanitarian causes or in the pursuit of knowledge;

in the smell of a rose or in the clasp of a friend's hand; in beholding the face of the Nazarene or in Handel's "Messiah"; in the preparation of an appetizing meal or in building a house. New and creative experiences are as numerous and varied as life lived in actuality and in imagination. No task is too simple or cause too great that the inherent possibilities of creative experience cannot be found.

Although the "warp and woof" of life is constituted largely of changing experience, the abundant life cannot be one of a series of independent, atomistic, unattached experiences. There must be running through the entire mosaic of experience a sense of stability or a feeling of security. To the philosopher it might be the feeling of being "at home" in the universe; to the religious mystic it is to experience the depth of "oneness" with the "Other"; to the psychologist it could be the absence of frustration; to the sociologist it might be adjustment. To mention these various concepts of religion, philosophy, and the social sciences does not mean that they are radically dissimilar in content; it means that these are attempts to formulate the deep longing and urge for security on the part of human nature. A constituent part, then, of the abundant life will be the relative fulfillment of the desire for security.

Probably the most important determinant of the good and abundant life is that of co-operative living. The social and co-operative forces that bind men together in common causes and ideals are coming more and more to be seen as the creative and truly enriching aspects of the abundant life. The Darwinian concepts of "struggle for existence" and "survival of the fittest" have undoubtedly been overemphasized and misrepresented as to their influence

in the biological and social growth of the person. The significance of these concepts to the history and growth of Western civilization were possibly exaggerated as man was more and more coming out from under the autocratic political and religious systems of the medieval period. The habit of thinking in terms of the struggle for existence and the survival of the fittest even among the students of the biological sciences is giving way to the principle of co-operation as the most important factor in the survival of animal groups. Summing up the modern point of view, one of the most distinguished workers in this field, Warder C. Allee, writing in *Science* in 1943, says: "After much consideration, it is my mature conclusion, contrary to Herbert Spencer, that the co-operative forces are biologically the more important and vital . . . If co-operation had not been the stronger force, the more complicated animals, whether arthropods or vertebrates, could not have evolved from simpler ones, and there would have been no men to worry each other with their distressing and biologically foolish wars."

On the social level the desirability of co-operative living is readily seen. Rather than selfish competition and egoistic assertiveness being the most important factors in the creation of the good life, it appears that the factors of mutuality and co-operation have been the more decisive. Is it true that civilization has shown greater progress when these factors were operative? Are not what we call culture and civilization built on these activities? As a matter of fact it is difficult to conceive of any activity in the modern world that is not the result of co-operation. The food that we eat daily is brought to us and prepared through the combined efforts of farmers, truckers, and storekeepers. The clothes we wear are the result of huge co-operative

enterprizes that extend geographically over thousands of miles. The family is made possible by mutually shared values. The church is a group of individuals working in voluntary co-operation to create the best life possible. Recreation is made possible by conforming to the rules of the game that have been agreed upon through shared discussion and participation. Municipal, state, and national governments function at their best through co-operative deliberation and action. The way of life known as democracy is a co-operative affair of individual freedom and responsibility in a shared corporate society. The method of science, which has done so much towards the advancement of the abundant life, has not been the result of one person's endeavor. It is the expression of the co-operative efforts of many men of varied backgrounds who have attempted to solve the riddles of the universe and to make the earth a more habitable place.

M. F. Ashley Montagu, writing in a recent issue of "The Saturday Review of Literature," has stated the case for co-operation as the "law of life." I mention some of his concluding remarks: "Co-operation is the law of life for the group as for the individual . . . Co-operative social behavior is . . . as old as life itself, and the direction of evolution has, in man, been increasingly directed toward the fuller development of co-operative behavior. Co-operative behavior clearly has great survival value. When social behavior is not co-operative it is diseased behavior."

The upshot of this discussion is that the ideal experiences of the good and abundant life are synonymous with the religious life. Those personal-social experiences which contribute to an enriched life are religious experiences. Religion is therefore integral to the total meaning of life. It

is not an entity detached and independent of the experiences of living people. It is as vibrant and real as life lived at its best. Living in terms of the highest values capable of being experienced is living the religious life. It lives in deeds and not in years; in feelings and not in dead formula; in noble actions and not in words. It is concerned with the primary sources and creative forces of life—food and clothing, the dignity and worth of the individual, challenging and imaginative causes, peace of mind, a shared life lived in communion with the high values of love and goodwill. These personal and social values are religious values, and to live religiously is to live in terms of the highest personal and social goods.

From Samuel Guy Inman

Pondville Court, Bronxville, N. Y.

In sending greetings for 1950, please allow me to enclose copy of our WORLDOVER Press Release in its new form and ask your cooperation in this non-profit effort to improve reporting of international news.

I have just returned from a quick trip to study, on the ground, the problem of Internationalization of Jerusalem, which was thrown into greater confusion by the December 9th vote of the United Nations. Nine days in Palestine, and two days each in Paris, Rome and London, gave me an opportunity to interview parties on all sides of the question, which strangely enough, seems to involve not only world religious, but world political, economic and ideological struggles. Like the previous trip to Central America in November at the invitation of the Costa Rican government, the latter began on three days' notice, meaning 20,000 miles travel across

America, Europe, and the Near East, with only a brief time at home during Christmas.

The recent debates in Lake Success seem to reveal primary interest in sustaining a dying British imperialism, and American advantage in its cold war with the Soviet Union, a new Near-East zone of influence for Russia, and a new sub-capital for the Vatican.

My first and overwhelming impression was that the Holy Places have become the football of international politics. I went to Jerusalem primarily interested in the protection of the Holy Places. I returned overwhelmingly interested in the people for whom Our Lord lived and died, a people who, even today, are among the most exploited and misunderstood in the world. These people—Arabs and Jews—seem to love and respect the Holy Places in the same way that Christians do. The Moham-medans have a record of protecting them for centuries. The new State of Israel seems as completely in favor of the protection of these places as is the Archbishop of Canterbury or the Holy Father in Rome.

The historic Holy City, which I entered every morning for three weeks in 1928, with Bible and Baedeker in hand, and reverently visited the sites of Solomon's Temple, now the Mosque of Omar, Herod's House, Church of the Ascension, and other universally recognized holy places, plus the birth-place of Jesus in Bethlehem, and the Jew's most sacred place, the Wailing Wall, are all today Arab territory, into which no Jew under any circumstances, is permitted to go. But this is a war measure, not a religious question.

From inquiries on the spot, I suggest: (1) No solution will be permanent that is worked out on the basis of world balance of power, rather than consid-

eration of actual situation among the inhabitants involved. (2) The present armistice between Israel and Trans-Jordan must be changed into a permanent peace treaty, which will settle pecuniary, territorial and cultural problems—including complete free access to the Holy Places. (3) Instead of forcibly internationalizing all Jewish and Arab Jerusalem, let the United Nations negotiate with Israel and Trans-Jordan an agreement (which both governments declare they are willing to make) that a U.N. body, with headquarters in Jerusalem, is authorized to supervise the Holy Places. Such a Commission housed in its own building could act as headquarters of the United Nations in the Near-East and be a dominant influence in solving some of the world's most difficult political, racial and religious problems.

In London the Law Faculty of the University of London entertained me at a luncheon, made me a member of the London Institute of World Affairs and invited me to contribute a volume in its series, The Library of World Affairs. Before preparing such a volume however, I hope to give major attention to a book interpreting the Mexican Social Revolution, and redeeming other literary promises. With cordial greetings and hoping to hear from you.

People — Places — Events

F. E. DAVISON

It was back in 1915. The place was New Haven, Conn. The occasion was a celebration of the fact that mid-term exams were over. The Griggs' and the Davisons' started down town to take in a show. On the way down we passed a Negro Baptist church where a good friend of ours was pastor. A large sign stated that revival meetings were in progress.

We decided that as students at Yale Divinity School we needed religion worse than we needed entertainment. We therefore entered.

The pastor, a Divinity student, was not conducting the revival. A few days later he explained to us that the evangelist had been called in at the solicitation of some of the deacons. The evangelist was tall, very dark, but not very handsome. He was well groomed with a Prince Albert coat and detachable cuffs. The cuffs rattled properly and came down half way over his extremely long fingers.

This preacher announced his subject as "Seven Women Hanging on one Man's Coattail." His text was in Isaiah where reference was made to the time when seven women shall cleave to one man. He said "Before I begin the discourse of the evenin' I want to know whether or not dere am any sinners in the house. If there are any sinners I want you to come and sit in this front row where I can speak at you directly. All you sinners come right on now. That's right my sister you come and sit right here. Now everybody's come what says they are sinners does anybody know of any sinners here tonight? If so, just point 'em right out—just point 'em right out. Somebody's pointing at you brother come right along and sit right here—somebody's pointin' at you my sister. You come up here with the rest of the sinners. Just point 'em right out wherever they are. Of course, I don't have reference to our white friends that are here. We glad to have dem with us."

During the course of his sermon which never did get back to his text, he would stop and say to each one on the front row: "Do you believe that my brother—do you believe that my sister?" He did this several times and finally he stopped, put his thumbs in his vest pockets, leaned back, and with

a loud laugh said to the people on the front row: "Bless your hearts youall's in the Kingdom right now and don't know it. You have answered all the questions I have axed you affirmatively—all exceptin' this boy here and he aint answered nothin no time. Young man I'll ask you a few questions personally." He tried several questions on the lad but the boy made no response. It was then the evangelist paused, reached in his coat-tail for his large silk handkerchief, mopped his brow and then shouted: "Brothers and sister I spent four long month down in the city of New York a studyin and a specializin' how to appeal to people with reason. I can appeal to folk what's got reason but I cant appeal to nobody what aint got no reason. But, I'll get him. I'll git that there boy before I get out this town."

The evangelist then turned his attention to Mrs. Brown who sat on the end of the front pew. He said, "Now here is Mrs. Brown what's come to take membership wid this church. She comes from—let's see, Sister Brown, what church is it you've been a member of?" To which Mrs. Brown replied: "I aint no member of no church I come to join this church." With great emotion the preacher said: "I thought you was a member of a church. Brothers and sisters, wherever you are in the house I want you to look this way. If you are not settin where you can see, just move over. I want youall to see a good honest sister. Here is a good honest woman who might have just slid right into this here Baptist church without ever bein' baptized but she wouldn't do it."

Sometime later the evangelist said, "Now we want to invite youall back tomorrow night and the concludin nights of this week. Tomorrow night I will address you on the subject "A Heavenly Vision Seen By A Mule."

The Trumpeter of a New World

KENNETH B. BOWEN, *Morgan Park, Chicago*

It was back in 1934, while a student in the summer school of Union Theological Seminary in New York, I called up Edwin Markham on Staten Island to ask permission for a group of his admirers to visit him. Quick as a flash he replied,—“Yes, come right out—glad to see you!” Twenty-five of us made the trip, and the poet met us at the door and gave us this warm greeting: “Come in, ladies and gentlemen, this is complete and unconditional surrender; the house is yours, make yourselves at home.” Mrs. Markham, whom he called “The Madonna,” was equally gracious as a hostess. During the visit we sat in a circle on the floor while Mr. Markham told us of his life, and how he wrote his poems. To hear him repeat his own works is a memory that will go with all of us into eternity.

Our theme is,—“A conscript of the mighty Dream.” This is a paper on Edwin Markham who wore the “Shoes of Happiness” through the “Gates of Paradise” and belonged to:

“The company of souls supreme,
The conscripts of the mighty Dream.”

In presenting this poet we are greatly indebted to him personally, and even more to his biographer, Dr. William L. Stidger, for source materials. Without any remorse of conscience, in a world of “realists,” I want to be numbered with those who give thanks for:

“Souls sent to poise the shaken Earth,
And then called back to God again
To make Heaven possible for men.”

If we regard Kipling as the poet of imperialism,

we must think of Markham as the singer of democracy.

In the first place, Edwin Markham was a trumpeter of non-conformity. No matter how critics may rate his poetry, and his literary contribution, no one can deny that this poet was the impassioned protagonist of a new world. During his whole life he proved the validity of Emerson's words: "Who so would be a *man* must be a *non-conformist*." He who gives hostages to the status quo, and becomes the mere echo of his master's voice, exchanges his birthright of divinity for the rusty chains of slavery. One of the "Rules For the Road" is, said Markham:

"Be strong,
Sing to your heart a battle song,
Though hidden foemen lie in wait,
Something is in you that can smile at Fate."

At all times a true non-conformist smiles at the "slings and arrows of outrageous fortune."

When Edwin was a lad of seven, his father died, but his mother kindled in her son's soul a flame of non-conformity which a hostile world could never extinguish. All the darkness in the universe cannot put out the light of a single candle. In a one-room country school house, he came under the influence of a "tall, gaunt-faced, Lincoln-like teacher" whom he called "The Enchanter or Sorcerer of Song." Of him the poet sang:

"He opened to us lyric doors
Of the deeper world that waits,
Throbbing behind our skies and shores,
Pulsing through lives and fates."

But no one can understand Edwin Markham's

background without mentioning his religion. His mother belonged to an ultra non-conformist group known then as "Campbellites," and now as "Disciples of Christ."

In a short poem called, "The Nail-torn God," Edwin Markham gives us a conception of deity and of Christ that is truly breath-taking. In these words, his cosmic and theological non-conformity reaches a mighty climax:

"Here in life's chaos make no foolish boast
That there is any God omnipotent,
Seated serenely in the firmament,
And looking down on men as on a host
Of grasshoppers blown on a windy coast,
Damned by disasters, maimed by mortal ill,
Yet who could end it with one blast of Will.
This God is all a man-created ghost.

But there is a God who struggles with the All,
And sounds across the worlds his danger-call.
He is the builder of roads, the breaker of bars,
The one forever hurling back the Curse—
The nail-torn Christos pressing toward the stars,
The Hero of the battling universe."

"The company of souls supreme,
The conscripts of the mighty Dream."

In the second place, Edwin Markham was a trumpeter of social justice.

One April afternoon, about four o'clock, back in 1886, Edwin Markham saw a copy of Millet's picture, "The Man With the Hoe." At that time he was thirty-four and for several years, he had been reading on the question of social justice. The picture was just the necessary match to the powder which ignited the fire of genius. In an old black

note book he wrote these words:

“Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face
And on his back the burden of the world.”

In 1898, at the home of Mrs. William Crocker, Oakland, California, Edwin Markham saw the original picture of “The Man With the Hoe.” Of that experience he wrote: “The original of this great painting enchanted me even more than the copy I had seen thirteen years before. I sat for two hours before it, lost to the world. The terror of its import and the majesty of its ruin stunned my soul. I went away from that place half in air and half on the earth. I flew to my home rather than rode. That Saturday afternoon, about five o’clock, just before supper, I wrote the second verse of the poem.” Said John Drinkwater, “Genius is a wild flower that blossoms in strange crannies.”

Thus verse by verse, in a crescendo of dramatic interest, the poem grew until these world-shaking lines appeared:

“O Masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake all shores?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall rise to judge the
world
After the silence of the centuries?”

Before leaving this division of our paper, at the risk of anti-climax, we wish to mention other and shorter poems by Mr. Markham on social justice. In his poem of four lines, “Even Scales,” the poet points out that the curse of injustice

brings all, exploiter and exploited alike, to the same cosmic fate:

“The robber is robbed by his riches,
The tyrant is dragged by his chains;
The schemer is snared by his cunning,
The slayer lies dead with the slain.”

Truly, one end of a slaves chain is fastened to the owner, and the two march to fate abreast,—either to destruction or world brotherhood. What happened to Simon Legree was much worse than the slavery of Uncle Tom. The universe is made on the cosmic principle of “Even Scales”—with what measure we mete it shall be measured unto us. Both God and Christ, also, the universe, are always against injustice and for justice.

In another quatrain, “The New Trinity,” Edwin Markham summarizes his slogan of life:

“Three things must man possess if his soul would
live
And know life’s perfect good—
Three things would the all-supplying Father give,
Bread, Beauty, and Brotherhood.”

To the “Hoe-man,” at least, this New Trinity of Bread, Beauty, and Brotherhood has, perhaps, a much deeper meaning than the old trinity of The Father, the Son, and the Holy Spirit.

In 1920, Mr. Markham wrote his poem, “Man-Making.” Far beyond most of his contemporaries, he saw what this mechanized, machine age of mass production was doing to people made in the image of God. In these lines he sensed the drift toward economic slavery:

“We are all blind until we see
That in the human plan

Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilted goes?

In vain we build the world, unless
The builder, also, grows."

In the third and last place, Edwin Markham was a trumpeter of the eternal ecstasies. He carried in his bosom the gift of the morning star. Up to this point we have presented the poet, more or less, as a Moses thundering laws on Mt. Sinai, or a non-conformist Amos calling for justice to roll down like waters and righteousness as a mighty stream. No matter what the risks of persecution may be, the true prophet is wrathful when he sees the righteous sold for silver and the needy for a pair of shoes. Even Socrates was a gad-fly to sting his people when they closed their eyes to the time-honored principles of freedom and justice.

At the front of his biography of Edwin Markham, Dr. Stidger gives us a striking picture of the poet, and beneath it a statement from this singer of a new world: "Come, let us live the poetry we sing." In every sense he did live the poetry he sang, and few writers have had a finer sense of Christology. "Genuine Christianity," said he, "is the final religion, resting upon the impregnable rock of the humanitarian principle. I became a believer in the person and politics of Jesus. And now I see in him the supreme Statesman and Law giver of nations. His words are all in the logic of the universe. They are the indices of the universal wisdom of the Father."

In a little poem of four lines—Markham is famous for his quatrains—"No self to serve," the mystical influence of Jesus on every generation is strik-

ingly explained:

“Why does He make our hearts so strangely still,
Why stands He forth so stately and so tall?
Because He has no self to serve, no will
That does not seek the welfare of all.”

As a true Disciple of Christ, following the lead of Alexander Campbell and Barton W. Stone, Mr. Markham was a man of the Book, memorizing the gospels and The Sermon on the Mount, and he rejected all man-made creeds. In keeping with the best theology of our people, the poet expressed his religion in these familiar lines:

“Here is the truth in a little creed,
Enough for all the ways we go;
In Love is all the Law we need;
In Christ is all the God we know.”

Not only did Markham see poetry in every work of nature, he sensed the eternal ecstasies in the whole cosmic order. Yes, in one bird's nest, near a boy's window, he viewed that which made “God glad” and the “World sweeter.”

Even far greater, however, is the poem Edwin Markham wrote about his son who discovered the bird's nest, called “Child of My Heart”:

“Strong child!
Song child!
Who can unravel
All your long travel
Out of the Mystery, birth after birth—
Out of the dim worlds deeper than Earth?

Mad thing!
Glad thing!
How will Life tame you

How will God name you?
All that I know is that you are to me
Wind over water, star on the sea.

Dear heart!

Near heart!

Long is the journey,
Hard is the tourney:
Would I could be by your side when you fall —
Would that my own heart could suffer it all."

But the poem Mr. Markham loved next to "The Man With the Hoe," or, perhaps equally with it, or even more, was "Lincoln, the Man of the People." If the former was the high-water mark of his social views, the latter represented the zenith of individual values. Every time we mentioned Lincoln, during our visit in his home, the poet's rugged face seemed to light up with a wistful halo, closely akin to the Shekinah face of Moses when he walked with God on the mountain peak.

In much the same spirit as one would place a nickel in a slot at the automat, a committee from *The Republican Club* of New York, near the end of 1899, asked Mr. Markham to write for them a poem on Abraham Lincoln.

The "Babylonian feast" was held at Delmonico's, and the plates were twenty-dollars a piece. What an incongruous way to honor the "Rail splitter" from Kentucky! The presiding officer for this sumptuous occasion was Chauncey M. Depew who sneered at the mere mention of the poem, "The Man with the Hoe." However, at a late hour, after they had absorbed much food and drink, Mr. Markham, dressed poorly, with the poverty of Lincoln, his daily portion, was introduced. He arose and read these words:

“Sprung from the West,
The strength of virgin forests braced his mind,
The hush of spacious prairies stilled his soul.
Up from log cabin to the Capitol,
One fire was on his spirit, one resolve—
To send the keen ax to the root of wrong,
Clearing a free way for the feet of God.
And evermore he burned to do his deed.
With the fine stroke and gesture of a king;
He built the rail-pile as he built the State,
Pouring his splendid strength through every blow,
The conscience of him testing every stroke,
To make his deed the measure of a man.

So came the Captain with the mighty heart;
And when the judgment thunders split the house
Wrenching the rafters from their ancient rest,
He held the ridge-poll up, and spiked again
The rafters of the Home. He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise
And when he fell in whirlwind, he went down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.”

This poem was the finest possible way to begin the new century. The concluding figure of this production has been called by Alfred Noyes, “The most impressive climax in English poetry.” Of this same work the late Henry Van Dyke declared that “Edwin Markham’s ‘Lincoln’ is the greatest poem ever written on the immortal martyr, and the greatest that will ever be written.” As long as man lives on this planet he will read, with a lump in his throat, and sorrow in his heart, this last line,—“And leaves a lonesome place against the sky.”

Then he drew two circles, the Muse returned, and

he wrote his most famous quatrain,—“Out witted”:

“He drew a circle that shut me out—
Heretic, rebel, a thing to flout,
But love and I had the wit to win;
We drew a circle that took him in.”

When the poet reached the age of four score years he brought out a volume of poetry called, “Eighty songs at Eighty”—think of it—still singing at eighty! One of those lovely songs he called “Araby,” and this is the way it goes:

“Oh, there is waiting for my heart
A fountain and a friend,
I’m off to-day for Araby,
Where all the rainbows end.
I’m up and off for Araby,
A-carrying my pack;
And all the stars of Heaven are in
The bundle on my back.”

With all the “stars of heaven” on our back, let us all travel the road to Araby “where all the rainbows end!”

Just now the whole world is confused, frustrated and fearful of the future. Let us close this paper on “The Trumpeter of a New World,” “A Conscript of the Mighty Dream,” by using his poem on “The Look Ahead”:

“I am done with the years that were, quits:
I am done with the dead and old,
They are mines worked out; I delved in their pits;
I have saved their grain of gold.

Now I turn to the future for wine and bread:
I have bidden the past adieu,
I laugh and lift hands to the years ahead:
‘Come on: I am ready for you!’”

THE SCROLL

VOL. XLVII

APRIL, 1950

No. 8

Nothing Is Necessary

E. S. AMES

Years ago I preached a sermon on this subject, "Nothing Is Necessary." I still hear reverberations from that speech, especially from my wife, who said then and continues occasionally to say, "I think you would not say that it is not necessary to have dinner ready when you come home tired and hungry!" My answer is that food is necessary to satisfy hunger, but why is it necessary to satisfy hunger? In order to live, you will say. And why is it necessary to live? Millions of people are dying of starvation in China, and other parts of the world. If it is *necessary* for them to live, why does the good God let them die?

We think things are necessary because we desire them. We *must* have a car, a house, a spouse, an income, friends, books, new clothes, power, and praise. These are necessary because they would make us happy, give us status among our neighbors, and before our children. To have them is to live. Not to have them is to be nothing, to be forgotten, to suffer, to be lost. Even if we have all the creature comforts, and knowledge, and goods to give to the poor, we may be in despair for the lack of a clear conscience or a heart of love. Without that one thing a person may be empty and hollow, and sound like a tinkling bell or a raucous cylinder of brass.

A question much discussed in these pages of late is, what is *essential*. The dictionary says essential means "indispensably necessary." But it does not tell what is the end or object for which anything is necessary. It is the Bible and not the dictionary which gives the answer. The Bible makes life itself the end for which certain means are necessary. Re-

ligion holds up to view the good life, for which faith, repentance, forgiveness, charity, integrity, sincerity, and other virtues are necessary. These are necessary IF we want to realize this good life. If persons do not care for this good life, or for any part of it, in any relationship, then even these virtues are not necessary. Nothing is necessary to such persons because they do not *care*. If a man is thoroughly careless as to whether he goes to jail, and to hell, nothing is necessary to him!

Taking essentials as what are "indispensably necessary," what are the essentials of religion? Theoretically, all enlightened persons will agree that the qualities that constitute a pure heart, a noble soul, a righteous life, are necessary conditions to be cultivated toward the high end sought. But in the search for the means essential to success in this quest, many secondary and unnecessary things have been emphasized. The New Testament clearly reveals the difficulties that arose for the early Christians in making valid distinctions between essentials and non-essentials. Some thought it was necessary to avoid eating meat that had been offered to idols; some thought it was necessary to observe certain days and places of worship. Some thought circumcision a necessary rite, some believed ceremonial washings, like baptism, necessary. Some held tithing essential. Jewish Christians thought it essential to believe in one Divinity, while Gentile Christians considered it necessary to believe also in the Divinity of Christ.

One thing that hinders the growth and spread of reasonable Christianity is the confusion of what is *important* with what is *necessary*. It is quite human to assume that what is important to me should be equally important to others, and that what is optional to me should be optional to others. It is

extremely difficult to avoid attaching estimates of highest value to matters that are quite incidental, such as manners, correctness of speech, table etiquette, family or racial connections, occupation, financial status. College education is important but not necessary to success or happiness. It may be a detriment, a cause of snobbishness, a source of deadly pride, an enemy of democracy, and a foe of genuine religion.

One of the hardest lessons to learn in this life is the great variety that exists within the good, the wide range of differences of standards, of performance, of excellence, of aspiration, and of mastery. There is no perfection in life or in religion. There is only quest and striving and partial attainment. There is bitter force in the idea that every person has the defects of his qualities, the limitations of his achievements. The sensitive artist or scholar may lack the rough and ready ability to struggle with the practical conditions of competition and preferment. Popularity feeds conceit. Humility invites imposition by driving administrators. Power begets blindness and vanity. The obverse of this fact just illustrated is that each quality brings its own compensations, rewards and satisfactions. There is no single fixed pattern of success or failure. Our spiritual profiles are as various as photographs of our features.

What kind of unity is possible for such diverse personalities? For one thing, it cannot be a union stated in creedal uniformity without allowing for individual interpretations. Since such varying interpretations are sure to occur, it may be better to acknowledge them at the outset, and emphasize goodwill and a spirit of generous cooperation as the essentials. Then the two enduring phrases of our favorite slogan would be, "In opinions, liberty; in

all things, charity.”

“Nothing Is Necessary” in and for itself. Anything becomes necessary only in relation to an end desired. Uniformity in doctrine concerning the big and the little things of religion is impossible. The effort to attain union among Christians on a doctrinal basis has often caused divisions, and always will. Such union tends to dictatorships, to managerial power, to external superficial success in the way of organization, numbers, and financial magnitudes. “Not by might, nor by power, but by my spirit,” saith the Lord. The kingdom of heaven cannot be taken by violence. The meek shall inherit the earth, strange as it sounds to us in our day!

The Christian Remnant in Japan

WM. H. ERSKINE, *Hyattsville, Md.*

Our silence is now broken and people are asking us to tell about Japan and the Christian work there, since this is the time for the study of Japan in the Missionary Circle. The Japanese and the American propagandists had lied about Kagawa, the most Christ like of the living Christians. This tender and loving servant of Christ, was accused of recanting, of turning his back on Christianity, at the same time he was praying in prison, not for himself but for peace. Allow me to quote a part of a poem as translated by Mrs. Lois Erickson in her book, “Song of the Dawn,” Friendship Press:

You were bold and brave
 In plundering,
 Falter not now, but face
 Your mightier task,
 And build Japan again.

O Youth of Sunrise Land,
 Almighty God would use

This cruel war
To teach and train you;
If you fail to learn
His lessons,
You will prove yourselves
Unworthy to be called
The sons of dawn.

Again Kagawa speaks of "The Living Christ":
Why should we speak
Of "Christianity"
As though it were
Dead doctrine?
Jesus is not dead;
Still as of old,
He seeks His sheep.

Children of Japan,
Dumb in defeat,
Struggling to live,
Wipe, wipe away your tears,
Look at the living Christ;
He stands
Here at your side.

Another great praying soul through the war is Miss Utako Hayashi. Often the writer has introduced her as the Jane Addams of Osaka on account of her activities for Social Purity in Japan. A successful teacher in a Christian school, was asked to marry the widower of an orphanage. She refused him but did agree to marry the orphanage, and took the children under her care and with prayer and suffering she built the exceptional orphanage in Osaka. In her "Morning Prayers":

I waken in the early dawn
And softly pray
That I may find and do the work
God has for me this day.

In her book, "A Song of Daily Life":

Again today, Lord,
Let me write
In characters of sweat and tears
Words that will bring
Thy children to the light.

And faith and hope and love
Will be
The warp and woof
Of fabric gay
That I would weave for Thee
Today.

A great soul sent of God to the poor and outcast, whom you should know as among the Christian remnant, is Col. Yamamuro of the Salvation Army. Rejected by Christian groups because he was unprepossessing, unprepared, he goes out on the roof of his house in a rain storm, and prays:

"O God, I trust in Christ for salvation,
Baptize me with the pure water of heaven."

Graduated from Doshisha University and greatly influenced by Pres. Joseph Niishima, and aided in his education by the saint of the Disciples, Rev. Yoshida who held off his own education. As great a soul winner as Kagawa, and also writer of the Common People's Gospel. In speaking of salvation in Christ, he says:

His salvation comes
Not from man's wisdom
Nor the lore of books,
But to those born again,
Whose hearts are made anew,
Be they but toilers, traders,
Peasants, poorest of the poor.

The grace of God
Is never limited

Remembering that long ago
Jesus of Nazareth
Daily carved His wood,
And planed his long, hard boards.
So let us hold
His will for us
Deep in our hearts,
And labor on and on.

General Yamamuro has passed on to his reward, but his wonderful daughter is carrying on, Miss Tamiko Yamamuro, a woman in her forties with the faith and zeal of her father. Cast into prison she writes, "War":

And the heavy hand, of Thought Police
Upon our band,
Because we call ourselves an army
And proclaim that Christ is King;
Our possessions seized,
Our papers searched;
Our soldiers persecuted;
Leaders thrown in jail.

We prisoners
Smitten on one cheek,
Must turn the other—
Yet it gives us joy
To suffer thus for Christ.

In these dark days of weakness
I am comforted to know
Brave women long ago
Followed our Lord to Calvary,
While strong men fled.
And I remember Mary Magdalene
Who was first to greet Him
In that Easter dawn!

And so I fix my mind
Upon the power of God.
Then hope comes back,
Hope for our own jailers
And this poor land
I love.

The prisoners of war on both sides learned the Lord's Prayer by heart, with its great words, Our Father, Thy Kingdom come, Give us this day our daily bread, Forgive as we forgive. A REMNANT PRAYS.

"Love Is Not a Doctrine, But An Attitude"

DON WILSON FEIN, *Owensboro, Ky.*

How important it is to understand the above stated truth, can be realized only through experience. Regardless of the words or phrases man may use to define love, he can not define it adequately. The poets' never ending lines on it, may stir its presence within one's heart and soul, but cannot say just what it is. The endless line of sermons preached about it, has not been able to plant it in men's hearts. Nor shall the world be assured of its reality in men's lives until we experience it as an attitude.

If it were a doctrine and could be put into men's lives by command or legislation, surely we would have been living under its sway for many centuries now. And who would not have it so. "Love the Lord Thy God with all thy heart, mind, soul, and strength; and thy neighbor as thyself." We hear it. We say it. We do it not!

We say that God is Love. Love is of God. Be ye rooted and grounded in Love. If it were possible

to teach man to love, then here are more teachings and doctrines, that should accomplish this end. But such is not the case. Again the command, "Love God, because He first loved us." A further statement of doctrinal truth but still not sufficient to cause man to love. Indeed Love is not a doctrine, but an attitude.

One may teach doctrines, but attitudes must be developed. It is only as one develops attitudes through constant application of his knowledge gained through experience that he can grow into any measure of the stature of the fulness of Christ.

Herein, I believe, lies the whole crux of our mid-century confusion: We are still trying to learn how to love, as we learn how to "obey" the ten commandments. Whether our world grows into a "century of hope" or declines into a "century of despair" will rest solely upon the attitudes men have developed in their lives, most important of which is this attitude of love.

When one loves fellowman, he can not hate. He can hate the act of his brother, but not the brother himself. If one's attitude is to love all men, there is no place then for hate which leads to envy, strife, jealousy, war. Likewise on a personalized level, the absence of such an attitude causes misunderstandings, frictions, tensions, jealousies, and murder (of the body, or of the spirit, and oftentimes both).

On my way down to the church Sunday morning, I heard Dr. Ralph Sockman on The National Radio Pulpit. He was discussing the "Marks of a Christian." The only mark I heard him speak of was "Love." "By this shall all men know, ye are my disciples. That ye love one another." This was enough for me. If one bears the mark of Christian Love which can be seen in his attitude toward life, then he has "The Marks of a Christian" about him. The

love of which Jesus spoke was an attitude, not a doctrine.

Dr. Albert Schweitzer is a noble example of what can happen when love grows into an attitude of life. I was privileged to see and hear him at The University of Chicago Convocation this past summer and it made me eager to secure his "Philosophy of Civilization." I read it recently. Love as an attitude is clearly revealed in his "reverence-for-life" philosophy. Indeed, some might be led to feel he carries such thought to an extreme. Yet, who could command such an outlook into being? Who could teach it as a doctrine? How could one ever legislate, so that man might thus learn to live? "Reverence-for-life" philosophy grows when one bases his love upon the fact we are here discussing—that it is an attitude, not a doctrine!

Not long ago, a community called a young man as Director for The Community Chest and Council. He was aggressive and eager, but he was baffled and retarded in his work by the indifference and lack of vision among those with whom he worked. He was finally dismissed. Disillusioned, and suffering from a deep sense of failure, he made this statement, "I only want them all to know, I do not hate them for this act. I trust I shall leave the city with no enemies, and with them realizing that I still love them."

One cannot live this way, nor love this way, until love is an attitude of life.

Thank you Dean Ames for pointing up this important fact. May you and others who have given themselves to this sort of thinking about life, realize there is a generation of "those who come after" who are striving to maintain this belief: "Love is not a doctrine, but an attitude."

An Epitome of Theology

WM. F. CLARKE, *Duluth, Minn.*

I am an octogenarian. Half a century ago I spent six years studying in college classes with other young men reading the Bible from the Greek and Hebrew texts. Since then I have spent many years in public education. But though that may help explain my religious ideas it does not establish their truth. A thing is not true because the Pope or some other person has said so. Accordingly Paul's concept of the origin of the Universe is not true because he set it forth. But it is worth serious contemplation.

The origin and existence of a God is humanly inexplicable. But equally inexplicable is the origin and existence of the Universe without a God.

In his letter to the Ephesians Paul sets forth an explanation for the origin of the Universe. According to him there were certain persons in the spirit world out of harmony with God. To convince these persons that He was both powerful and wise and thereby win their adoration, God devised a great project. He would create a great universe with man its central figure. He would start man a weak and ignorant creature and develop him into a being with the characteristics of saintliness and blamelessness in His sight. For the accomplishment of this purpose He would constitute man and the universe in such a way that man's life in the universe would develop in him the characteristics of saintliness and blamelessness in His sight. Thus life would become for man a school of righteousness. Paul may have derived this concept from the story of Job. Job was a righteous man in God's sight and God is represented as calling Satan's attention to Job, apparently in the hope that Satan would imitate Job and become a friend of God's. This procedure is in line with

Paul's concept.

This concept of Paul's deserves more attention than has been given it by those professing themselves servants of God. Its adoption by theologians would bring about profound changes in current church dogmas. For example, currently there is wide-spread insistence that God has prescribed for His service a relatively few activities of no particular advantage in normal life which are to be gone through with at stated times in a certain prescribed way. Those familiar with the ideas of Christ know that this is what he denounced as hypocrisy. According to Paul instead of a certain relatively few acts apart from life, God has provided for man a life of infinite activities, all of which are essential to his well-being and all of which must be gone through with in a certain way to insure this well-being. As a part of man's education God arranged that man would have to discover through his experience with life just how to live life as God designed for it to be lived. It is thus that man discovers God's will. And it is by reverently and gratefully living in accord with this will that man becomes righteous in God's sight.

Frank Garrett

WALLACE R. BACON, *Ft. Smith, Ark.*

Dr. Frank Garret died at his home near Harrison, Arkansas, on March 8, 1950, apparently as the result of over exertion in fighting a fire that was sweeping through his timber and threatening his home. The funeral service was held at the Christian Church in Harrison, Arkansas, at two o'clock, on March 11, 1950. The pastor, L. L. Rudolph assisted, and Wallace R. Bacon of Fort Smith, Arkansas, commented on Dr. Garrett's life and work and spoke of the Christian attitude toward life and the inci-

dent of death. His comments on Dr. Garrett's life and work were as follows:

Frank Garrett was born at Camp Point, Illinois, in 1868 and lived 82 years. He was the son of Mr. and Mrs. Silas Garrett. He graduated from Drake University in 1896 and was a member of Drake's Gamma chapter of Phi Beta Kappa. His Master's degree was from Columbia University. In 1914 Drake conferred on him the honorary degree of Doctor of Divinity.

Mr. Garrett married Miss Ethel Brown and they went to China in 1896. To this union were born two daughters and one son. After Mrs. Garrett's death, Mr. Garrett married Verna Bryan Waugh in 1914.

Frank Garrett's life was spent as a missionary to China under the United Christian Missionary Society of the Disciples of Christ. He had a large part in developing Christian communities in China. Every phase of the mission program benefitted from his life and service, but his special interest was in the field of Evangelism and Education.

For seven years he taught in the Nanking Union Theological Seminary and was its president. Many Mission buildings were constructed under his personal supervision. These include seven mission residences, three school buildings, two churches and a large educational plant. He was one of the founders of Nanking University and served as member of its board of directors. He was a leader in many cooperative Christian organizations. While carrying a full load in the regular station program, he also served as chairman of the Administrative Committee of the China Mission for thirteen years. He was an indefatigable and efficient worker both on the field and when at home on furlough.

Frank Garrett was a great Christian gentleman.

His compassion for the needy was inclusive and unlimited. His quiet courage was tremendous. His joy, good cheer and understanding and hopefulness were outstanding. The bulwark of his life and work was his faith that God's will can be done.

In 1907 the Chinese government awarded him an Imperial Medal for his service in famine relief. It is not pleasant to work in the midst of typhus. The Empress Dowager's government was moved by the Christian compassion of a man who would turn from his regular duties to minister to famine sufferers of another race, and paid him this special tribute.

To me, one of the remarkable demonstrations of his courage was the occasion in 1911 when alone he rode out of the East Gate of the City of Nanking into the face of revolutionary troops entrenched on Purple Mountain and facilitated the surrender of the city, without the holocaust of bombing and destruction. He put his own life in the greatest jeopardy but thereby he saved life and property for hundreds of thousands of persons inside the walls of the city of Nanking.

He was an understanding person and his heart went out to the men and particularly to the youth of China. Because of his personal character and service he was highly esteemed by the Chinese people among whom he lived for so many years. He was the senior missionary in the station at Nantungchow and every younger missionary who worked there feels a great debt to Dr. Garrett for his understanding and counsel and guidance.

With all the exacting demands made upon him as a missionary on the field, Dr. Garrett kept up on his study and reading. He was informed and thoughtful. And his ideas were as fresh as youth. He kept informed on recent developments in China and his confidence in the ability of the Chinese peo-

ple to achieve something constructive out of these troublous times never wavered. This was evident in his last conversation with me.

Upon his retirement from the mission field, Dr. Garrett served as associate pastor of the Central Christian Church at Denver, Colorado. Later he moved to Miami, Florida, and while there was active in the work of the church. Since coming to the Harrison community he has been a benediction to the churches in this area.

In a Great Tradition

W. B. BLAKEMORE, *Chicago*

A Review of G. W. Allport, *The Individual and His Religion*

Fifty years ago, Harvard's Professor of Psychology, William James, turned his attention to the varieties of religious experience. For nearly fifty years his famous book succeeded in holding the religious mind of America open to the fact that religious experience is intensely personal and consequently various in its expression. William James broke the shackles of an age-long presumption that uniformity of religious thought and expression is the end to be sought in religious endeavor.

By the 1930s, James had been gone long enough that a new mood of orthodoxy could afford to consider his point of view "old-fashioned," "subjective," and "anti-intellectual." The presumption once again arose that vast uniformities of doctrine and ritual, while not achievable in our own day perhaps, were none the less the ends towards which the religious enterprise should work.

Now, once again, Harvard's Professor of Psychology—this time it is Gordon Allport—has written a book about individual religion. Like James he has nourished his mind upon the great classics of religion

as well as upon contemporary science and philosophy. And once again the fundamental outlook of James comes alive—the conclusions and sentiments of mature personal religion are as various and as unique as personality itself. This viewpoint is upheld by the latest understandings of personality, and stated with a charm that rivals that of James himself.

Once again the theme is the diversity of form that subjective religion assumes. "Many different desires may initiate the religious quest . . . Men show a varying capacity . . . to evolve a well differentiated mature religious sentiment. There are many degrees in the comprehensiveness of this sentiment . . . There are different styles of doubting, different apperceptions of symbols . . . There are innumerable types of specific religious intentions. How the individual justifies his faith is a variable matter, and the certitude he achieves is his alone."

Here is no simplicist theory of the origins of the religious quest, no finding its essential ground in a "feeling of absolute dependence," or a "sense of the holy," or in the "sense of security and longing," or "sex-repression," or "the unconscious." Subjective religion, when well formed, is essentially simple, like white light, but like it a composite into which have been blended both organic and psychogenic drives, individual temperament and the pursuit of rational explanations, and a response to the surrounding culture. When mature, this blend forms a religious sentiment (both emotion and reason are in it) or master motive which, despite its origin in more elemental drives and ego-centricity, now takes possession of them and becomes their control and guide. In the life economy of the individual, the religious sentiment differentiates into critical interests in church, the divine, world brotherhood, good and

evil, social relationships, etc. By successive discrimination and continuous reorganization maturity of personal religion is achieved. The guidance of a life by such a mature religious sentiment is continuous and comprehensive, not sporadic and partial. It is integrative in that it weaves the elements of personality together on behalf of ideal ends of life. Finally, it is sure without being cock-sure, engendering certitude without clamoring for certainty, discovering that theoretical scepticism is not incompatible with practical absolutism. "To the genuinely mature personality a full-faced view of reality in its grimmest aspects is not incompatible with an heuristic-commitment that has power to turn desperation into active purpose."

A chapter on "Conscience and Mental Health" describes the transition from childhood's introjected super-ego to maturity's conscience based on the values affirmed by the religious sentiment. The psychological understanding of integration is enlightened by the realization that the comprehensiveness of mature religious idealism is the best possible agency for the maintenance of personal wholeness. The role of the minister in contrast to both the psychologist and the psychiatrist is indicated. Two final chapters on doubt and faith describe the varieties of ways in which men do their doubting, and validate their faith. Over and over again, Allport underlines the energizing power of "the probable." Certainty is not required for our deepest strivings. We "believe" the "probable," and sometimes a low degree of faith, such as we may now have in the United Nations, being the only hope we can have, is sufficient to win our backing with all our might. Among the modes of validation of faith are immediate religious experience, convincing to oneself though not as a rule to others, and pragmatic deci-

sions, choosing the more productive "option."

"From its early beginning to the end of the road the religious quest of the individual is solitary. Lacking as he must, tests of absolute certainty, his own mode of validation is not necessarily convincing to others. But it may be deeply convincing to him. Though he is socially interdependent with others in a thousand ways, yet no one else is able to provide him with the faith he evolves, nor prescribe for him his pact with the cosmos."

The intention of this review is not to argue with certain specific points of Allport's presentation, nor even with one of his major concepts—and there is one which this reviewer feels is an erroneous concept. At the moment, it is much more important to call the attention of this book to every member of the Campbell Institute. For it is a great book, in a great tradition within which the editor of THE SCROLL himself stands.

Jorge and Jorgelina

GEORGE EARLE OWEN, *Ashtabula, Ohio*
(*Two outstanding Argentine Disciples of*
Christ leaders)

Jorge is the form for George and Jorgelina is the way one says Georgina or Georgia in Spanish. This is a biographical note on two of our Argentine friends, both of whom have visited this country, Jorge Wenzel and Jorgelina Lozada. Both are products of Disciples of Christ mission work and both are members of the Villa Mitre (one of four churches in Buenos Aires) Christian Church where Mrs. Owen and I held our membership for five years.

Dr. Jorge Wenzel is a graduate of Colegio Ward, one of the outstanding private schools in Argentina, in which Methodists and Disciples of Christ cooperate. His law degree is from the University of

la Plata. He is at present the Executive Secretary of the Confederation of Evangelical Churches of the River Plate region (Argentina, Paraguay and Uruguay): the expression of Christian fellowship and cooperation for nineteen Protestant Communion and their affiliated institutions, e.g., Seminaries, etc. He gives three-fourths of his time (officially one-half) to the Confederation of Churches and half time to a legal department of the city of Buenos Aires (population 3,000,000). He was the official delegate to the World Council of Churches in Amsterdam. He is a distinguished Christian layman, one of the vice presidents of the World Convention of the Disciples of Christ. Keep your eye on him.

He has been invited and should attend the sessions of the World Sunday School Convention and the World Council of Christian Education to be held in Toronto, Canada, August 10-20. Needs on the field being what they are the cost of the trip (approximately \$1,000) is too much to be provided by the local budget. However, the importance of this gathering to him and his work is great. If anyone would like to help make his trip possible please write to me at 2604 Walnut Blvd., Ashtabula, Ohio, before June 30.

Jorgelina Lozada is one of the very few ordained woman pastors in Latin America. She is one of the prominent church leaders in Argentina. At the great world missionary conference in Madras, India, and at the World's Sunday School Convention in Rio de Janeiro she was one of the delegates selected to represent her own and sister Communion. She is the pastor of the Villa Mitre Church which she has developed from its infancy. This year marks her twenty-fifth year in Christian service. Her kindergarten and health clinic, her counselling with the

people of the community are all a part of her splendid ministry. The Social Service department of the city of Buenos Aires has recognized her social service work in more than one way. She serves on the Board and has taught in Union Theological Seminary. She served for several years before Dr. Wenzel as the Secretary of the Confederation of Evangelical Churches. One of the high points of her visit to the United States was her contact with the Disciples House and Dr. Ames. She is endeavoring to build a social center and community building right next to the church and needs lots of help financially. It takes so many more Argentine pesos now to buy anything. The congregation's building fund is worth just half what it was five years ago.

Miss Lozada was selected to attend the conference on Life and Work of Women in the Church in Geneva, Switzerland, sponsored by the World Council of Churches and has come from there to Cuba, where she is a member of the Curriculum Committee on Latin America. She is one of ten selected to represent all of our Latin American Republics. She will be at the World Sunday School Convention and World Council of Christian Education to be held in Toronto this August. She will be in the United States from June 10 to July 22 working largely in young people's conferences.

People — Places — Events

"Disciple Humorists I Have Known"

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

Recently I heard Halford Luccock give a series of lectures on "Preaching" at Butler School of Religion. What a delightful humorist he is! He uses his humor to drive home his messages. Everybody likes good humor. While Dr. Luccock was speaking I saw sophisticated professors, eager stu-

dents, pastors and pastors' wives, conservatives and liberals all enjoying the addresses and occasionally bending double with laughter.

Halford Luccock is a Methodist and not a Disciple but he started me thinking about humorists I have known in our own brotherhood. Many of us try to do a bit of "wise-cracking" now and then but the list of Disciple humorists is not long. I am not trying to find a match for Dr. Luccock. His like cannot be found in all Protestantism.

As a boy I always went to church or the lecture hall if I knew that A. W. Conner was to speak. I was certain there would be good humor scattered thru his message. He came to be known as "The Boy's Friend" and he did much for the boys of his day. His wonderful sense of humor won the affection of thousands of boys and their parents.

At Terre Haute, Indiana, there lived a beloved Disciple minister by the name of Oscar Kelly. He was a popular speaker during the first two decades of this century. Upon his approach many of his friends would start singing "Has anybody here seen Kelly?" He always had a humorous and cheerful word for private conversation and public address.

Allen B. Philputt was a great humorist of another sort. He was known as a literary man and was a close friend of James Whitcomb Riley. The only time I ever met Mr. Riley, Dr. Philputt introduced us. In a set address Dr. Philputt did not indulge in much humor but in an informal speech he was a riot. He was chief speaker at my church one day when we were dedicating a new community hall. The "Hustling Hundred," a men's organization of the church had taken the lead in building this hall and they were much in evidence on dedication day. When Dr. Philputt arose to speak he said "After seeing here what a "Hustling Hundred" can do I am going

back to my church and organize the "Thundering Thousand."

Harry Pritchard was a rare story teller. Harry so greatly enjoyed his own stories that it became contagious with everyone around him. A few days before his passing I sat by his bedside and he related an experience which had come to him a few nights before when he believed he had caught a glimpse of the other side. We talked calmly and naturally about immortality. However, before I left Harry used some of his fast fading strength to tell me his latest story.

Did you ever hear Harry Peters let loose in one of his humorous addresses? If so, you would want to list him among Disciple humorists. He was my state "bishop" for several years and I have seen him break strong tensions with an apt and humorous story. His was a sort of an Abe Lincoln type of humor and he carried it with him wherever he went.

It is doubtful if any person ever started more people laughing than Clark Cummings. This great soul could pass quickly from the role of a clown to that of a philosopher or of a saint. I do not think Clark used much humor in his addresses but I am certain he should be listed among Disciple humorists.

The above mentioned have had their names inscribed on the immortal tablets of the yesteryears. It is much more difficult to name our living humorists. At the risk of omitting some I rush in.

The hearty laugh of Fred Helfer is medicine for body and soul. In the pulpit, Fred is clothed with dignity and sweetness. Among his many friends he is a "kidder" with a remarkable ability of making his humor contagious. I attended a state convention last May where Fred was president. By the end of the first day the whole convention caught his spirit of friendly good humor.

Among our younger humorists, Perry Gresham perhaps heads all the rest. Humor is scattered like saving salt throughout his messages. On College Night at the Cincinnati convention he kept that great audience in the hollow of his hand. He did it not alone by humor but by that rare ability of humor plus brains.

Should a vote be taken among Disciples concerning our greatest humorist I feel certain the crown would go to Graham Frank. Graham is the best story teller I ever heard. I had the pleasure of hearing the original telling of the Mary Simpson story. Some of the details of that story cannot be published but most SCROLL readers will know that it was the greatest hoax ever experienced in Disciplesdom or in any other religious body. When I heard Graham tell that story he did not reveal that it was a hoax until the very end. He took twenty or thirty minutes to tell the story in a Denver hotel lobby. Some 25 preachers and secretaries gathered around and listened intently. Many who thought themselves psycho-analysts broke in from time to time to give their appraisal of Mary Simpson. When the climax was reached a great howl went up and there were some red faces among us would-be detectives.

A Time to Bark

FRED S. NICHOLS, *Walton, Ky.*

No more is freedom of speech the inalienable right of man than is barking the inalienable right of a dog. But freedom in each instance, as we well know, is often abused. The freedom of bark, for example, should be delimited by man's right to sleep. Not only has a dog limited barking rights, but as a watch dog it is his duty to bark. A good watch dog, however, will have a timely sense of barking. It was such timely sense that sent my

next door neighbor into ecstasies over his new dog, which he had bought upon recommendation as a watch dog of blue ribbon qualities. He climaxed his summarization of the dog's virtues by saying, "He never barks at the *general*, it is always at the *particular*." There you have the superlative mark of a good watch dog; and thereby hangs an application.

During the progress of an annual revival, the two preachers were at the home of a deacon for an evening meal. It was just at the time when the St. Louis Cardinals and the Brooklyn Dodgers were battling it out at the close of the season for the National League pennant. Naturally the table conversation turned to this contest. Said one of the preachers, whose position, I admit, would not be shared by large numbers of his area countrymen—said he, "We who were born south of the Mason and Dixon Line know why we are for the Cardinals," as if it would be hard to guess the three reasons to be Jackie Robinson, Campanella, and Newcombe.

That night the sermon dealt largely with human brotherhood, and all the wonders pertaining thereto. Only to carry out the figure, it is fair to say the barking was ineffective because it was a barking at the general, with the preacher forgetting that general barking that overlooks the particular, is apt to be a tinkling cymbal.

Genuine prophets bark at the particular.

No one is ever crucified for barking at the general.

An Open Letter to Dr. F. W. Burnham

By W. J. LHAMON, *Columbia, Mo.*

Dear Dr. Burnham: I notice your article in

THE SCROLL relative to the Old Jerusalem Church. You say that you "Are puzzled about the conduct of the Old Jerusalem Church, with the Lord's brother at the head of it." And you "Wonder whether we should give it up as the progenitor of the Church of Christ, and turn to Antioch, where "The disciples were first called Christians."

Allow me the following suggestions. The Old Mother Church was strictly a church of Jews. It was tribal, petrified,—in short a cult. It had no outreach toward the Gentile world. Such an institution tends more and more to become a fossil, enclosing itself against all living things. That was not what the world needed, and providentially two things happened.

First: The Apostle Peter was spiritually (should one say miraculously) led to the home of the Gentile Nobleman Cornelius, to whom he preached, and whom he baptized together (it seems) with his household. Thus Cornelius the first Gentile Christian became the logical, fine and beautiful type of Gentile membership in the Church—and that really means world membership. When Peter made his avowal (Acts 10-28) "You yourselves know that it is unlawful for a Jew to associate with or to visit one of another nation: but God hath shown me that I should not call any man common or unclean," he gave utterance to a new, democratic, and world view of humanity. It was revolutionary! And was it not providential? There are times when,

"God moves in a mysterious way
His wonders to perform."

The second thing that happened, and that changed the whole situation of the ecclesiastical conditions of that day, including the Old Mother Church, was

the conversion of Saul of Tarsus. Saul was a member of that Old Mother Church. It was the Jewish state church, and Saul was born in it just as he was born a Jew. That was what made him so fierce as an antagonist. Heresy was rebellion, and Stephen (Acts Ch. 7,) had denied the national synagogue faith, and therefore he should die. So Saul, the born leader of the group, "held the clothes" of the men who stoned Stephen to death. And he did it "in all good conscience." It should be recalled that much later in life when he as a Christian missionary was on trial, he cried out before the Council, "Brethren, I have lived before God in all good conscience up to this day." (Acts 23-1.)

As a leading persecutor, "even to strange cities," Saul was on his way to Damascus with his retinue, his bodyguard of camel drivers and their luggage of food and other necessities for that tedious journey of a hundred and fifty miles over a rough and mountainous road. Under these conditions says Dr. Farrar in his "Life and Work of St. Paul," . . . "Paul was forced to go up into the tribunal of his own conscience, and set himself before himself." Thus he pressed on under the high noon of the Syrian sun, till he was smitten by a light more fierce and terrible than that of the sun—a light that awoke in him a new conscience, and made of him a "New Man." So Saul the persecutor became Paul the Apostle.

Was not this a miracle? It was a miracle in the realm of the Spirit, above and beyond the realms of matter, time and space. By this miracle Saul of Tarsus forfeited his membership in the Old Jerusalem Church, and took his place of leadership in the lasting church of the Gentile world. It was an age of providential change. Even Paul, formerly

Saul and ardent defender of the faith, and searching for heresy "from house to house," and loyal to the ancient rite of circumcision, had come to the place where he could say, as in his Galatian letter, "Neither circumcision nor uncircumcision availeth anything, but faith working through love." Indeed the whole Galatian letter is a tremendous, and revolutionary attack on the old Jewish regime. When Paul was aroused in a great cause he was a great fighter. And this made him the greatest figure in the ancient world—aside from the great Master himself. And his stature has not diminished with time. His letters live. Galatians, Romans, first and second Corinthians, and others. His panegyric on Christian LOVE lives. (1st. Cor. 13.) And He lives both in our conscious and subconscious minds, since we can hardly think in a great Christian way without leaning on themes where He has gone before us. Canon Farrar, after considering various hypotheses, possible and impossible, says, "One fact remains, the conversion of St. Paul was in the highest sense of the word a miracle, the spiritual consequences of which have affected every subsequent age of mankind."

Dear Mr. Ames: I am offering you the above for publication in THE SCROLL—if you find it worthy of a place among your crowded pages. I trust that you are well. You seem to keep going strong. I manage to keep my feet under me and my head on me at not far from 95, *Dei gracia*. But—"the sands of life" are not running as freely as once they did. Sooner or later we must go "the way of all flesh," and I feel that I am ready when the Good Father calls—not boasting: only thankful.

Mrs. O. F. Jordan

Mrs. Ida Kinsey Jordan, wife of our beloved pastor of the Park Ridge Community Church, on the northwest side of Chicago, died January 29, 1950. She was eighteen when she went to India with her aunt, Mrs. Ben N. Mitchell. After serving six years as a missionary, she came home on furlough, and entered Butler College for further education. There she met Mr. Jordan, and they were married at her parents' home in Portland, Indiana, August 6, 1900. In churches in Rockford, Evanston, and Park Ridge, Illinois, they had long and notable pastorates, and have been wise and efficient participants in the organized work of the Disciples in Chicago. She is survived by three sons and four grandchildren. She continued all her life active in club work and missionary work with the women of the churches and community. A great company of people gathered in the Community Church in Park Ridge on February 1, for the service in her memory. Dr. W. B. Blakemore, who was a student assistant to Dr. Jordan while studying in the Disciples Divinity House, preached the sermon and gave an impressive interpretation of her spirit and work. Among many other notable things, he said: "She was a church woman in the best sense of the term for she believed in the importance of organized religion. But one may be a churchwoman without being very religious. On the other hand her faithfulness was not primarily a matter of elaborate devotional life. She was as unimpressed by intricacy in religion as she was by intricacy in any other area of life. While active in the church she was never overcome by busyness about it. While given to regular worship she never made a parade of

faith. While suffusing her home with a Christian character she never strained after religion nor sought to impress the visitor with the fact that she was devout. The maintenance of her faith did not require extravagance as a support. On the contrary, she had at all times an immediate sense of the presence and overarching care of God for all his children. She was a Protestant in the fundamental sense of the term in which all Christians are Protestants: she witnessed for God, she spoke on his behalf, she testified of him through her life."

Mrs. A. W. Fortune

Mrs. Fortune died on April 4. She would have been 74 on April 12. She was a student in Hiram College, and married Dr. Fortune in 1912. She was a member of the Central Christian Church in Lexington, and was active in the Church School and missionary society. For 35 years she was a member of the Board of the Kentucky Woman's Missionary Society, and had served on the boards of the Community Chest and the Travelers Aid Society. She was one of the organizers of the Woman's Club of Transylvania and the College of the Bible. She was a member of the Daughters of the American Revolution and the Women's Christian Temperance Union. She is survived by a son, Dr. Carl H. Fortune, a physician in Lexington, and by a daughter, Mrs. Jesse K. Lewis, wife of a Lexington attorney. There are two grandchildren. Services were conducted in the Central Church in Lexington by Leslie R. Smith, Hayes Farish, and Stephen J. Corey.

While Dr. Fortune was a patient in Passavant Hospital, in Chicago, for the very delicate and serious operation on his eyes, she was constantly

by his side, hopeful and courageous through all those trying weeks. One who saw her often marvelled at the spirit and cheerfulness with which they faced the ordeal. It was clear in those difficult days what a strong and comforting companion she had been to her gifted husband through all the years of his many and fruitful activities. The deepest sympathy of his comrades of the Campbell Institute go out to him, with their sincerest admiration for his strength of spirit and unflinching trust during the years of his arduous labors, and now in this crucial bereavement.

Notes

E. S. AMES

Robert Wilkerson sends us the first number of his Church "Visitor" at Gurnee, Ill. It is well done and reports plans for new hymnals, and for an electric organ.

Professor J. Clark Archer, after teaching 35 years in the Yale School of Religion, will retire next June. He has held an important place of leadership among the Disciples, and in retirement we hope he will be free to do still more. Men in retirement are supposed to have much free time!

W. E. Gordon, veteran missionary in India, is now in Canada serving churches without pastors. His address is 332 Bloor St. W., Toronto 5, Ont. He is one of the great souls of our Disciple and Institute fellowship.

Charles E. Sherman writes from Atlanta. He is Secretary for the southern area of the Y.M.C.A., and travels throughout ten southwestern states. He was recently in Nashville for religious emphasis week at Fisk University, and at A and I College where Wm. Fox is chaplain. His travels bring him contacts with many other Y. men and with University of Chi-

cago men he knew when a student here. He mentions having lately seen J. Fred Miller, Woodrow Wasson, Dennis Savage, Parker Rossman, and Bob Tesdell. "All DD House men are making good records." "Your two articles (February SCROLL) gave me an inspiring lift. I particularly liked 'Monday, February 13, in Chicago.'" I trust some persons in California will note this who were apparently disturbed by that *weather report from Chicago!*

Edgar DeWitt Jones says he is all but through with writing his book on the Yale Lectures on Preaching. He is at Yale this month of April to attend this year's series and to check up on the manuscript of 90,000 words! He will be ready for a real vacation at Pentwater in the summer, we hope. His son, Willis, and bride are to be there, too.

Owen Livengood sends his check for \$3 for THE SCROLL and calls it "the best brain fusser-up that has come to my attention. Being soon at the 75th milestone of my life, believe me, I need this fusser-up for my fuzzy brain. It does the trick. This is my 50th year in the ministry. I'm on the retired list but am quite busy in *ad interim* pastoral work. Wife and I have very fine health, and we are enjoying to the full our work. We are just now serving the Firestone Park Church of Christ, Akron, Ohio. This Church has just extended a call to Wm. F. Saye, at present pastor of the Worcester (Mass.) Christian Church. He will take over the work soon after Easter. In the past few years we have served churches in Akron, O., Johnstown, Pa., Hamilton, O., and Huntington, Indiana. My address now will be 32 E. Wilbeth Rd., Akron 19, Ohio."

Hallie G. Gantz, President of the Yale Campbell Club Fellowship sends word that Harry Baker Adams, President of the Club, announces a special

dinner for Dr. and Mrs. Archer at the Danbury, Connecticut, Church, Friday evening, May 5. All Yale men are asked to contribute to a fund to purchase a gift for that occasion, contributions to be sent to George Oliver Taylor, 357 Downey Avenue, Indianapolis 19, Indiana. Let all of us Yale men have a part in this fine tribute. *

James Carty, now associated with Kring Allen in the Okmulgee, Oklahoma, Church, writes that "Bill" Alexander has gone to court to change his name officially to Bill so that he could put it on the ballot that way. "Once a guy named Rogers changed his name to Will, so that people would think he was the comedian and he got a lot of votes in Oklahoma. So a law was passed that only the official name could be used on the ballot." Readers of *Life Magazine* must have noticed that Bill was riding the elephant in a street parade, signifying his sudden conversion to the G.O.P. His chances of being elected to the Senate are getting brighter, Carty thinks. It is difficult for a monthly magazine like THE SCROLL to keep up with the rapid developments of an ambitious Disciple minister who takes to politics in Oklahoma.

The notable celebration of the *Centennial of Hiram College* has begun and will be continued through Commencement. Many great names are on the program, beginning with Chancellor Hutchins of Chicago, and concluding with Governor Dewey of New York.

The pamphlet on the Disciples of Christ, by E. S. Ames, has been reprinted and is available in any number at ten cents per copy to cover cost and postage. Order through the office of the Disciples Divinity House, 1156 East 57th St., Chicago.

It was gratifying to open the *Christian Courier* for April and see the faces of so many pastors in

Dallas whom I know and to read of the success of their churches. A personal visitation campaign was conducted in all the 19 churches of Dallas before Easter. *Richard James*, of the Oak Cliff Church, received 98 new members, with 48 more signing "decision cards" indicating their purpose to join soon. *Dean Harrison*, of the Rosemont Church, though just now handicapped by meeting in a theatre until fall, reports 99 decision cards signed. *Wayne Selser*, of the Irving Church, Dallas County, says, "Our recent Crusade meeting has been the most moving and profoundly transforming experience in the life of this Church." During the campaign which began February 26, 1457 were added to the 19 churches!

Mrs. Cromwell Cleveland writes that they are having a busy time with the Church in Newport News, Virginia. They had to have duplicate services on Easter at 9:30 and 11:00, and had a Cantata at 5:00. She says, "Cromwell recently gave a sermon on, 'The Power of the Tongue' which should be delivered in the Senate."

Miss Eva Jean Wrather, Nashville, Tenn., is keeping up her long-time, keen interest in the biography of Alexander Campbell. She hopes I may achieve my "near-lifetime ambition of seeing AC in print."

E. S. Ames wishes to acknowledge the receipt of many letters of congratulation on reaching his 80th birthday on the 21st of this month of April. It seems to him just another of those incredible things that do actually happen. But the letters are very real and warm and heartening. Thank you all, and especially for the wishes for "many more."

Institute Program, July 24-28, 1950

RICHARD POPE, *President*

(Names marked by asterisks have not yet replied to invitation to give papers. "Validity" is the key word in each subject.)

Monday night....."The Church"

Lloyd Channels and Lester Rickman*

Tuesday a.m....."The Church in the City"

Tuesday afternoon....."Preaching"

Hunter Beckelhymer

"Baptism and the Lord's Supper". W. J. Jarman

Tuesday evening—"Disciple Ideas" . . Robert Thomas

"Disciple Organization". W. Barnett Blakemore

Wednesday a.m... "The Church and Economic Life"

Wednesday afternoon....."Liberalism"

Wm. L. Reese Jr.*

"The Ecumenical Enterprise" Harold Fey

Wednesday evening—"Religious Education"

..... T. T. Swearingen

"The Church on the Campus". J. Robert Moffett

Thursday a.m....."The Institutional Chaplaincy"

Wm. R. Smith, Harold Elsam, Robert Preston

Thursday afternoon—"Church and State"

"Religious Values in Modern Culture"

..... Chris Garriott

(Annual Dinner at 6 p.m.)

Thursday evening....."Presidential Address"

Richard Pope

The Annual Meeting will be concluded Thursday evening with a Service of Communion in the Chapel of the Holy Grail. J. J. Van Boskirk and Benjamin Burns will preside.

THE SCROLL

VOL. XLVII

MAY, 1950

No. 9

At Eighty

E. S. AMES

The recognition of my 80th birthday by so many friends came as a real surprise. Then it became clear that the occasion of it was a letter sent from the office of the Disciples Divinity House to the list of students and to many readers of THE SCROLL. The response to me from hundreds of persons, near and far, moved me to many reflections, and deep appreciation. One was that it is a mystery how so many years could pass without my becoming aware of them until *eighty* had accumulated. That is one reward of a busy life. Attention has to be concentrated on the daily tasks, and every one knows that time flows faster when occupied with interesting and what seem important matters. Then, one day, we are told that on a certain date 29,200 days will have passed which count up to eighty years! That announcement invites greetings, congratulations, and comments. For days, the postman silently unburdens his pack at the door, wondering perhaps what has happened here!

The messages are scanned and laid aside for a quiet hour when they can be read and enjoyed. All are friendly, many are affectionate, and some narrate incidents of kindness, of help from letters, of insight from sermons and books which have dispelled some cloud or haze from religion's skies. The great generosity and fine courtesy of the human heart in times of such celebrations has suppressed all qualifications, criticisms, and restraints, and bathed the soul of the octogenarian in a fountain of youth and zest. Realization of the exaggerations that love may compass, and that gratitude may be-

get, cannot assert itself in the warm glow which these greetings create. So I have taken them as they came, without question or discount, letting the joy of the moment be the beautiful truth. What a wonderful experience that can be, in spite of dreadful danger of inflated conceit and deadly pride. After all, the eightieth birthday comes only once, and it will pass, and become a blessed memory, still sweet, though chastened. My impulse has been to write a real letter of appreciation to every individual who has remembered me in this glorious month of April, but I can only thank you and say, God bless you!

Many of these congratulatory letters have thoughtfully and graciously included my wife. We are almost the same age. In fact, she is eighty and I am eighty, too! We have traveled along the same path from the day we met, sixty-three years ago, when she entered Drake University as a freshman. I was then a sophomore. She was Mabel Van Meter, of DeSoto, Iowa, the daughter of a miller who came from a pioneer family from Indiana and Kentucky, staunch Disciples. We took much the same courses, though we happened to be in only one class together, and that was in mathematics, analytical geometry, in which she got a higher grade. We both studied Greek, and for years read the Greek New Testament. For graduate work, I went to Yale, and she to Wellesley. We met occasionally on weekends in Boston! We were married at her home in DeSoto, on the sixth anniversary of the day we first met. We came to the University of Chicago for the third year of my graduate work in philosophy 1894-1895. We were fortunate to be present when the Disciples Divinity House was organized and were charter members of the Hyde Park Church. Herbert L. Willett was the leader in both

the Church and House. For two years I did some teaching in the University, and was the pastor of the newly organized Church in Evanston for one year. As an "instructor" in the Disciples House, my chief task was to raise money to purchase the land where the Church and House were later built. In the autumn of 1897, I went to teach philosophy in Butler College, where we spent three very happy years. In the summer of that third year I was invited to become minister of the Hyde Park Church of Christ in Chicago, and accepted, remaining in that relation for forty years. No connection with the University of Chicago was then contemplated. It was only gradually, through many years, and through slow advancement, that a permanent two-thirds time appointment was offered me. From the point of view of the University, the work in the Church was regarded as "outside" work and did not contribute to my official rank as a teacher. Those were lean, hard years financially, and I mention them here to emphasize the unflagging devotion and heroic labor of my wife through all those years. A son, Van Meter, and three daughters, Damaris, Adelaide, and Polly were born to us. The care of them, and the house in which we still live devolved upon her, with only the help of a cleaning woman two days a week. I leave the rest to memory and imagination. How was it all possible? Some of the answer is understandable but much of it is incalculable. All of us had good constitutions, good luck, good friends, cheerful dispositions, good faith and good courage. Facing some new and unexpected item in the cost of living, my wife would say, "I don't see where we are coming out," and I would answer, "Well, my Dear, we can't see where we *have* come out!" What a blessing this companionship has been and continues to be. How understanding my friends

are who emphasize, in their greetings, the immeasurable debt I owe to this quiet, faithful, talented, comrade of all my dreams and labors.

The thoughts that crowd in upon the mind at eighty are beyond expression. One is that age is different when *lived* than when only contemplated. For one thing, eighty is not so unique as formerly it was. Medicine, hygiene, pure food, recreation, elimination of fear and worry, have contributed to longevity. Persons of eighty and more are no longer so exceptional as to be curiosities. To be ninety or a hundred is interesting but not miraculous. John Dewey and Bernard Shaw, in their tenth decade, are still writing and going forward.

Ministers, as a class, are the best risks of insurance companies. They are blessed with poverty, frugality, idealism, and friendly social groups. Their sons achieve high rank in the learned professions, in positions of responsible leadership in business and social enterprises, and in religion. It is a tragic misfortune that churches are so shortsighted about more adequate training for ministers, and so quick to judge preachers "too old" at forty or fifty. This is partly the effect of the dominance of business methods and of the prevalent demand for "salesmanship" and promotional work. "Campaigns" and "crusades" call for that kind of leadership more than for didactic and inspirational preaching, touched by poetry and art.

One of my most vital interests continues to be the Campbell Institute and its organ, the SCROLL. Many of my friends do not understand why this is so. But the Institute was organized fifty-four years ago by a few young ministers and teachers who were deeply interested in the new-world religious movement of the Disciples of Christ. It was as free from old forms of religious thought and

ecclesiasticism and authority, as the experiment in government in this country was free from imperialism and feudalism. The Institute seeks to serve the Disciples and the larger religious fellowship by cooperating in developing union, biblicism, and ecumenicity through scholarship, discussion and experimentation. Much has been achieved in these directions in the last half century. The Disciples are less individualistic and more collectivistic, but there is a kind of individualism that needs to be developed with collectivism. Church people must draw closer together in fraternity and practical good works, but they must also allow greater freedom of thought and personal independence. The Institute, in its years of free fellowship, has developed both freedom *and* fellowship, and that is the kind of *growth* which enriches and rewards all who participate in it. It seems to me that this is a profoundly worthy object for our united efforts, and if vigorously and unitedly sought, will bring us into increasing realization of our hopes for a more vital, sane and satisfying religious life.

Philosophy As Process

WILLIS A. PARKER, *Asheville, N. C.*

A report on Dewey's Reconstruction

A volume of essays, entitled "Creative Intelligence" (if I can trust my memory) was printed in 1908, as a testament of honor to William James, upon his retirement from teaching at Harvard. John Dewey was active in assembling the materials, and contributed one essay thereto which brought from James a letter, appreciative of the tribute, and also of the quality of Dewey's thought, and that of others recorded in the volume. The letter is dated August 4, 1908, at Rye, Sussex, the home

of Henry James in England, and ends with the following exuberance: "that it" (the essay and the volume) "is the philosophy of the future, I will bet my life." (Letters of Wm. James, Vol. II, p. 310.)

James's "Pragmatism" had been published the year before. It was supplemented by the essays to produce the impact which all will remember who were confused by it—as I was—or who were enlightened as were others better prepared in philosophy.

The death of James in 1910 left to Dewey the preeminence in the new orientation, which already—despite certain differences—seemed assured, and proper.

One who dissented from Dewey and adhered to James—succeeding in some degree to his prestige at Harvard, became mentor to me during my residence in Cambridge—so far as the James tradition went. He helped me to distinguish two tendencies in Pragmatism; and these he has pointed up in a recent article in honor of Professor Dewey, in *The New Republic* of October 17, 1949. I refer to Professor Ralph Barton Perry, and cite his essay and others in the same issue, that comprise the most impressive tribute that I remember. I owe the honor of this assignment, doubtless, to my reference to that symposium in a recent letter to Dr. Ames.

My unfitness for this task could hardly be more obvious. My career in teaching philosophy was brief, ending in 1919, the year before the *Reconstruction* was published. My acquaintance with Professor Dewey was casual, and non-professional. I know him as I did his great contemporary Whitehead through his books and pervasive influence. My debt to his ideas—chiefly in *Ethics*—is beyond estimate. His "Influence of Darwin" was an illumina-

tion—as were also “Democracy in Education” and “Experience and Nature.” But as a practicing sociologist for twenty years, Dewey’s spirit was to me that of “guide, philosopher and friend.”

I venture one comment upon my earlier reference to Professor James. Nothing in Dewey’s writing indicates any ambition to be known as the philosopher of the future. Rather, he appears to share the opinion of Whitehead that philosophies are valid in proportion to their adequacy to their own scene and time.

I.

The Reconstruction in (or of) Philosophy lives up to its title. More even than did Pragmatism it disconcerts the reader with its simple and direct approach. Unlike the weighty Historians, Ueberweg, Windelband, or Weber, who begin with definitions, Dewey stages the scene of early man fumbling his way toward the simplest secrets of tribal survival in a manner to make the Seven Wise Men and their Ionian disciples seem modern by contrast. In its origins, Philosophy is not intellection but the fateful contest between reverence for myth and respect for practical wisdom and developing social values. We may infer this to be its perennial pattern and essence. Shall one trust the insight or the omen? One catches the fish; the other holds the tribe together. Which is better is a debate, an ordeal, a quest for what is constant and underneath all varying determinants the persistent—earth, water, air, fire, space, number, nous,—or the flux itself. Whatever the goal may be, what is *constant* is the quest, the search, the process. “*Process*,” writes Dewey, . . . “the most revolutionary discovery yet made.” (Cf. Introduction to New Edition, xiii).

II.

What requires application is laborious; but fancy lightens art. To sharpen a tool is drudgery; to decorate its handle is play. So art rates above and precedes science, poetry prose, drama the factual narrative. Decisive moments are magnified in memory; heroes deified; natural forces personified to create for life a background of transcendent meaning. A kind of order in nature implemented by signs and wonders, preempts the world of observation, elevates fiction above fact. Man becomes humane by his slow escape from this enveloping emotionalized aura of half-dreaming, achieving coherent factual speech, skills, social ties, shelter, loyalty to persons, places, routines, and derives meaning from events in ordered sequence. (Text, pp. 1-13)

Two kinds of knowledge arise, distinguished as knowing and knowing how. The first relates to leisure, the latter labor. Theory rates above practice, privileged above common, by right of association with the ancient, the venerable, which gives laws to practice and acquired ways permitted by the older *mores*, which in turn look backward to the emotionalized authoritarian past.

It is by no means simple to make clear the functions of myth and of opposing practical wisdom in the long pre-philosophical or pre-scientific periods, which were without the arts of writing or preserving. It is assumed that practical wisdom authenticated itself sufficiently to stand-up-to and to compel self-modification by what assumed the authoritarian *role* in early society. In such a time and situation Greek philosophy had its origin. The two fields were not clearly opposed; each was some of the other. In fact Socrates was accused from two directions, from one of being irreverent, from the

other of being too visionary to have his feet on the ground. It seems he aimed at both the reform of the myth by purifying and unifying the concept of it and at making practice and utility conform to intelligent functional use. He sought to reconcile two divergent outlooks, one by those who denied all unity and order, and the other by those who denied variety and change. His aim was evidently to harmonize two levels by having one motivate and so govern the other.

In short, Socrates sought a Reconstruction in or of Philosophy. The imminent decay of the Greek States lent support to the ideas of contemplation and escape. His own rejection and death furthered that solution. Transcendental Idealism became the pattern of Western thought for both Ancient and Medieval mankind, secured first by becoming the framework of the new Christian Religion, and second, by having the institution for the propagation of that religion become wedded to the most powerful authoritarian state. As Santayana observed, "the dice were loaded" by events. Whitehead remarks the decline of Mathematics from Archimedes to Copernicus. Justinian closed all doors of dissent in his decree of 529. What ensued was mostly a "climate of opinion" adverse to the empirical pursuit of knowledge—a term which Dewey defines as "cultural habits that determine intellectual as well as emotional and volitional attitudes." (Text, Int. xix)

Experimentation and inquiry did not disappear but were subordinated, and lost prestige. Both would revive as religious protest, as logical dissent, and especially with mathematical revival by astronomy and optics, and the theory of "Celestial Revolutions" by Copernicus, in 1543 A.D. the effect of which upon every aspect of thought was revolu-

tionary and creative. Here as always, the function of mathematics was two-fold: it was both deductive and inductive, authoritarian and empirical, proceeding from general to particulars and back again. Its principles were long esteemed to be Universals, like the Ideas; perhaps by most who employ them still enjoy that distinction. But inventions within the field such as algebra, new geometrics, and the two calculi were applied to observation, measurement, and the experiments that overturned the authority of presumption wherever employed. Modern Philosophy would come slowly; but its heralds were just around the corner.

III.

Modern Philosophy, usually dated from Francis Bacon and Descartes, might be called another effort at Reconstruction. For all its frustrations, it records the slow recession of its preponderantly authoritarian form. Earlier empiricism survived in it, and grew in importance, though rationalism outweighed and long retarded it.

The concurrent emphasis upon deduction in Mathematics by the great triad of Rationalist philosophers Descartes, Spinoza and Leibniz, added to the prestige of Newton and Galileo tended to overshadow the labors of these men themselves as empiricists, as well as the inventive achievements of the less spectacular who half-doubted their own successes while they wrought. Induction is tedious, slow, and unsure.

There were other hindrances. Even Bacon's contribution, owing to the excitements of the time was as much romantic as practical. Travel, discovery, and expectation of change do not suit the mood of inquiry. Religion and Rationalism courted and required the mood of certainty. Even the Cartesian doubt was short-lived, apologetic and timid.

In Britain, the empiricist movement began with better prospect by reason of diminishing religious restraints, as well as the prestige of Bacon, Harvey, and the vindication of the Newtonian hypotheses. But one disability of historic empiricism was inherited, *the presumption of inanimate nature*, which Hobbes espoused and labeled *materialism*. Locke evaded the problem by assigning metaphysics to Revelation, and Berkeley by denying *matter's* existence. Hume by the same dogmatic error denied the existence of *mind*-reducing ideas to impressions of atoms, vortices, motion, solidity, opacity, resistance and repellant, with no order, causal or necessitous save co-incidence—his world was a “billiard-ball” concept of independent entities, as presumptive as the Rationalism he rejected. Even worse, for the latter provided an explanation of order, however dogmatic. While no world at all could be coherent comprised of units as arid, rigid and sterile as the atoms which materialism conceived.

English experimental science had no choice therefore save to ignore Hume or to rely upon faith in an order it could not prove; unless *a new approach to the nature of the physical world* was made. And for that, ideas long held in abeyance, but not yet integrated, were at hand.

Aristotle had called units of living matter “organic,” but they remained dualistic—and without the *telos*, inert. Bruno and Leibniz had conceived of units as “monads” which the latter called “windowless” or unseeing, but responsive to the call of the perfect. Both lacked immediacy, adaptation, plasticity,—in short the inherent qualities of life and growth. Mathematics would supply continuity, biology fluidity and motion, and insight the conception of possible experience by a world in process of becoming by gradations *aware*. What was “matter”

might be called a *stream of being*. What was alert within it, might be called "*the stream of consciousness*" conditioning and being conditioned by its mobile environment.

Consciousness arises by intercommunication between unit and environment, irritable protoplasm responding to stimulus by reactive adjustment. Repeated stimuli develop reaction-patterns, or meanings, which become the categories basic to all experience. In brief, *experiences repeated become Experience*, which becomes *conceptual and normative* to later experiences. Experience becomes the Reality whereof Reason was the presumption. The generalization follows: *Science is philosophy in the making: and philosophy is science in its ever-widening applications.* (Text, Ch. IV. esp pp 87-88.)

The foregoing which is amplified elsewhere, in the "Psychology," "The Influence of Darwin," "Experience and Nature," "Human Nature and Conduct" and in the "Ethics" of Dewey and Tufts, is Dewey's synthesis and simplification of what this writer esteems the most laborious effort at intellection he has found; it is the critical ordeal of Immanuel Kant.

IV.

As everyone knows, Kant solved the riddle of "Order in Nature" in his original conception of Experience—an inner world of phenomenal existence of which external nature provided the material and understanding the order. Like all earlier philosophy which affirmed the existence of order at all he sundered matter and meaning apart, but joined them partly and fitfully in the half-real inner world of dialectic understanding, a deduction requiring, in my text three hundred twenty-two pages. To reduce the latter as Dewey did to the limits of the former paragraph was a good day's work!

My own guide and mentor in the same undertaking was Josiah Royce. With what reverent deference toward the great Koenigsburg genius this gentle master dissected the antinomies of time, space, causality and necessity, by procedures often more nebulous than the problems themselves, until dimly a light shone in darkness—tho the darkness comprehended not—such solutions as the infinity complex, the continuum, and the like. Contradictions between logic and metaphysics did appear; as did the justification of another realm of experience, the Practical-so-called, wherein freedom would take precedence over order. The Categories established only “that experience is a construct, not a transcript of the world” and that “reality involves both the world and the individual experience thereof.”

Here I am happy to have confirmation by Professor Perry, for my judgment, that Dewey’s epistemology is—for all his renunciation of the transcendental mildly Kantian, and idealistic. His renunciation of Kant seems complete except for the *a priori* element; he appears to admit that while a first stimulus is non-cognitive, for a second, the first may be the conditioning required to give it meaning. So remembered stimuli give unity to experience. Two cautions; *a—priority* to Dewey is functional; and knowledge at any level is possible only to an organism of germane competence. (For Perry, see citation above) (For epistemology, see Experience and Nature, and Logical Theory.) (Also text Ch. IV and V, “reason derived from experience is functional to all experience.”)

Dewey owes to Darwin (see citation) the significance of variation as the correlate of identity in evolution, and hence the importance of “differentia” in conception; also probability and relativity of proof in scientific observation and logical defi-

dition. This insight is also authority for the correlation of identity and change in social inheritance. And this correlation led to the concept of that farther-reaching insight of the "inheritance of environment" which has lent such normative impulse to social work.

Coincidences of outlook and method suggest also a debt by Dewey to Auguste Comte, in two specific ways. One is Positivism and its explanation of the transcendental as outgrown rationalization. The other is the social generalizations which led to the concept of Culture as a growing and continuing magnitude having spiritual significance: a defined objective for the religion of Humanism. Comte was historically the first of that fellowship of humanitarians including Mill, Durkheim, Spencer, and Lester Ward, whose generalizations led to the founding of the science of Sociology, whereof Professor Dewey has become by general recognition, expositor and prophet. His late volume, "A Common Faith" is his own outline of a self-realizing spiritual order, which borrows from every earlier aspiration and precedent.

One Mephistophelian, incorrigibly naturalistic essay on Dewey's "Naturalistic Metaphysics" is by his eminent contemporary Santayana, which combines some fault-finding with high good humor. (*Journal of Phil.* Dec. 3, 1925, XXII, pp 673-88. Also in the author's "Obiter Scripta"). The critic doubts that one can be both a naturalist and a metaphysician. He analyzes "Experience and Nature" calls the method 'immediacy' and hints at Mysticism, which for some reason Western philosophers resent. Thus I have, without malice, brought from two of my masters at Harvard, two oblique accusations against the subject of my sketch. But how could such revered forms of philosophy as are

idealism and mysticism fail to be almost all-pervasive? And how could a mind so tolerant and understanding be deemed the most versatile and representative of its time, and yet bear no trace of their influence?

Disciple Loyalty and Union

BENJAMIN F. BURNS, *Waukegan, Ill.*

"The religious world today is very different from what it was a century ago. Science has given us a different conception of nature and of the universe. Biblical criticism has changed, for most of us, our view of the Bible, making it not a less, but a more valuable book for the student of religion. This increase in light is evident in every department of human knowledge. Is it possible that all these changes do not require any readjustment in the matter and method of a plea for unity inaugurated more than a century ago?" (J. H. Garrison "The Christian-Evangelist," April 11, 1929; quote in Garrison and DeGroot, *The Disciples of Christ*, St. Louis: Christian Board of Publication, 1948, p. 569.

J. H. Garrison's question after 21 years haunts the Disciple quiz programs today. It is still unanswered. Time has added to the new scientific knowledge and the Biblical criticism listed by Editor Garrison, another change—compelling factor. It is the ecumenical movement—the fervor for Christian union arising among "the sects." Every preacher and program chairman has mastered the pronunciation of "ecumenical" and is now mouthing it in solemn tones reminiscent of those formerly reserved for "home," "du - - uty," "mo-oo-ther," and THE AMERICAN WAY OF LIFE. Is it possible that the new ecumenical fervor does not require any readjustment in the matter and method of a plea for unity inaugurated more than a century ago?

Let's face it. The most active and effective preaching of the plea for Christian union is being done by "the sects" not by the "true faith." Architects of the most widely circulated plans for Christian union are non-Disciples. Churches uniting and pressing for unions are not overwhelmingly our churches.

No longer are we the most eloquent pleaders for Christian union; nor are we its planners. We are the uncomfortable auditors of other pleas and plans. We sit applauding with the finger tips "the ecumenical movement"; seconding "sotto voce" the call for a meeting of union-interested churches; and reading with knit brows the proposals for federation, organic union, or congenial marriages among the denominations.

Uncomfortable auditors are we because we have to listen when there is even a whisper of union. But what we hear about the shape of union is not exactly what we have heard from our fathers. Faced with specific proposals from large segments of the Church of Christ on earth we find our loyalty to what has been traditional among us tested.

At least four areas bother us. The first is the necessity of a creed or minimal statement of faith for cohesive fellowship. Have we not heard "no creed but Christ"? Second is the plan for ordination or reordinaion or investiture of the clergy. Have we not heard "no distinction between clergy and laymen"? Third is the necessity of a representative or delegated central authority for the efficient co-operation of the individual groups. Have we not heard "the autonomy of the local congregation"? Fourth is the equal participation of non-immersed believers in the union. Have we not heard "one baptism—that is, immersion." (Note: the oversimplification so obvious here is an occupational disease of preachers of which the writer hopes to be one.)

We can no longer stay spectators to growing Christian union because we are caught uncomfortably on the two hooks—belief in the necessity of union and loyalty to Disciple tradition. Our tradition has in it the demand for demonstrative action. We have never been mere pleaders. Active exemplification in preaching, church organization, and congregational practices of the unity we espouse is part of our tradition. We must now practice the unity we preach.

In our local churches can we demonstrate a strongly-knit cohesive fellowship responsive in loyalty to the total body of Christ and based not on creed, theology, or statement of faith but on simple loyalty to Jesus? Can we demonstrate a responsible laity sharing with a responsible clergy in vital Christian worship, work, and witness so that distinction is not desirable or realistic? Can we demonstrate a functioning, efficient cooperation among our churches without any representative delegated authority and produce good works commensurate with our resources and Christian responsibility? Can we demonstrate brotherhood with all followers of Christ in one family and insist on "in-law" status for the un-immersed?

Not only do we squirm under the demands of these questions, we are uncomfortable about the spirit of union. Disciple tradition is marked more by a spirit than by a body of general ideas about union. That spirit is one of simple evangelical Christianity and it faces a liturgical, theological, methodological constellation. That spirit is one of Disciples—learners—open minded and reasonable in the approach to problems and it faces fundamentalists, traditionalists, modernists. We are tempered by modern thought and speak in today's symbols in language and art; we face medieval and

ancient patterns and hear language of the past as the pattern for union worship. We are practical, flexible people demanding that our schemes and organizations produce fruit or be changed; and we face formalists, traditionalists whose ways of doing have become confused with or congealed into matters of faith. We are unlimited unionists and will not be content to stop short of complete and total unity; we face "practical," and "limited" operators in the field.

Fortunately our loyalty to the spirit of Disciple tradition is more sorely tested within our brotherhood than in the ecumenical movement. That means we have room to demonstrate the spirit of union we demand by working on material close at hand. Can we demonstrate the spirit of union in our churches so effectively that we will convert our own Disciple brethren who have skipped the spirit and settled for the stereotype of the plea? A stereotype is cold lead in religion as it is in typography.

The 21 year old question of J. H. Garrison demands an answer now! The answer may not be given by commissions or committees. The answer must be given by local churches renewing their procedures and practices so that they may be demonstrative witnesses of the spirit and shape of Christian union.
—DISCIPLE TRADITION AT ITS FINEST!

The Low Estate of Our Literature

A. T. DEGROOT, *Fort Worth, Texas*

A religious body cannot long attract to its fellowship representative leaders from the skilled occupations while it neglects one of its duties as the voice of man at his best. The upward looking creature lives in a world apart from the beast, no matter how far or close their cousinship, and the chief ve-

hicle that gives record and permanence to his contemplation and awareness is the printed word. Song and the drama add color and tone to the story, but the fruit of the writing form is the surest test of the creative life and promise resident in a social group.

The years in which a new society moves atremble with the vividness and urgency of newly discovered "truth," its gospel, may be excused for non-productivity in the arts of men. The fresh, green shoot would betray its purpose should any of its life be diverted to the fashioning of a woody stalk. But, if the fellowship is not to be utterly out of this world, if it is to serve the varied needs of many people, it must prepare a diet for many tastes. If the group elects to be only puritanical (and there are periods when puritanism is much to be desired), and to disappear when its chosen protest has become so effective as to be no longer needed, attention should not be diverted to normal occupations. But, if the company believes it has a message for the ages, a program that will bring health to society across the range of centuries and amid the flux of our social flounderings, it is obliged to be judged by certain outward marks of a responsible company.

High in the rank of benefits flowing from the life of the church is its guidance for man in the form of books. Not only from the privileged leisure for thought accorded the minister have come sermons in prose and more subtly in poetry, but also under the tutelage of the blessed community men and women have been led to assume leadership in all the avenues of thought and skill native to the race. Proudly the church has shown its concern for the whole man,—in all his arts and labors. Christianity has a just pride in its men of learning who have also been sons of religious faith.

The Disciples have reached an age in their cor-

porate life when they will be judged, in some degree, by the products that are expected of mature minds in social groups. Such an estimate by others is inescapable. If the religious body is a sober, contributing portion of the whole, it will participate in all its cultural ideals.

Judged by their production of literature in the major categories, the Disciples are in a low estate. No one has risen to take the high position of Vachel Lindsay, so fervently an evangelical Protestant and so clearly a genius in verse. Thomas Curtis Clark gives them representation in poetry today, but avoids the epic and other major forms. Some lag, some lack hinders the poetic urge in their ranks. There is a host of Disciples in California today, as over against their numbers when Edwin Markham struck off his lines,—but most of them do not even know his name, his spirit, or his church affinity.

In bulk (J. Breckenridge Ellis), popularity (Harold Bell Wright; Peter C. MacFarlane), and imagination (John Uri Lloyd; James Lane Allen) the Disciples sounded a small yawp in the world of novelists. Few outside their ranks knew of D. R. Dungan's *On the Rock*, the amazing numbers of which set something of a publishing record in the field of church forensics. Burriss Jenkins has no pastor-novelist followers. Where are our story tellers? Only in children's literature, which is a growing business, are Mabel Niedermeier and occasionally others to be seen.

A direct responsibility devolves on a group claiming maturity to give some guidance at least in the field of religious thought. The Willett-Ames-Morrison-Garrison quartet produced books read outside the ranks of their brotherhood origin, and saved them from obscurity. Abroad, Wm. Robin-

son has upheld their distinction alone. Important contributing names in this area are F. D. Kershner, W. C. Bower, W. S. Athearn, and A. Campbell Garnett. Will the spark be found in Charles F. Kemp?

Edgar DeWitt Jones has reflected a steady light in sermonic brilliance; Cynthia Pearl Maus is a sensitive researcher in the worship arts; Margaret Harmon Bro uses more than one medium. Who else among Disciples can command ready publication from major houses?

A newer avenue of public influence is the movie, stage, and music field. Only a few names can be added here. Hoagy Carmichael's creative work may be the most important among Disciples in this field for recent decades. The King's Men were the quartet while at Chapman College, and have been busy in radio without interruption. Ava Gardner attended Atlantic Christian College, Sally Rand attended Christian College, Columbia, Missouri,—but perhaps we had better hasten on. Burl Ives has claimed in magazine interviews that he is a "Campbellite," but, when I asked him about it, he said, "They're a kind of Methodist, aren't they?" Ronald Reagan is easily Disciplesdom's number one screen star. Gale Storm upholds the honor in the pulchritude department. She and her husband Lee Bonnell are among the most appreciated active members of the Hollywood-Beverly Christian Church. However, others do the writing for these people, whose art is more graphic, interpretative, and only partly creative. No names have been cited here for music or the stage.

The common cry of the world-be Disciple author is "my pastoral duties (or teaching, or administering, etc.) make it utterly impossible for me to command the leisure to write." There is no such leisure.

One *makes* time for it; it emerges as the product of a belief that printed words are important. The anticipated end (even the probable collection of rejection slips!) must hold room in the forefront of the mind among first things. Only a wealthy and very stable society can give leisure to precocious units of the flock for the pursuit of pure artistry,—and such a method is often disappointing in its outcome.

However, the promising workmen can be encouraged. As educational institutions move away from the daily threat of disaster, and stability ensues, means can be found to aid the creative urge. Publishing houses responsive to brotherhood needs can help, by giving more attention to this phase of larger outreach. Individuals of moderate wealth can help by means of publishing subsidies. Who knows?—they might even have books dedicated to them!

The fact remains that, at the moment, the Disciples are in a low estate as concerns the use of the printed page. Few imprints of major publishing houses are seen below their members' names. Perhaps, however, there are works in process which will deliver them from this parlous condition. Who knows?

Are We An Irresponsible Brotherhood?

W. B. BLAKEMORE, *Chicago*

The most frequently affirmed definition regarding the relation of district, state, and international conventions to the churches of Disciples of Christ is that these conventions are "purely advisory." The conventions cannot speak for the churches, nor

for individual Disciples. Through them, like-minded Disciples can make resolutions which are then publicized, and through them we do manage to carry on a considerable amount of cooperative work. Nevertheless, in the long run, nearly every Disciple of Christ rests back on the proposition that "Nobody can speak for the Disciples of Christ as a whole." Certainly, any Disciple would be very loathe to admit that any organization or agency in the "brotherhood" can speak for him. He wants to speak for himself! In fact, when any group or individual amongst us seems to be indulging in the presumption that it may represent the brotherhood we are very prone to announce loudly to the public, "Let any man who makes utterance about what the Disciples stand for realize that he speaks only for himself."

Why don't we face up to the corollaries of this "advisory" attitude. I suggest that there are two corollaries: 1. Nobody can talk to us. 2. Probably we cannot talk to each other. These corollaries might be restated in this form: The Disciples of Christ are an irresponsible brotherhood because you cannot get a response from the brotherhood as a whole; you can get a response only from individual Disciples."

Responsibility has two aspects. It contains first the element of responsiveness. It contains secondly the element of standing fast to the response made. But how can anyone get a response regarding some issue from "our brotherhood"? It is very doubtful that he can. An outsider may correspond with the officials of the International Convention. But any such correspondent should realize that he is dealing with a "purely advisory" body. In other words, the officials of the Convention can respond to an inquiry, but there is question whether they can give

a representative response for the brotherhood. If the question is then asked, where can an outsider get a representative response from the Disciples, the answer is "Nowhere." As a brotherhood we have not yet solved the problem of whom we shall designate as our responsible representatives. The attitude of the Disciples is not "No representation without responsibility," it is "No representation at all."

If the Disciples of Christ are a Christian brotherhood we have a community of mind, a oneness of purpose, and a shared core of Christian faith and practice. If we have these, they are expressible, though getting a commonly accepted expression of them may prove difficult. Nevertheless, the possibility of such a shared expression is there and should be sought out. Then as a brotherhood we should be responsible for those expressions. This means on the one hand that we stand by what we have said, and on the other hand that any outsider can get an answer to the question, "Where do the Disciples stand?" At the present time, anyone who thrusts this question at us must feel that his query lands in the middle of a pile of feathers. He gets no firm response and only stirs up a feathery flight of individualistic opinions as each Disciple tries to state where he stands. In this day and age, all sorts of overtures and gestures are coming to our brotherhood on behalf of a greater unity than we have alone. If these overtures are to be encouraged we must be able to respond to them when they are made, and to respond to them in a *practical way*. It is not practical nor expedient for the outsider not to be able to carry on a responsible conversation with some group of men who truly represent what we Disciples believe about the deep things of the spirit.

Our inability to give a firm response must be

annoying to the outsider. But the further question is whether it is not really very irritating to ourselves. Do we really know who we are unless we have discovered who may be regarded as our true representatives. Personally, I am growing not only a little weary, but a little ashamed of those words, "purely advisory." We have made too much of them, we have cherished them too fondly. Do those words "purely advisory," and their corollary, "No one can speak for me, no sir" mean some of the following things: Do they mean that every far-off Asiatic pleading for bread and the gospel has to place his case before me individually? Must every churchman who wants to talk about Christian unity come to me personally for a chat before I will unite with him? Must every single good cause in the world win my specific response as an individual, and get the same kind of response from every other Disciple (a million and a half of us), before the Disciple brotherhood can respond? Such practical procedures would be impossible. The implication tied up in them is preposterous. If such is the case, any outsider should come to the conclusion that it is better to pass the Disciples by than to waste time getting an answer from them.

"Purely advisory," and "No one can speak for me, no sir" are more expressive of bad manners and discourtesy than they are of the doctrine of the rights of the individual conscience. One of the rights of the individual conscience is certainly that it may be represented by some one else when the work of effecting reforms which an individual conscience calls for requires representative procedures. As a brotherhood we prize the procedures of direct democracy with respect to our internal operations. But the efficiency of direct democracy is limited, and it is most limited at the point of maintaining re-

relationships beyond our brotherhood. The procedures of direct democracy tend to put us in a box and isolate us when it comes to the area of extra-Disciple activities.

The situation is not, actually, as bad as I have painted it. *De jure* we tend to legislate "purely advisory" clauses. *De facto* we have more sense than that. We are allowing our agencies and even our conventions to operate in truly representative ways. But our legislative procedure lags behind our social reality. We are a brotherhood, and we behave as such. But ideologically we preserve the fiction of "No representation" and ever and anon it rises to bedevil us and to weaken our Christian witness in the world and our own sense of solidarity.

How have we overcome, so far, the atomism that is implied in our usual way of interpreting ourselves? It has come when we have had a wide-spread tendency to bestow some element of representative spokesmanship upon those few in our midst who know how to generalize our diverse responses into a fundamental accord. Such men arise among us from time to time. They are men who have thrown aside the shibboleth "Only I can speak for myself," and have adopted as their inward rule: "When I speak I must remember that I speak as a Disciple. I must say that which truly represents my brethren at their best. I must reflect our brotherhood in every utterance." The first step of the way out from responsibility is a general concern throughout the brotherhood to speak representatively. This means that our speech should seek always not merely to reflect the individual's particular concerns, but the way in which he understands his concerns to be related to our brotherhood life and purposes. A brotherhood is not made up of individuals and individual agencies. It is made up of these in

responsive relation to each other. This responsiveness cannot exist without adequate structural channels for communication. These the Disciples have sadly lacked. However, in the present moment of our history there are evidences that the situation is being markedly improved. The International Convention, by its reorganization has been given a form which will enable it, if the churches so choose, to be representative of us. If, as is proposed, that Convention comes to be held bi-ennially, while the Committee on Recommendations meets annually for its deliberations, those discussions, built up in their significance, may become the major avenue for the sharing of our brotherhood ideas. Thirdly, at the present time there is in existence a Council of Agencies. It has been called into existence to do a specific piece of work. It has already held one meeting. On that occasion, for the first time in history, the executive heads of some eighty agencies of our brotherhood were assembled together for the common consideration of the problems and goals. For the first time, the plans of these groups were examined with an eye to co-ordinating them. The meeting was therefore historic. Although the Council of Agencies has not been placed upon a permanent basis, the question that arises is whether we can have a brotherhood program unless there is a continuing process of discussion and integration of plans on the part of our various service organizations.

The theme of the Centennial International Convention was "One Hundred Years of Co-operation." The theme emerging in the present year is "Beyond Co-operation to Brotherhood." This theme is well taken. Cooperation does not in and of itself imply fundamental accord. Cooperation can come and go on a purely expeditious basis. But brotherhood is

more profound. It designates a fundamental accord at the base of things. But we will never know what that brotherhood is unless we find ways of giving its bases a representative and responsible expression so that we may all measure ourselves against it, and others can get an answer to the question, "Where do the Disciples stand?" No one is more aware than am I of the dangers with which a frozen structure threatens dynamic brotherhood. "Ecclesiasticism" is still a word that brings me out fighting against what it stands for. But no one is more aware also that, unless a dynamic brotherhood can discover a flexible and dynamic structure which will express and preserve that brotherhood, it was not much of a community to begin with. Personally, I am given to the proposition that "The Disciples are a Christian brotherhood." I am therefore given also to its corollary, "That brotherhood can work its way through to structures and organizations that will enhance and nourish its life and enable the Disciples themselves, and others, to know who the Disciples are and for what they stand."

People – Places – Events

"A DISCIPLE LAYMAN"

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

The time of the events to be described covers the past quarter of a century. The place includes Oak Park, Chicago, Ill., Portland, Oregon and points West. The person is a Disciple layman by the name of Dr. Paul J. Raver, who now lives in Portland, Oregon and commutes to Washington, D. C. Too often great Christian laymen are unnoticed and unsung by the religious body of which they are a part.

When I first knew Paul Raver he was working for the Chicago Street Railway Company and tak-

in night classes looking toward his Master's degree. I saw him receive that degree following many months of hard work. Soon he was appointed instructor on the faculty of Northwestern University and also given an opportunity to work on his doctorate, in the field of economics. Many of us were present a few years later, when the University granted him the Ph.D. degree. Our pride was unbounded because we knew the untold hours of struggle with language requirements and later with a comprehensive thesis.

Dr. Raver not only became a full professor in Northwestern, but he was also employed as counselor by the Illinois Commerce Commission. While serving in this capacity, he also served on innumerable committees and was at one time editor of two important economic journals. So efficient did this young man prove himself that the Governor of the State appointed him head of the Illinois Commerce Commission. While serving in this capacity he became a pioneer leader in the important work of Rural Electrification.

During all this time, Paul Raver was an enthusiastic layman in his local church, serving as deacon, elder, finance chairman, and with Mrs. Raver as sponsor for the young people's work. For at least two years he was president of the Chicago Disciples Union grappling with the religious problems of a great city.

To some of us at least, it was no surprise when Dr. Raver was asked by the Secretary of Interior to become the administrator of the Bonneville Power Administration. That was some ten years ago, and the achievements of that Power Administration in the great Northwest read like a fairy story. Despite almost vicious opposition by private utility companies, Dr. Raver has gone forward win-

ning friends for public power and at the same time rendering great service to several million people. Recently, a number of communities surrounding Portland have held significant celebrations on which occasions Dr. Paul J. Raver was the guest of honor, and received the plaudits of business and professional men as well as the general public. He is in constant demand throughout the West for addresses before important groups, on subjects within his field.

All these honors and his intimate acquaintance with a host of our national leaders, has not changed this Christian layman in the least. He is an elder in the First Christian Church of Portland, and was chairman of the pulpit committee that called Dr. Myron C. Cole to the pastorate of that progressive church.

The Disciples of Christ did well at Cincinnati to elect this outstanding layman to serve as a member of the executive committee of the International Convention. He was also a delegate to the recent Detroit Conference on "The Church and Economic Life." It is doubtful if there is another layman among us who has a better practical understanding of the field of economics or one that could render more service in such an important Christian conference.

Here is a churchman that is not carried away by every new ideology that comes along, nor is he the kind of business man who looks under his bed every night to see if some one is there who is going to disturb the status quo. The church of today should say "Thank God" for sane, progressive, courageous, consecrated laymen like Paul Raver.

Notes

REUBEN BUTCHART, *27 Albany Avenue, Toronto*
Dear Dr. Ames: Again THE SCROLL you unroll

with its piquant enquiries and stimulating answers, in its April issue, 1950. Here are some 'reactions' (American?) from a former reader lagging behind. In spite of what you write, "Nothing is Necessary," I offer a few crumbs, which I am told are also bread.

On the Table of Contents I was almost alarmed when I saw dear brother Lhamon was writing his dear brother (and mine) Dr. F. W. Burnham. AN OPEN LETTER. Just what *could* F. W. Burnham have done now—and did it contain any reference to OPEN LETTER TO COMMITTEE ON RE-STUDY? Relieved to find that he is only puzzled by the Old Jerusalem Church's real position. I thought as a layman that our preachers had settled that question long ago. Wonderful that a non-agenarian can write with so much that is apposite to the Truth and not opposite to it. I hope he is able to add yet another contribution.

F. E. Davison's article on Disciple humor gets to me readily. Page 251 and there is A. W. Conner again speaking, after sixty years of silence. He came to Toronto and taught the first layman's expansion class, unfolded with humor how to deal with Boys and be one—literally our first Boy's Work man. In his pulpit he strongly avowed that a man could not hide his light behind a bushel, or a half-bushel either. He knew the sizes of men. Another of his gems was recounting at an American convention where accommodation was scarce. He, a tall, thin man, was put to sleep in the camp on three kitchen chairs. In the morn when asked if he was "rested" his reply was "Yes, in sections."

Yes, James Whitcomb Riley visited us, many decades ago. He won me completely by "Out to Old Aunt Mary's" and when the corn is in the shock—you know what I mean. Meeting him afterwards I felt he was the material out of which good amiable

Disciples are made.

As to who has told the best Disciple story I'm not going to allow Dr. E. DeWitt Jones to be thrust off the map easily. His classic on the invitation of the various church bells is irrepressible. First, the Episcopalian with its cathedral tone calls "Let us worship"; then the Presbyterian bell peals "Come to Our Church," and thus through the denominations, with rhythmical timing. Lastly, the little Disciple bell rings "Come and hear the truth." The humor rings true.

But, listen to this, from away near the Atlantic tides in Canada, and many years ago, and names withheld and it, with other juicy passages of human nature when half-touched by grace had to be left out of our national religious history only recently published. A certain maritime church was plagued by the habit of a visiting Baptist brother who, Sunday after Sunday, roused the worshippers by his public queries. This went on for so long that a band of four men (c.f. Acts 23:14) bound themselves in a pact that if Archie offended the next Sunday they would carry him out of the sanctuary. Well, the next Sunday he persisted in his questions to the elders; the four then seized him. On the way out Archie addressed the folks, saying, "Our Lord was carried in triumph through Jerusalem seated on an ass, but I am borne of four." I read this in a reputable old Christian magazine, published in Canada.

I wish to congratulate Bro. Ames on his 80th birthday on April 21—just two days from the bard of Avon's natal day. I know a man in the Lord who was 87 on April 22 last and still hoping for more leisure time. May I conclude with Lizette Woodworth Reese's "Old Age."

THE SCROLL

VOL. XLII

JUNE, 1950

No. 10

The Run of Attention

E. S. AMES

Psychology is one of the most important subjects for a minister to learn early and to cultivate as long as life lasts. It is the key to the understanding of people, and one's self. I do not mean psychiatry, or psychoanalysis, though these are important in their place when based upon normal psychology. It was my good fortune to teach elementary psychology for many years and the psychology of religion many more. William James is still, after more than forty years since his death, about the most interesting and illuminating writer in this field. His small text-book, made as he says from his large, two-volume work "with scissors and paste," has insight, wisdom, facts, humor, and unforgettable illustrations. His philosophy is good, but his psychology is better. "Attention" is one of the important subjects he illuminates so well.

Preachers, teachers, and salesmen need to know how to get and hold attention and direct it to good use. The questions of 'free will', of leadership, and of self-development, involve understanding and controlling attention. A very fruitful phrase in the vast literature of theoretical and applied psychology is the one I have chosen to write about today. I propose to bring it home to practical matters. It is at the heart of the phenomenon of "stimulus and response" which plays so great a part in the conditioning of individuals in the social process. But caution is important here, not so much not to get the cart before the horse, as to know whether either one comes before the other. A moving organ, like

the hand or eye, creates both stimuli and responses as it moves. A baby, exuberant in its spontaneity, active in many directions, makes many contacts. There is a tendency for the observer to simplify the situation and to report events that seem to him linear, but another observer may credit initiative and radiation in a different order. There is as yet no general agreement as to the priority of the hen or the egg. Probably there never will be, except by definition.

It seems obvious to say that the run of attention in an individual follows interest. In the complexity of any person's life during one day, attention shifts within a great variety of impulses, drives, and possibilities.

This is a beautiful June morning, with a gentle breeze blowing through the trees and coming in the open windows. I am seated at my typewriter and wondering how to go on from the last page. My left foot complains a little of the warmth of the old slipper. So I kick it off. I remember that a glance at the morning paper told me it will be hot and go to 90 degrees today. If I do not finish this piece and get some more copy for THE SCROLL in the one delivery of mail within an hour or so I am sunk, because we are getting ready to go to Pentwater within a week. The printer has to have time to set the type, correct the proof, and send the galleys back to me to make up the dummy, and be sure all the dots and commas are in place. If all these things are not done correctly the searching eyes of some readers will be offended and their attention will be diverted from important ideas. If the job is delayed, it will spoil some of the pleasure of the first precious days of vacation. That would involve other members of the family and lead to more complications. Any moment the telephone or the door bell will ring and

break off this train of thought for an hour or a whole day. So I must hurry, but that creates nervousness and the kind of strain which tends to discombobolate everything. Yet if certain people do not call or come, some needed things will not get done and troubles will pile up to ruin this quiet moment. How can it be managed, the last letters be written, the books packed, the errands done, the electrician, the carpenter, the tin-smith, instructed and the bills paid?

Bing! An idea popped in my own mind. It was a phone call remembered. Why did it have to bob up just then? But it was a call to be made for my wife, and she was out of reach just then, and I had to take the risk to everyone concerned to accept the doctor's terms for an appointment at ten o'clock tomorrow morning. The date is imperative, and I shall have to go along. I tried to arrange that matter yesterday, but he tells me that he is never in his office on Wednesday. Thus there goes another precious morning hour. But if the little bell of memory had not jingled in my head at that instant it would have been just too bad! Thus all of us mortals edge along day by day and we have to do the best we can with pressures from without and from within. The demands upon attention seldom cease and can never be met once for all till death!

Unfortunately many persons seldom escape these numerous and mixed calls upon their attention. Even in a well ordered society and family, individuals scarcely move on the same schedules, and if graphs were made of their day, there would be great variation. Periods of fatigue, and of intense application to a task, succeed one another, or are broken off irregularly. But in what we call "normal" conditions, life has its rhythms, and the "run of attention" is more dependable. One of the important things

of school is its schedule, its routine, providing a time and a place for selected activities. The routine comes to have moral qualities, promptness, regularity, a time to begin and a time to finish. Here is one of the great lessons of life. It has to be *learned*, either through the happy acceptance of the customs of one's society, or through the order and discipline required by teachers and parents. Even games have rules, and we must give attention to these rules to realize the fun in the play.

The run of attention in any particular person may be said to show itself at different levels. A boy, or man, may be so geared to professional baseball that the first thing he looks for in the paper is the score of his favorite team. He delights to talk about it, feels his fortunes wax and wane with the record of the team without any wagers laid. Every popular sport receives this kind of devotion. But there are people who never read the news of sports. Others watch the stock market, and others, who never travel, like to note the movements of ocean liners. Politics, art, religion, money and love, are major centers of attention. Every normal person is supposed to share in these matters but the depth and range of response is amazing. It is possible to go to experts and get a reading of your mind which will show the range of your attention in terms of subjects and in terms of intensity. The schools, from kindergarten to special graduate training, assess the capacities and vocational fitness of their students in various ways. Candidates for missionary work are required to take examinations to show and measure their aptitudes. These examinations and tests may also indicate how individuals may be educated and trained in the development and range of attention for particular fields of ministerial work.

The inefficiency of scholarly men in "putting over" their ideas with normally intelligent and responsive persons is often lamentable and tragic. Is there a correction for this?

There has developed in recent years a pastoral and teaching evangelism which has broadened the appeal for joining the church. It magnifies the greatness of the church as the fellowship of sincere men and women who seek to make the most of their own lives, and to extend the influence of the noblest ideals to their children and to their community. Such churches cooperate through their educated members, their teachers, members of the professions, social workers, and devout souls, to make their fellowship interesting, morally wholesome, and inspiring. Religion may then fuse the best things of life into powerful, rich and intelligent comradeship in the name and service of Jesus Christ. The mission of the church then takes on the inclusion of all that is good, without concern for the old creeds and dogmas. It becomes a "cell," a comradeship, an organization, concerned with the inner depths of its own life but aware that it is not isolated but is bound up with all spiritual realities far and near, to realize through Christian sympathy and enterprise a greater measure of the divine kingdom of love. What is most needed in all churches is the realization that the great realities of the religious life are within us if we are devout believers, and that these realities are within reach of all humble, sincere followers of the spirit of Jesus Christ.

We are deeply enmeshed in a marvelous age of machines and gadgets, and everyone is wondering whither it is leading us. But the machines are docile in the hands of those who know how to guide and use them. Attention is running toward power, through organization, and money, and military

might. But there are greater things than these—intelligence, fellow feeling, sympathy, ancient wisdom of sound proverbs, and the undimmed vision of noble souls whose gifts of faith and heroism of devotion give us armor against despair and “failure of nerve.” Some day there will come a profound awakening when mankind rejects the outward, metallic, measure of the good, and finds the faith and courage to follow the gleam of love and mercy. Maybe the greatest nation in the world is learning now in what its own real greatness consists, and is in training to find the path to genuine democracy and Christ’s Way.

Liberty and Union

W. E. GARRISON, 7417 Kingston Ave., Chicago

Recently I was in Nashville, giving three lectures on “The Quest and Conditions of a United Church,” and I have passage engaged to go to England shortly to meet with the other members of Faith and Order’s “Theological Commission on the Church” at Cambridge, August 15-23. In Nashville I was consorting with Disciples, Methodists, Congregationalists, Southern Baptists and (as much as I could) with members of the Churches of Christ. In Cambridge my colleagues will be largely Anglican and Continental theologians and ecclesiastics. The central theme of discourse will be essentially the same in both places.

What chance is there of forging any kind of link between these extremes? It is a great act of faith even to try, but I propose to keep trying. If the Nashville audiences and the Cambridge commissioners could meet together, it would open their eyes to the difficulty of the problem of union, but also to the importance of solving it, for each group would per-

ceive the Christian worth of the other. But they would be even more puzzled than they are now about how to bridge the ecclesiastical distance between them. Can it be hoped that there can ever be found any "basis for union" between Europe's high churchmen, state church men and stiff creed men (including some in America who follow the European pattern) and America's free church men, fierce defenders of local church autonomy and ardent advocates of a specific "New Testament model"?

The Churches of Christ are the largest "denomination" in Nashville. They have more members than the Southern Baptists, Methodists or Disciples of Christ. They have 72 churches in Nashville and its county. Several of these are very large and most of them are flourishing. Some have fine new buildings costing up to a quarter of a million dollars. If I were picking a church to attend on the ground of simple architectural beauty and good taste, I would choose one of the new Churches of Christ that dot the roadside along some of the highways leading out of Nashville. Don't think of these people as victims of a cultural lag. The Churches of Christ are a going concern, at least in that community, which is their capital and metropolis, and doubtless elsewhere. Their people are friendly, but the churches do not fraternize with anybody. For example, they will have nothing to do with the city Council of Churches. They are waiting for everybody else to come to their position—but waiting with evangelistic energy.

These Churches of Christ will be much in my mind while I am conferring with Anglo-Catholics and Continental Lutherans in Cambridge. I shall favor no "terms of union" with the latter (if we should get so far as to face that question, as we probably shall not) which the former could not accept with-

out violating their consciences. Probably neither group would, at least in my time, accept any terms of union that I favor, but I think I know the terms that they *could* accept without giving up anything they cherish—except their separateness.

The solving principle is liberty *within* the church. It took about 1800 years of Christian history to achieve liberty as against the policy of compulsory conformity, pressed by the church and enforced by the state. When freedom of dissent and separation was won, the denominational system inevitably appeared, because the churches still held to the notion that there must be conformity and uniformity in each church, even if there could not be in the whole nation. Religious liberty was only the liberty to get out and start a new sect if one disagreed with the tenets and procedures of the sect one was in. That is what keeps the sects apart now. That is what makes them sects. What is needed is liberty *within* each church. When that is recognized, churches can unite.

In my judgment, the churches can never unite on any other terms, for differences of doctrine and practice will not disappear. They have always existed except when they were suppressed by authority backed by force. The Inquisition was an essential instrument of the "medieval synthesis" and the "Catholic unity." Neither the world nor the church will any longer pay that price for any general unity of conformity. But the churches still go on trying to get the same kind of unity within their several communions by the more humane method of screening candidates and rejecting dissenters. That makes for denominational solidarity, but it is an effective barrier to Christian unity.

If, when, and as the church is ever united, there

will probably be as many kinds of Christians in the world as there are now. Unity will not come by compromise or surrender, but by the realization that it is not necessary to have a separate church for every different kind of Christians.

This is what I was telling them in Nashville, in much detail, and it is what I intend to tell them in Cambridge. To most of the theologians and ecclesiastics, it will seem fantastic. It will be hard for them to believe that I really mean it. But I do. I wouldn't mind being a member of a Great Church in which some congregations practice the reservation of the sacrament and some sing gospel hymns without an organ, if there were liberty in that same church for the congregation of my choice to commune by a simple breaking of bread and to worship with the aid of Bach occasionally.

Down From the Mountain

ROBERT A. THOMAS, *St. Joseph, Mo.*

The Gospel according to Mark may be divided into two sections; the first half tells of Jesus' mission and the second tells of the story of tragedy. Following the announcement of his intention to go up to Jerusalem, Jesus spent several days in the neighborhood of Caesarea Philippi preparing for the coming trials. At the end of that week occurred one of the most striking and important events of his life—what we have come to call the Transfiguration Experience. The story is told by all of the evangelists except John, and in Mark it is the beginning of the tragedy.

Jesus took three of his trusted disciples with him up on a high mountain. Peter, the zealous one and James and John, "The sons of thunder"—all three enthusiastic followers of the Nazarene. Scholars

agree that it must have been Mount Hermon; for that is the only high and isolated mountain in the neighborhood of Caesarea Philippi. It is said that the triple peaks of this great mountain dominate the entire land—being visible as far south as Jerusalem. It was toward evening that the four men approached it, and Luke indicates that Jesus was going there to pray. That would be in accord with all his habits. The solitude and serenity of mountain scenery appealed deeply to him, and often when he would be alone he fled to the mountains as to a natural sanctuary.

From time immemorial Hermon had been a sacred mountain, not only to the Jew but to the Phoenicians and the Greeks before them, and to the more primitive groups who had preceded them. On its lower slopes were many shrines and temples—sometimes crowning rocky steeps, sometimes hidden in deep ravines. It was not long before Jesus and his three companions had made their way above the regions of the shrines and temples and found for themselves the quiet and solitude they sought. The fact that the disciples were tired and “heavy with sleep” would indicate that it was surely night-time by now with the stars shining and perhaps the moon enveloping all in its white glow. The three disciples wrapped themselves in their cloaks and lay down to rest, leaving Jesus alone. When they awoke sometime later they saw Jesus in a new guise—transfigured before them and his garments “glistening.” In their vision they seemed to see Moses and Elijah speaking with him, the one representing the Law and the other the Prophets. The talk was about Jesus’ coming exit from the earth and they, because of their extraordinary experiences, understood that an apparently shameful death was to be in reality a triumphal victory over death.

Tradition had it that Moses and Elijah had each had his exodus from the range of hills to the east of the Jordan, and it was thought that their spirits still haunted the hills. Small wonder, then, that Peter and the others saw them with Jesus. Jesus' vision of himself as the Messiah and his previous announcements to the disciples about the necessity of his suffering, brought visions to the disciples also.

Peter's imagination led him to propose that they set up "three tabernacles"—one for Jesus, one for Moses, and one for Elijah. Perhaps this suggestion was prompted by the shrines and tabernacles which were so common on the slopes of Hermon, though it was apparently Peter's wish to prolong the delightful experience as long as possible. He saw Jesus as the successor of Moses, the great lawgiver, and Elijah, the great prophet. Jesus was the long-awaited Messiah—the "Anointed One"—who was to bring in the Kingdom. With the aid of miracles like to the deeds of Elijah, yea, even greater, he would fulfil the ancient dreams!

The first evangelist tells this story in such a way that the previous insistence of Jesus that the Son of Man would meet opposition, treachery and death and that his disciples would suffer also, is softened and turned into a message of triumph. The three disciples that night saw the radiant glory of the Son of Man in the presence of God. To them it was an apocalyptic event of the highest order. It was a sudden breaking forth of the glory of the New Age for which they had long prayed. It gave them an unprecedented sense of the dignity and glory of their Lord. Possible regret over a difficult fate was lost in glorious anticipation.

One finds a great variety of interpretations of this event. It is apparent that no story, other than the passion narrative was more important to the

early church. We should remember that the account of the Transfiguration was told by the early preachers again and again before it was ever written down as one of the proofs of the Messiahship of Jesus. No matter how we may regard it from the standpoint of modern experience, it is evident that the story has some basis in historical fact. The gospel authors differ with regard to some of the details, but for the most part there is substantial agreement among the various accounts.

It is the author of the third Gospel who tells us that the original purpose in going up to the mountain was to pray. Jesus' mind had been pre-occupied with the thought of the suffering and death awaiting him in Jerusalem. His decision had been made, but he needed assurance from God, and strength to face the coming trials. In the Transfiguration Experience, whatever its nature, the need was met. We are reminded of the later event in Gethsemane where once again according to the records, Jesus was thinking about his death; heavenly beings were in attendance, and the disciples were asleep. A mountain in Galilee is the scene of the one; a garden in Jerusalem is the scene of the other.

The conversations Jesus had with his disciples after the Transfiguration, indicate that the experience impressed on his mind that suffering was inevitable but that this suffering would be the means whereby the people would be led from the bondage and servitude of sin into a life of liberty and freedom.

There are some who accept the accounts of this experience of Jesus and the disciples quite literally and materially. Others of us believe it to be largely symbolic and embellished by the imaginations of the early preachers and teachers, according to their

understanding of the nature of Jesus and his relationship to Judaism, as well as influenced by their understanding of the nature of the universe in which they lived.

Whichever interpretation we make there are three things which the story of the Transfiguration makes clear: that prayer exercises a transfiguring influence on life and character; that Jesus is the culmination of the revelation of God; and that moments of high exaltation must be converted into a means of serving one's fellows.

A. The purpose of Jesus was to withdraw to a place where he might meditate and pray. He did that often. And whenever possible the withdrawal was to the mountains where he might be above the ordinary, outside the busyness, beyond the noise of life and alone with God. Every account of such a withdrawal indicates that he came back to his teaching and ministry refreshed, renewed, transformed.

If Jesus found it necessary and advantageous in the comparative quiet and peace of ancient Palestine to withdraw a while for meditation, how much more we who live constantly in the midst of excitement and noise and hurry. Bombarded on every side by the noise-makers of modern life trying to get us to want more so we will buy more; caught in the swift currents of community life which sweep all in their way; jostling, pushing, running to and fro, modern man needs peace and quiet for meditation and prayer. Up in the "mountains" we may find the detachment which will make possible a true evaluation of life and so direct our purposes and activities. Prayer is only prayer when it exercises a transfiguring power. It doesn't change God; it changes us.

Dr. Henry Wieman writes that prayer is "not

primarily operations of the throat causing vibrations of the air to reach a superhuman ear and thus inducing the superhuman mind back of that ear to change its purposes. On the contrary, effective prayer to God is essentially an attitude of personality. It is an attitude so adjusted to God that God responds in such manner as to bring into existence further goods that could not have been attained without the prayers . . . It is the attitude of appeal, sensitivity, and self-commitment." It is our human, creaturely endeavor to see things from the point of view of God, or as Emerson said, "Prayer is the contemplation of the facts of life from the highest point of view." It always exercises a transfiguring influence on life and character.

B. Another important teaching of the transfiguration experience is that Jesus is the culmination of revelation. The Law and the Prophets, represented symbolically by Moses and Elijah, were fulfilled by Jesus. Nay, more, they were superceded by him. Henceforth men were to concentrate their thought on the message he gave rather than on the message of the Law or the Prophets. The early Christians had a difficult time learning this lesson. Our New Testament records are replete with illustrations of the problems incident on Christianity's breaking with Judaism. But the old wineskins would not hold the new wine! Christianity could not be confined in the legalism of Judaism. It would not remain a sect of Israel. The church at Jerusalem died. After the destruction of 70 A.D. it is heard from no more. The church in Europe lived, and largely because the apostle Paul and others like him acted as propagators of a universal religion, servants of a Master whose teachings knew no bounds of time or place or nation.

Our people have been right when they have in-

sisted on the supremacy of Jesus, when they have said, "no creed, but Christ." They have been right when they have spoken of "a new dispensation," and understood the message of the New Testament to supercede that of the Old. But we have not gone far enough. When we are ready to make Jesus our touchstone—to make our judgments about everything past and everything present according to his teachings and his spirit, then we will have accepted the fact that he is the culmination of the revelation of God. And our way will certainly be brighter—not easier, perhaps, but brighter.

C. A third lesson in the story of the transfiguration is that the moments of high exaltation must be converted into a means of serving one's fellows. Sharp and sudden in the transition after the Transfiguration, "from the harmonies of heaven to the discords of earth," as one writer has said. Peter had thought it would be good to remain in the peace of heavenly surroundings, but they must not. The earth life and its troubles were calling. They must come down from the mountain. And as they came down the long slope of Hermon, they heard disturbing sounds; the noise of a crowd, sharp voices, scornful words. They came upon the disciples silent and confused and heard the taunting of the scribes. An excited man from the crowd threw himself before Jesus and cried out, "O Master, I beseech thee look upon my son, for he is my only child." And then poured out the pitiful tale of an epileptic boy, who, according to the theory of the time, was possessed by an evil spirit which threw him into fire and water. "And I besought Thy disciples to cast it out and they could not." Such a poor, spiteful, pitiful business in contrast to the sweet vision of heavenly things last night! Jesus asked, "How long has he been thus?" And the father replied, "He has been

so from a child. O Master, if thou canst do anything, have compassion on us!" "Cannot you trust me more than that?" And the father cried out with tears, "Lord, I believe, help thou mine unbelief!"

From the heavenly vision to the healing of an epileptic boy! Down from the mountain to love and serve, to bring lessons in humility and kindness, to take the road to Calvary.

Here is the trouble with us. We are so ready to follow Jesus up to the mountains, and so slow to follow him down. We like our comfortable churches, our lovely worship services, our beautiful music, our cushioned pews. We enjoy the fellowship and inspiration of our conventions, and we like to count our blessings as a people. We ministers love the great books and the quiet hours of meditation and study, as well as the exhilaration of theological disputations with our brethren. We love the mountain-tops. We are always glad to follow Jesus there. Our people like them too. They enjoy emotional songs and emotional stories and the so-called "spiritual" experiences. The popular religion is "mountain-top" religion. And we have built tabernacles and shrines to keep Jesus there. But you can't keep Jesus in a church. As George Buttrick says, "Enshrine Him, ritualize Him, cloister Him as you may, He will not stay only in the church." No, he walks the meanest avenues of life and leaves behind hope and strength. Wherever need is, there He is.

If we could only follow Jesus down from the mountain to the concerns of unhappy, distraught and fearful men! The condition of that father and that epileptic boy is the condition of much of our world. The contrast between what Jesus found at the foot of the mountain and his experience on the summit, is the contrast we must find, too. The moments of

high exaltation have no ultimate meaning unless they are converted into a means of serving our fellows.

What would happen if the church came down from the mountain? One thing is certain: it would be moved out of its complacency because it would see the needs of men as it never has before. It would suffer. Another thing is possible: it might save the world. It might win the victory through suffering and serving. For it would be following Jesus, and his victory came through a cross.

A Toast to E. E. Stringfellow

A. D. VEATCH, *Drake University, May 16, 1950*

I am the most unfortunate speaker on this occasion in that my eyes and my voice are as old as I am.

A thinker has no choice; he thinks as he has to think. Facts and logic compel him. What is herein written has been foreordained and inspired by facts that have occurred during the past forty years or more. I am not responsible for the fact that a young hayseed by the name of Erwin Edward Stringfellow gained the good graces of a county superintendent and began teaching in the public schools of Iowa at the early age of sixteen. Nor am I responsible for the fact that this identical same lad later came to Drake University, shunning all snap courses of study, and enrolled in the Latin and Greek classics, and was shortly doing the drudgery of correcting Greek test papers for Professor Kirk. Had he the gumption, he might have saved himself infinite trouble, but no, he must go on to learn Hebrew, and soon found himself in a strange new world.

But perhaps we should be more serious. The noted Samuel Johnson said that a maker of dictionaries

is a common drudge. Professor Stringfellow is pre-eminently a linguist and a maker of books, and therefore a drudge.

The Bible is an ancient book, written in the unscientific ages of the world, and difficult for the modern scientific mind to appreciate. It is an oriental book. The logical and rhetorical processes of the East are not those of the West, and to translate the New Testament into a modern tongue Professor Stringfellow had to be expert in oriental and occidental cultures.

It is to be doubted whether a perfect translation of the Bible into a modern language is a human possibility; and Professor Stringfellow would be the last to claim that his translation of the New Testament is final. But while the Earth produces men of intelligence, energy, and ideals, the supposedly impossible will be attempted.

These are some of the reasons why President Harmon and the Board of Trustees are having more trouble to find a young man to fill Professor Stringfellow's place than the Tibetans did to find a successor to the Dalai Lama or the miners will have to find another Lewis.

But Professor Stringfellow is more than a linguist and a student of the Bible. He is an artistic and scientific gardener. Of necessity, that good health might continue and he attain some of the ideals of his heart, he allotted to himself definite hours of physical toil out in the open. He subdued his portion of the earth, and made it more alluring than the Garden of Eden.

"A worthy woman who can find: Her price is far above that of rubles. The heart of her husband trusteth in her, and she doeth him good, and not evil, all the days of her life."

Mrs. Stringfellow is the mother of two sons and two daughters; she made for them and her husband a lovely home; their tasks, their joys, and their sorrows were hers; she shared in the social activities of the University, the church, and the community.

In addition to all this, when she perceived that her husband was in need of a typist, she learned that art and came to his side. None will ever know how much of her life has gone into his literary work.

When the Professor went out into his garden of delights, she followed him there; and what a pleasure to receive from her hands a box of the finest berries grown in Iowa, clean, perfect, overflowing the box; and to receive from the Professor twelve ears of corn, fresh and wholesome as were ever pressed between human teeth. They two formed a joint stock company of equal shares.

Erwin and Myrtle: by your noble and upright lives you have endeared yourselves to Drake University and her friends around the earth, to the great brotherhood to which you belong, and to the lovers of honesty, righteousness, and goodness wherever your name may go.

And so tonight, I crown you with halos of glory; and in the phraseology of the Latin poet Horace, when speaking of his Lyrics, I declare that you have erected monuments to your good names more enduring than brass and higher than the regal summits of the Pyramids. A great part of you will never die.

The Campbell Institute

RICHARD M. POPE, *President*

In the first line of a famous American poem Robert Frost wrote "Something there is that doesn't love a

wall." I suppose that no one has exactly the same idea about the Campbell Institute, but to me it is an organization that doesn't love walls. It breaks down the walls that divide Disciple ministers and brings them together in such a way that they can freely and easily discuss the problems and opportunities that confront them. It is no small thing to be able to speak your mind honestly and openly, to listen while others do the same, and to discuss your differences and your agreements with your brethren. Perhaps no institution has so many walls around it, and in it as the Church, and no calling has so many galling restrictions and restraints as the Christian ministry. The Minister, most of all when he does his work best, is a lonely figure. More than anyone else he feels the tension between the ideal and the actual. Yet there are very few places where he can actually speak his mind, without causing misunderstanding, hurt feelings, and bewilderment. Free men crave the rough and tumble of an open forum where ideas can clash, and meetings where currents of thought can flow without hindrance. A minister is always in the market for new ideas, and he needs a place where old ones can be taken out and over-hauled from time to time.

It would be foolish to say that the Campbell Institute fits the above description, or that this ideal should exhaust its purposes. Even so, I do not know any other organization among the Disciples that so well fulfills the purpose of providing frank and open discussion. It is true that "good fences make good neighbors" yet there is "something that doesn't love a wall," and I like to think that that something among the Disciples is the Campbell Institute.

Sartre's Existentialism

VAN METER AMES, *University of Cincinnati*

The long slow effort of man to understand his world and himself, to establish decency and happiness, has met with such severe defeats in our time that the temptation of pessimism has arisen anew. Existentialism is a new name for some very old ways of feeling and for refusing to think rationally or optimistically about the human situation. To be pessimistic is to believe in value, to believe that something counts or would count. But the existentialist is so shaken about the normal natural values that what he comes to emphasize is nothing that any ordinary mortal in his right mind would set his heart upon. He aspires to a nameless dread identified with a negation of all that would seem to count or even to be: a void, a nothingness. The Christian existentialist regards the realization of this abyss as transitional to the experience of God's grace. But Christians have not always believed God's grace to be attainable by human effort or at all available to most of mankind. And Sartre's existentialist movement renounces belief in a God from whom grace might be expected even for a few. At the same time there is rejection of faith in reason or science.

An interesting fact is the extent to which the atheistic existentialist sounds like some famous Christians, except for leaving out God. In reading Sartre we can hear Pascal (1623-1666) asking, "What is man in the infinite?" He is equally incapable of understanding the nothing from which he comes and the infinite in which he is swallowed up. Man himself is a nullity, midway between nothing and everything. Pascal strikes the note of absurdity and of dread: "I am frightened and aston-

ished to find myself here rather than there; because there was no reason why here rather than there, why at present rather than some other time!" Because we cannot bear the thought of our dreadful state we cheat ourselves with diversion.

Leopardi (1798-1837) is another forerunner. He felt that only the mind's feeling of emptiness kept it from being one with absolute non-existence. The difference between the living and the dead is that the dead do not feel their nothingness.

Schopenhauer (1788-1860) also expressed the worthlessness of human life and its irrationality, and said the only real salvation was the flight into nothingness. He was disgusted with Hegel's rationalism and the whole idea that the world is governed by purpose or wisdom. For Schopenhauer intelligence is secondary to will and all activity is futile. He was attracted by the ancient pessimism of the Upanishads and he kept an image of Buddha in his room.

Nietzsche (1844-1900) rejected quietism and exulted in the will. But he was equally opposed to the rationalism of Hegel, because he felt it ruled out the possibility of real becoming for individual life, and omitted the problematic, dangerous character of it which he gloried in as something absurd. He hated the illusion that thinking can reach to the abyss of being. He felt that everywhere on the periphery of science man stares at the inexplicable. He said: Logic can only coil round itself at these limits and bite its own tail. What is needed is a new tragic perception.

Kierkegaard (1813-1855) was like Nietzsche in his subjective passionate way of writing. Kierkegaard also pitted the importance of the individual self-conscious existence against abstract thought, and refused to be a paragraph in Hegel's system.

He could not breathe except in a world of possibility and freedom. For him existence is a subjectivity and truth is subjective, partial, passionate, rather than impartial and objective. He said: There is a passionate dialogue between the individual and God. Any existence is sin before God. Sin is irrational, it cannot be thought. Yet the estrangement from God is at the same time an approach to God, for it is through sin that we enter upon religious or authentic existence. But there can be no certainty. We are not passionate about a sure thing but about what is a risk, a constant danger. There can be no proof or disproof about the things that matter. There is continual anguish because we are always in the presence of the unknowable, the insoluble. Doubt persists in belief. Faith is a union of certitude and incertitude.

Dostoyevsky (1821-1888) was equally torn by contradiction, passion, anguish, in the face of ultimate questions. If there is no God, is everything permissible? as Ivan suggests in *The Brothers Karamazov*. Ivan also argues the absurdity of belief in an all-powerful and compassionate God, taking his stand on the senselessness of the suffering of children. Absurdity would seem to be the outcome, either with or without God. And another existentialist idea is stressed in the condemnation of the Grand Inquisitors' condemnation of Christ for preaching freedom of choice.

Gide (1869-) carries freedom of choice to the absurd degree of the gratuitous act. An act is not really free, not a genuine act unless it is entirely unmotivated, unjustified and not to be explained. This is the fascination of the Greek myths for Gide: the great unreflective initiative of the demi-gods and heroes. In Theseus he admires "the defiance of rule, nature, morality, laws."

In Kafka (1883-1924) the absurd, the contradictory, the gratuitous reach the proportions of a nightmare. Even what seems to be most banal and commonplace becomes fantastic. It is the impossibility of what happens, because it is contradictory, that Sartre admires in Kafka, as in Dos Passos and Faulkner. For, Sartre says, "beauty is a veiled contradiction."

While the philosophical antecedents of existentialism are European, especially German, we should not think of this movement as wholly foreign to us, for the influence of American novelists has significantly entered in. This is evident in the novels of Sartre, and admitted in his essays. He admires the violence and desperation of the characters in American novels: breaking the conventions of life, uncovering absurdity, and getting a second wind in the most extreme situations, like the hunted Negro in Faulkner's *Light in August* who realizes that when neither religion nor pride nor anything can help him, then he needs no help. But Sartre says: "What has touched us in the Americans is not their cruelty or their pessimism. We have recognized in them people overwhelmed, lost on too big a continent, as we have been in history; and who have tried without tradition, with frontier equipment, to express their stupor and their destitution in the midst of incomprehensible events. The success of Faulkner, of Hemingway, of Dos Passos . . . brought the defense reaction of [French] literature which, feeling threatened because its techniques and myths no longer enabled it to face its situation in history, seized upon foreign methods in order to fulfil its function in new assumptions. Thus at the moment when we faced the public, the circumstances required us to break with our predecessors. They had preferred literary idealism and presented events for us

through a privileged subjectivity. . . . They thought to give at least an apparent justification to the foolish enterprise of story-telling by constantly . . . bringing in the existence of an author. We hoped that our books would stand alone in the air and that the words, instead of pointing back to the one who traced them, would be forgotten, solitary, unnoticed: toboggans dumping the readers into the midst of a universe without witnesses; in short, that our books should exist in the manner of things, of plants, of happenings and not first of all as human products. We wanted to drive Providence out of our works as we had driven it out of our world." (In Sartre's essay on *What Is Literature?*)

That is to say that, in his art as in his philosophy, Sartre wants to present as starkly as he can the contrast between things which are just there and man who finds himself a consciousness in their midst. As there is no God, no scheme of justification to soften this contrast in reality, so there should be none in serious fiction: fiction which undertakes to show what the human situation actually is. Existence precedes essence, the existentialist likes to say. That means that existence precedes explanation and can never be overtaken or covered by it. What each man is, and the world for him, is not something that could be stated beforehand, because human existence never quite is nor can it be what it was: it is always becoming. Each man determines by his life, by what he does, what his essence or nature will be, and that is never fixed so that it can be pinned down. We are what we become and we are always becoming as long as we are at all.

For Sartre this is unsatisfactory, to say the least. For him the only thing that would satisfy men would be to achieve the full and arrived status of the inhuman world, which he conceives to be perfectly

and completely what it is. He even argues that temporality is human and subjective, introduced into the world by our uneasiness and striving, and not really there in the being we would like to unite with. In that unconscious block there is no purpose, intention or significance. Thus, if the end of fiction is to approximate it, no author should be evident, shaping it for his or any preference. Fiction should be a toboggan dumping us unceremoniously into a world not made for us, not suited to us, where we should feel lost and abandoned. If we can be shocked out of our conventional assumptions, perhaps through despair and dread we can approach the meaningless being in which our confused and disappointing efforts might be lost.

But since being is all that really is, what separates us from it is a kind of non-being, and because it is nothing it cannot be crossed over. Thus the refusal to be alienated is thwarted. Man cannot achieve the density of a thing. He recognizes that he must go forward, in disequilibrium, dissatisfied with himself, but striving to advance with an utterly free will, accepting the responsibility, the guilt, the remorse of doing so, in search of value, in the effort to create it. For there is none to start with, none is given, and none will be given. It must be created and achieved. But when man assumes this responsibility he is filled with despair. The consolation, such as it is in Sartre, is that somehow a truly human life begins beyond despair.

Since the only genuine value is to be found beyond despair, by man's own creative career, Sartre rejects belief in God. He must reject God in order to liberate man. As for Nietzsche, faith in man requires the death of God. And even if God existed man would still have to choose and act for him-

self. The free act for Sartre is much like the gratuitous act for Gide. Thus, in *The Flies*, Orestes does not kill Clytemnestra to avenge the murder of Agamemnon so much as to assert his freedom to assume the weight of guilt, without which he cannot feel that he is fully a man. He defies Jupiter, the god of flies and the dead, who appears as the creator of men and things but not of the free will which man must develop for himself. Orestes does not regret his crime, because he craves the remorse it brings. He does not pay for a misdeed through suffering, but buys with crime the right to suffer. So the flies, who are the furies, cannot frighten him because the worst they can do is good for him.

Sartre maliciously insists that the ordinary person, the bourgeois, cannot understand existentialism without being converted. In his first novel *Nausea* the hero is sickened by the humdrumness of bourgeois life, and, in revulsion against it, feels some hope for himself. So far as there is social significance in Sartre it is in this sense of the unsatisfactoriness of much modern life as it is lived. But in his philosophical work it is life itself which is bad, any life that has not been transmuted by dread. The only way the non-existentialist reader can give him credit for social balance and sanity is to regard him as reacting violently against a perversion, an impoverishment of life, under certain conditions that might be altered. And sometimes Sartre seems to take the position of the reformer or the revolutionary, who finds man estranged and alienated by his time and place. The expression "to be alienated" was much used by Hegel. And Marx spoke of the worker as alienated or estranged from his work because it was not really his work or his life. And so Sartre feels that a bourgeois is alienated if he likes his position and feels no longing to

change it, like Matthieu's brother Jacques in *The Age of Reason*; although from the ordinary point of view Jacques is adjusted and successful. But to be adjusted to the bourgeois life is to be alienated from authentic existence. Thus Matthieu, the chief character in *The Age of Reason and The Reprieve*, in being demoralized and drifting, is better off, because this brings him to despair, the only gateway to real living.

But after three or four volumes of fiction showing what genuine living is not, we begin to wonder whether the real thing is going to be revealed, and whether it is possible for Sartre to go beyond despair, even with unlimited freedom.

But freedom will scarcely help him to go beyond despair, since freedom is what fills him with despair. His is not a freedom of rational choice. It is a horrible realization that there is no meaning to guide man, no basis or reason for one action rather than another. He is appalled by an ocean of possibility upon which it is impossible to steer a course. To become aware of freedom is in his view to face the cancelling out of choice among alternatives in an awful blankness. So man cannot be at home in the world. He is a stranger there, like K. in *The Castle* by Kafka, like Orestes in *The Flies* of Sartre, and like the hero of the novel called *The Stranger* by Camus.

A Literary Bequest

W. B. Blakemore

This volume *Eternal Values in Religion* by, J. B. Pratt, has been published posthumously with an appreciative introduction by Willard Sperry. It constitutes James Bissett Pratt's final contribution to the legacy of psychological study of religion. While the whole book is good, the opening chapter

is a "must." Thirty years ago in *The Religious Conscientiousness*, Pratt first distinguished between the subjective and objective factors in worship. In his first chapter "The Psychology of Religion" in his last book he returns to this theme and evaluates all sorts of Christian worship in the light of these concepts. The weakness of the more Catholic and the more Protestant forms are discussed. The positive significance of preaching and of hymns as they occur in Protestant usage is pointed out. The Protestant lack of adequate symbols is discussed. Most interesting, however, is Pratt's charge that the typical Protestant service allows virtually no occasion for truly individual prayer, and such prayer he believes is necessary to the Christian. On this score, he asserts that Roman Catholic mass, for all of its lack of corporate activity, provides adequately for the development through practice of true devotion by individuals. More real prayer, he says goes on during a mass, than during the typical Protestant service. Perhaps we have failed to recognize, as we might, the continuing value of the communion service in Disciple practice as the opportunity for truly individual, as well as truly corporate devotion. Several years ago, in the interest of giving expression to "community" a number of our churches introduced the practice of simultaneous partaking of the elements. Pratt's line of thought suggests that after the initial corporate aspects of the communion service have taken place, the communicant should be left alone to commune with God as he sees fit, partaking of the elements in his hand at the moment when he feels himself to be most truly in communion by virtue of his own spiritual condition. It is truly refreshing to come across this voice asserting the significance of some degree of individuality within the form of Christian communion.

The Annual Meeting, 1950

W. B. BLAKEMORE, *Secretary*

The mid-century annual meeting of the Campbell Institute affords an appropriate time for summary and the projection of advancement plans. With this fact in mind, the program committee for the meeting, July 24 to 28, 1950 has arranged a program whereby we can get some sense of where we stand with respect to fundamental Christian issues. The themes of addresses for the meeting will be the Church, Preaching, Baptism and the Lord's Supper, Disciple Ideas and Organization, Liberalism, Religious Education, Religious Values and Modern Culture, etc.

Our president, Mr. Richard Pope has promised that his presidential address will present a strategy for the Disciples of Christ. As indicated in the April, 1950, issue of THE SCROLL, "validity" is the key word in each paper to be presented. In other words we hope that the papers will enable us to summarize our beliefs as of this year regarding the issues discussed. "Validity" is a fairly strong term. In adopting it the program committee did not intend that the term should carry also the sense of finality, as if we were in 1950 saying the last word upon the issues at hand. The committee was thinking rather in terms of the discernible values which give validity to institutions. However, if the term "values" alone had been used, the sense of summary which is implied in the term "validity" might not have been apparent. The program for this summer is, therefore, not to be looked upon as a consummation of a cooperative process of thought but as gathering together of perspectives and viewpoints from which we can move into further cooperative discussion. Our aim will be not only to discover where we stand, but where

we intend to go in the years ahead.

The committee has selected for its topic men who are especially concerned with the areas assigned to them. S. Marion Smith is a professor in the biblical area. Mr. Lloyd Channels, one of the younger ministers in our brotherhood, has been particularly concerned in his ministry to the church at Flint, Michigan, to deepen the sense of community and discover the true basis for congregational life. Mr. Hunter Beckelhymer of Kenton, Ohio, who will speak on the validity of preaching, is well known among his fellows for the sensitivity and depth of his sermons. W. J. Jarman of Champaign, Illinois, among younger preachers in the brotherhood, combines unusual abilities of practical action and theological concern. Robert Thomas needs no introduction to readers of THE SCROLL who have had opportunity to see some of the materials in which he has been thinking over our fundamental Disciple ideas. Dr. W. L. Reese, Jr. of the faculty of Drake University, is engaged in those long run contemplations of philosophical issues for which his mind is so adequately equipped. Those who are familiar with the publication projects of which he is involved have had a special opportunity to realize the extent of his intellectual growth as he has taken on his teaching duties. T. T. Swearingen is already widely known in the brotherhood for his abilities in the field of religious education and for his writings. J. Robert Moffatt is one of our younger preachers who has already demonstrated his constructive powers in the opportunities for religion in a University town, which he has found in his first pastorate at Fayetteville, Arkansas. Mr. Chris Garriott, who will speak on religious values in modern culture, has published several articles in this

area in the Christian Century. William R. Smith is at present engaged in chaplaincy to juvenile delinquents in the Chicago area. Harold Elsam is on the staff of the Hines General Hospital at Hines, Illinois, and Robert Preston is a member of the staff of the Veterans Hospital at Topeka, Kansas.

Institute Program, July 24-28, 1950

RICHARD POPE, *President*

- Monday night—"The Validity of the Bible"....
S. Marion Smith
 "The Church"Lloyd Channels
 Tuesday a.m....."The Church in the City"
 Tuesday p.m.—"Preaching" ..Hunter Beckelhymer
 "Baptism and the Lord's Supper" ..W. J. Jarman
 Tuesday evening—"Disciple Ideas".Robert Thomas
 "Disciple Organization...W. Barnett Blakemore
 Wednesday a.m..."The Church and Economic Life"
 Wednesday p.m.—"Liberalism"...Wm. L. Reese Jr.
 "The Ecumenical Enterprise".....
 Wednesday evening—"Religious Education"....
T. T. Swearingen
 "The Church on the Campus"..J. Robert Moffatt
 Thursday a.m....."The Institutional Chaplaincy"
 Wm. R. Smith, Harold Elsam, Robert Preston
 Thursday p.m. — "Religious Values in Modern
 Culture"Chris Garriott
 Christian Missions in a Post-Colonial World"..
Garland Evans Hopkins
 (Annual Dinner at 6 p.m.)
 Thursday evening....."Presidential Address"

The Annual Meeting will be concluded Thursday evening with a Service of Communion in the Chapel of the Holy Grail. J. J. Van Boskirk and Benjamin Burns will preside.

THE SCROLL

VOL. XLIII

SEPTEMBER, 1950

No. I

The Autumn Comes Again

E. S. AMES

The leaves are falling. They come drifting down from the trees in our yard, gently and quietly in the soft breeze, or scurrying in a strong wind as in a race to rest upon the good earth after long hot days and driving rains. They have given shade and shelter, and are ready now to make a blaze of color and a pillar of cloud against the sky for the gardener or boy who burns them. Why should we regard these autumn days as "the saddest of the year"? We might better see them as the loveliest. They have greater variety of color. They bring banners of gold and brown and red on the background of green under skies of blue and grey.

It might be a relief to many persons to realize that the sear and yellow leaf may be made the symbol of life's richness and beauty. Certainly, in a longer perspective, it is prophetic of growth and of coming vitality. The autumn, like all other phases of nature, gives back to us what our minds and hearts most dwell upon. It may be only some poet's fancy that has influenced us to allow yellow leaves to awaken melancholy thoughts of decay and death. And it may be wiser to say with the poet Carruth, *Each in His Own Tongue*:

A haze on the far horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,—
And all over upland and lowland
The charm of the goldenrod,—
Some of us call it Autumn,
And others call it God.

One of the very profitable books read during the summer was that of my friend and fellow-philosopher, Professor Overstreet, *The Mature Mind*. It is one of the "best sellers," and is a substantial, illuminating interpretation of every-day experiences in all stages of human life from childhood to old age. He shows that maturity is not just a matter of years but is the fruit of insight, intelligence and reflection. Maturity is not a gift of endowment, or the result of routine education. Too many college graduates are only beribboned adolescents. Even the three years of training for the professions of the ministry, law or medicine, or any number of years for the doctorate do not guarantee maturity. Too much of our "education" is wooden, without breadth or vision.

A close friend who wanted to equip himself to be as useful as possible in the ministry once wrote me from the toil of his pursuit of the doctorate in a great eastern theological school, "I must get out and take a church to keep my soul alive!" He rightly knew that as a minister and pastor he would be in closer association with all classes and conditions of men, women and youth. The years proved him right. Few ministers have been so successful. He grew into a rich and fruitful life. His words fed hungry multitudes, and returned him honor and love.

Psychology is the key science of this century, and its achievements are already revolutionary with reference to human affairs. Psychology has been preceded by physiology, biology, chemistry and physics, and this has not been an accidental or arbitrary order but an order involved in the nature of the subject-matter itself. Psychology delves into the depths of our consciousness of our inmost being, and it is remaking our lives. "The

time clock of science has struck a new hour." Within a half century the idea of psychological age has become more important than chronological age especially in reference to the most important and conscious human affairs. Chronologically a person may be an adult while psychologically a child. This fact often has far reaching implications. In many ways people are often not what they seem. There is the possible paradox of adult adolescents, as when a Congressman looks grown up but isn't. So a judge, a professor, a successful business man, may have an imposing appearance yet lack a really mature personality.

The more balanced, flexible personality which should come with maturity is a development under various influences operating on the individual from childhood. Psychologists and psychiatrists have made real contributions to understanding this process. The child manifests many tendencies, some of which unrestrained and undirected, may lead to peevishness, selfishness, cruelty, and anti-social dispositions. Other impulses, under favorable conditions, lead to generosity, cooperation, and friendliness beyond the narrow lines of family, class, nationality, and race. *Wholeness* is a favorite word with Overstreet, and it comes through numerous "linkages" incident to growing awareness of social relationships, and integration of various personal functions.

One of the best chapters in this book deals with the struggle for religious maturity. This struggle has been burdened with primitive and childish notions perpetuated by the arrested development of influential individuals who carried through life ideas and attitudes which their times accepted with no criticism or rational dissent. The wars of religion and of the numerous sects within each religion have sprung from immature minds, often

shrewd and marvellously energetic. It is said of Augustine whose doctrine of sin was "so flagrantly a projection upon the whole human race of his own uncontrollable lusts" that through the institutional adoption of his doctrine Christianity was led to hopelessness and complete distrust of the natural man. Under this distrust, men had no independence to challenge the taboos imposed upon their childish minds. Modern psychological science is helping to break these old taboos, and to further the self respect and self reliance which Jesus taught. He taught them freedom through love, and through the kingdom of love which is within.

Scientific study, that is, the *mature* study of the teaching of Jesus shows that he did not believe in original sin. He proclaimed a gracious invitation to all men to share in building a society of good Samaritans, of devout Publicans, of Prodigal Sons and Daughters, of rich men made poor through charity, of good men made better by listening to the meaning of the parables of the Talents, of the Wise and Foolish Virgins, and of the House upon a Rock.

Religious maturing implies continuing growth through self criticism, scientific inquiry, the practice of forgiveness, of selfrespect, of optimistic faith. Too much criticism of self and of others is expressed in final terms of good or bad, rather than in characterizations of tendencies and directions. A teacher's correction of pupils to be effective requires that the teacher have genuine sympathy for the pupils; a minister's denunciation of some ways of his flock will have little influence unless the flock knows that he loves them. Wholesale denunciation of God and his world by a bitter atheist or misanthrope is childish. Mature men make judgments tempered by reasonable optimism and faith.

Looking

S. MARION SMITH, *Butler School of Religion,*
President of the Institute .

According to the record in the Gospel of John, two disciples of the Baptist were directed toward Jesus by this suggestion: "Look, the Lamb of God." They followed him and inquired, "Where are you staying?" Jesus said to them, "Come and see."

It is interesting to speculate concerning the opinion which would have been formed concerning Jesus if these two men had not responded to his suggestion that they make a first-hand investigation. A great number of bitter dealings could be eliminated from human relationships if we would generally reserve judgment until we see the facts. Nothing is any more avid in my mind than the attitudes, into which I run many times a year, formed out of false or inadequate information.

My earliest impressions of the Campbell Institute included a group of capable leaders and thinkers, men committed to a great cause, men sensitive to truth, men who were "looking" men, part of a program that ever demanded alertness and a meeting of new facts and situations. But, also, all these men had "found"; they were not merely "seekers" never finding or coming to a knowledge of the truth. My personal experience with many of them over many years has revealed to me that they were and are devoted to Christianity; to a great movement within the church; to the Bible, "rightly handled"; and to the meeting of human needs.

In the Campbell Institute we are not called upon to agree, but we are invited to have fellowship in a faith and a quest. This fellowship through many years has been happy and fruitful and it is our hope that nothing will ever blunt our desire to be alert.

"Looking ahead" is one of the features of our fellowship. This seems to me to be a feature of Biblical religion. The religion of the Old Testament had a forward look. It never felt itself to have attained. The prophets were looking forward to a better day making incisive observations and suggestions which would right wrongs, heal wounds, and establish justice. The New Testament has this same forward look. Even though the earliest Christians felt that they had something ultimate in Jesus Christ, they continued to look, and much of that look was forward.

Again, another feature of our fellowship is "looking around." The ancient prophets wrote in historical situations which not only colored their pronouncements but produced them. The Bible is a living book because it deals with living situations. Jesus taught in the light of the actual world around him. He saw human need and met it. Paul's letters reflect a mind that observed the existing social and religious realities of the day.

The Institute's interest in at least a minimum of education grows out of this desire to "look about" and see what kind of a world it is in which we live. A study of history, philosophy, the natural and social sciences is essential to even a partially true perspective of our world as it is. A study of the other great religions of the world is essential to honesty in evaluating our own faith. Any intelligent and successful impingement of Christianity upon its environment will issue only out of this impulse to "look around."

Then, we are equally interested in "looking within." "What manner of man am I?" "Who and what is this being called man?" Much encouragement has been given to the study of psychology and anthropology because of a desire to know the answers

to these questions. An interest in the psychology of religion arises when we wish to relate these answers to the major emphases of our Christian religion. The impetus given to modern Christianity by Kant and Schleiermacher both reflect this "inward" look, one to the moral nature of man, the other to the inner feeling.

I suppose that the anxiety which arises in some circles over all of this seemingly endless questing is due to the fact that the rapprochement between the results of all this "looking," and the traditionally accepted articles of faith, is never quite satisfactory. The human equation, imperfect and incomplete experimentation, unauthenticated claims of dogma account for much of this fear.

And one last suggestion—this group is constantly "looking up." No group of men anywhere is more conscious of man's dependence upon "an Environment," a "Power," or a "Being," in which all things consist, by which his welfare is determined, and which "makes for righteousness." There may be a difference in definition but not in fact. A great humility pervades anyone who recognizes his own inadequacy and his great dependence. And yet, with the Psalmist the uniqueness and great estate of man make themselves felt upon us, and it is this that continues to drive us on to attempted and hoped for accomplishment, clear thinking, proper evaluating and continual "looking." All this, as Dr. Herbert Willett expressed to me in a personal letter nearly twenty years ago, under the Lordship of Jesus!

The Campbell Institute is as weak as the men who make up its membership, but also just as strong and vital. With humility, yet great confidence, let us continue to "look."

The Annual Meeting

W. B. BLAKEMORE, *Recording Secretary*

A total of sixty attended the Annual Meeting of the Institute July 24 to 28, 1950, at the Disciples House in Chicago. The papers presented afforded an exceptional opportunity for discovering the mind of the Institute at mid-century. Presented largely by younger members, they revealed a firm conviction that the validity of the formal aspects of the Christian religion is to be found in their religious effectiveness.

In terms of contrast, the papers by W. J. Jarman and W. L. Reese, Jr., set the central philosophical problem of the meeting, the nature of the object of our religious devotion and the relation to that object of the formal aspects of religion. Mr. Jarman, starting with an emphasis upon the objective reality of God argued that the ordinances of Baptism and the Lord's Supper must in some way be appropriate to that reality. Mr. Reese, by a review of Disciple thought, demonstrated that the increasing tendency in our movement is to recognize all aspects of religion as symbolic in nature; the crucial point in this latter position was raised when it was asked in discussion if this symbolic character applied also to Jesus and to God.

The high point of the meeting with respect to practical affairs was undoubtedly the presidential address of R. M. Pope, "A Strategy for Disciples." Dean Pope insisted that we must beware of oversimplified suggestions that the divisions which hinder our brotherhood are to be explained in terms of economic or social class difference, and instead that the centre of the difficulty is a difference in culture that comes about by real loss of communication between the parts. Dean Pope argued

that the road to brotherhood lies not in insisting that our own point of view be understood, but that we come to understand and appreciate the religious significance of the point of view of other men. The possibility of unity within the brotherhood requires the creation of a new cultural apparatus—symbols, ways of expression, etc.—through which we can share in understanding each other.

Other papers were presented by S. Marion Smith, Lloyd Channels, Hunter Beckelhymyer, Robert Thomas, W. B. Blakemore, J. Robert Moffett and Garland Hopkins. The sessions on the Church in the City and the Church in Economic Life were presented by those who studied in these five-week seminars of the University of Chicago. A significant review of chaplaincy ministries was presented by Robert Preston, William R. Smith and Harold Elsam. These men reported that some progress, but not enough, is being made by the general ministry that these chaplaincy situations which are increasing in our time, are not a temporary and special part of the Christian ministry, but must be looked upon as an essential and continuing branch of the ministry.

Several of the papers presented at the meeting will be published in THE SCROLL. Publication elsewhere of other papers will be given notice in THE SCROLL.

The order of the program of the Annual Meeting was varied from former years in that the Communion Service, conducted this year by J. J. Van-Boskirk and B. F. Burns came at the close instead of the opening of the meetings.

The officers elected for 1950-51 were S. Marion Smith, Indianapolis, President; Harold Lungert, Tucson, Arizona, Vice President; Benjamin F. Burns, Oak Park, Illinois, Treasurer; E. S. Ames,

Chicago, Editor of THE SCROLL; J. J. VanBoskirk, Chicago, Membership Secretary; W. B. Blakemore, Chicago, Recording Secretary.

In the business sessions there was considerable discussion regarding the time of the Annual Meeting. It was suggested that it would be fortunate if the meetings could be held at a time when the entire Disciple House facilities for rooming could be at the disposal of the Institute. Those occasions however, do not seem to be advantageous times for the annual meeting. The Christmas vacation period did not meet with the general favor. The Spring vacation usually coincides with the agency meetings held in Indianapolis. The third week in June conflicts with too many conference and camp activities, and the month of September while a free one at the Disciples House is the period when ministers are launching their new programs. After lengthy discussion it seemed that the last week in July remains the best date in the year. The reaction of members to this matter of timing the meetings is very much desired by the program committee of the Institute and you are urged to write your own preference to The Campbell Institute, 1156 East 57th Street, Chicago, Illinois.

People — Places — Events

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

It is August 1950 and the parson's vacation—a fitting time to visit new places, hear new voices, renew old friendships and store up some new energy for Fall tasks.

A week at Chautauqua, N. Y. is always an inspiration but some weeks are better than others. To use a term unknown to SCROLL readers we hit the "jackpot" this summer. To sit at the feet of men like

Martin Neimoller of Germany; H. A. Overstreet of "Mature Mind" fame; Dr. Cannon, editor of the Christian Science Monitor; Dr. Carl Meneger, the eminent psychiatrist, Dr. Paul Sheerer, the famous preacher; and Dr. Eugene Beach, a dyed-in-the-wool Disciple is a full menu in any man's language. Add to that a half dozen symphony concerts, interesting book reviews, and a theatrical production of the English play "Libel" and you certainly have a week-full.

On the way home from Chautauqua R. Melvyn Thompson and I stopped for a brief visit with Dr. Pearl Welshimer at Canton, Ohio. He took time out to show us over the remodelled mammoth church building that ministers to more than 6,000 members. He inflated my ego by saying some nice things about my book which he had on his shelves.

A few days in a cottage with my wife on the East bank of Lake Michigan gave opportunity to view sunsets and read books. What is more important it gave me opportunity to get acquainted with the Lady of The Manse. It is a good thing for a preacher to realize that his greatest inspiration comes not from the class room or the lecture platform but from the mother of his children—the lady that sits across the table from him three times a day (some days).

A two weeks' trip to Southern California enabled me to meet a brand new personality who gives great promise for the future. His name is Gary Lee Jensen and his mother happens to be our daughter. He weighed in two weeks before my arrival at nine pounds and one ounce but is already on his way toward becoming the world's heavyweight champion. His three year old brother, Tommy, will soon become his trainer and teach him the fine arts of fisticuffs.

While on the West Coast I visited a couple of hours with my long-time friend C. M. (Ted) Rodefer, a laymen well known to Disciples. I stopped in Whittier for ten minutes to beg bread from Rush Deskins

and saw his beautiful church. A telephone conversation with Owen Kellison assured me that all goes well at Champman College. One evening was spent with Dr. and Mrs. Warner Muir and a glance at the financial report of his great church on Wilshire Boulevard showed that during 1949 the church gave some \$114,000.00 for Kingdom tasks. Warner is the newly elected president of the Southern California convention.

One Sunday I preached for the Peco Heights Christian Church, Los Angeles where Dr. Merle Fish Sr., is the pastor. The church is not large but alive and full of the sprit. I am told that Merle Fish Jr., is doing an outstanding piece of work with the North Hollywood church. Jimmy Fidler of Hollywood fame is one of the leading laymen in that church.

A major portion of my time in the Los Angeles territory was spent with Dr. and Mrs. Earl N. Griggs. I ate their food, I slept in their bed, I rode in their car, and I preached in their pulpit—Central Christian of Pasadena. It is doubtful if there is a church among us that has a higher type membership and after listening to recordings of several of their services I would add that it is doubtful if any church hears more thoughtful or more thought provoking sermons than the Pasadena church.

One memorable day and night was spent with the Griggs' in a shack out in the open desert 75 miles Northeast of Pasadena. Yes, it was hot during the day but with the setting of the sun came cool and refreshing breezes. A full moon painted a desert picture never to be forgotten. Even after the moon deserted us the stars came down to play with us as we walked on the sands among the sage bushes and the Joshua trees.

“Ain't vacations grand? Now off to work we go, Heigh Ho! Heigh Ho!

Secrets of Longevity

W. J. LHAMON was 95, on September 16, 1950

Dear Dr. Ames:

This is to thank you for your letter of recent date. It is highly appreciated as always. And your "signing off" phrase is especially appreciated. Namely, "My love to you, Old Man."

You ask for the secret of my great age. That is hard to say. But if it pleases you I will make a stager at it.

First. So far as I can discover I am by heredity of the Pennsylvania Dutch tribe—a pretty tough set physically if not otherwise. That was several generations ago, but it still seems to be "in the blood."

Secondly. I was especially careful about my ancestors. I took them in hand at a very early date. I even began with my mother. She passed away on the day after her ninety first birthday. Her father lived into his nineties, and drove his buggy round over the country on business trips. My father passed away at seventy one. He was a most wise and Christian man, and he "foched me up in pretty stright way."

Now back to my grandfather and great grandfather. My selections in both cases turned out to be both wise and well directed. Both went forward into their nineties. So the much disputed question of heredity has been decidedly in my favor "believe it or not." This is my best on the heredity question.

Here however is another factor in the case. I have always loved my work. I became a teacher at seventeen years of age in the one room school houses of Ohio, and I liked it. I enjoyed the youngsters and joined in their plays. Then very early I went into the ministry, and enjoyed my audiences and the responses that I got from them—the psychic response between the speaker and his hearers.

Then I have always loved to write in my humble way. Instead of summer vacations I took one or two of them to write my book under the title STUDIES IN ACTS, or THE NEW TESTAMENT BOOK OF BEGINNINGS. This work gave me something of a reputation for scholarship (really more than I deserved) so that when the trustees of the Bible College of Missouri looked round for a dean their eyes lighted on me. That put me again into the class room, which again I enjoyed till I retired at 65 years of age. Following that I went onto the lecture platform of the circuit chautauquas during a number of seasons, and once again I was a kind of pulpit man with usually great popular audiences—AND ENJOYING THEM.

I think that when the machinery is well oiled with pleasure and the cogs don't slip or grind, and the mechanism as a whole runs in a fine, smooth gear, it adds greatly to one's longevity.

And one more pertinent point. I never have been a nicotine sponge in any way. That deadly drug shortens the lives of its addicts by some five to ten years. Nicotine is more deadly than strichnine, and it is a habit forming drug. The reason its addicts don't die sooner and faster is that they get relatively little of it in their cigar and cigarette smoke.

This, my dear Ames is the best I can do in answer to your query unless I should write a book, which God forbid.

Yours fraternally,

W. J. Lhamon.

Dr. Lhamon is now "the grand old man" of the Campbell Institute and is one of the most frequent contributors to THE SCROLL. Another article by him will appear in the next issue. His address is One Ingleside Drive, Columbia, Missouri. Write to him.

E. S. A.

Religion in Berlin

JOHN ROBERT SALA, *Drake University*

On paper Berlin is 85% Evangelical (Lutheran), 10% Catholic, and 5% what you will. In reality it is as pagan as any metropolis, with only one article of faith—a passionate love for the city itself. Not that religion is scorned. Rather it is viewed as the hallowed registry of birth, marriage, and death.

The churches are supported through taxation—a four percent surcharge based on the net income tax, to be exact. One's name goes on the church roll at or near birth; and it is quite a trick, bureaucratically speaking, to get it removed from the roll later on. As long as one's name is on the roll, the tax is paid to the city, and the city turns it over to the diocese. Almost all Berliners pay the tax as a matter of course. This sounds as if the churches should be in clover. In reality they are near starvation, for a very large portion of the church's living standard came from income from properties. That was before the war.

Oddly enough, the Soviets have never taken any drastic steps against the clerical order of things in Berlin. The Communists raised no voice against the church tax. Even more strangely, they have gone along with the ancient Berlin practice of teaching religion in the public schools. The new and progressive Berlin school law of 1948, which was the last major agreement of any kind between East and West, provides for two hours of instruction weekly in religion in the city schools. Children attend unless parents request exemption. Some classes are taught by clerics who come in for the purpose. Others are taught as an additional subject by teachers certified by church authorities. The draft school law, later approved by the Allies, was written by the Socialists, and the Communists raised no objection to this

agreement. These classes are scheduled for the first and last periods of the school day, however, and there is a great deal of absence. For all practical purposes, only the Evangelicals and Catholics profit from this program. The small groups—Jews, Adventists, Christian Scientists, Freethinkers, and the like—do not have enough children in any school to form a class.

Many of Berlin's landmark churches were roughly treated by the war. The great Dom on the Spree was battered, and its beautiful dome is sheathed in scraps of sheet metal to keep out the weather. It can be restored; but the Soviets, who must look at it every time they have a big rally in the Lustgarten, seem to be in no hurry to let anybody do the job. The Kaiser Wilhelm Memorial Church, at the end of the Kurfürstendamm, is a battered mass of rubble out of which a jagged steeple bites the sky. The Soviets took down the Pauluskirche—"structurally insecure"—to the dismay of many Berliners. Many of the smaller, more modern churches and chapels in the suburbs were untouched.

The Evangelical clergy in Berlin were hard hit by the de-nazification process. As a matter of fact, there was a great deal of reluctance on the part of the church authorities to carry out the sort of house-cleaning that was needed. There were all kinds of borderline cases. No doubt many of the clergy had re-examined their consciences and undergone a sincere change of heart. This undoubtedly influenced Bishop Dibelius to a reluctance to take purgative steps. In the schools and the churches the standards of political purity set by the American authorities were especially strict, since these two institutions influence so directly the minds and hearts of the people. After lengthy review and negotiation the Americans took a firm position, and dismissals followed. No doubt some injustice was done in the process, al-

though any case was open to review at any time.

The Soviets were willing to approve programs of religion provided they had no relationship in the "here." No religious conference could be held in Berlin until its program had been meticulously scrutinized and approved by the four Allies. The Russians always refused to approve any topic which remotely touched on the application of religion to everyday living. "That is not religion. That is politics."

Both Evangelical Bishop Dibelius and Catholic Cardinal Count von Preysing are men of great political acumen, high courage, and profound determination. The Soviets are not trying to outfight them. They are trying to outwait them.

Americans often ask whether the war affected vitally the spiritual life of Germany. The answer, by American religious patterns, would seem to be no. There is no revival, no great awakening, no gift of prophecy. Germans have long been too stunned, too hungry, too much intent perforce on scrouging the daily bread. Yet one senses a deep desire that life shall somehow make sense spiritually, and there is much preaching aimed at that. There is a quiet continuum of ghostly ministration. It might be argued that in a disintegrating society the greatest work the church can do is *just to go on*.

"I Remember Danny"

RICHARD L. JAMES, *Dallas, Texas*

While visiting in Hampton, Virginia recently, I learned of the passing of Daniel Bartlett, for a generation, intimately associated with the life of the Christian Church of that City. So closely was his life connected with all affairs of church life, that it is rather difficult to think of the church without remembering him.

Mr. Bartlett will be remembered for a number of things in his church. No doubt, many will call to mind the picture of a bald-headed, short, plump little man shaking hands with every person who attended church. He was not a member of the Welcome Committee, or the Ushers, but just circulated among the brethren seeing that everyone was shown enough interest to make small talk for a few minutes. His jovial disposition and optimistic outlook were a tonic for anyone seeking the refreshment which Christian fellowship affords. No one appointed him to do these things. He was genuinely interested in the persons who came to his church.

The official life of that church may remember Daniel Bartlett as the man who served for years (until ill health prevented) as the sexton of the church. His church was spotlessly clean and the temperature was well regulated. Being church sexton was his side-line. In addition to this work, he kept the gardens and shrubs of a number of families. On weekdays his cleanly laundered overalls were a symbol of industry. He lived in a simple, one room house which he had built, and rode a bicycle about town. His whistling could be heard several blocks away as he rode down the streets and served as conversation on many occasions when prefaced by the remark, "Here comes Danny."

Danny (he was called by his first name by young and old) will be remembered by a number of church-goers as the man who loved flowers enough to raise hundreds of Cana, Easter and Amarillis lilies for the joy of displaying them on the pulpit of his church. At Easter his church pulpit was a mass of white lilies raised for that specific purpose. At Christmas the red Amarillis likewise filled the pulpit and overflowed onto the church aisles. My earliest remembrance of palm trees was one Danny had reared and kept near the marble baptistry in the

church.

A goodly number of men will remember boyhood days when Danny came on bicycle with a market-basket loaded with knick-knacks as remembrance of a birthday or other important events. During the time it was my good fortune to be in his boy's class, Danny never missed a birthday or Christmas with his collection of remembrances. His baskets contained fruit, nuts, candy, a toy, a book, some paper and pencils. It seemed that he worked on the principle that if he brought a sufficient variety of things there would be something which was certain to be to one's liking.

I remember Danny in all the above mentioned activities, but I remember him most as one of the best teachers of young boys I have encountered in church life. Before the days when churches made much over the idea of visual aids, Danny had his own system of visual aids and rewards combined. He kept a supply of colored post card size pictures of nature scenes on hand and every Sunday the boys would receive a card for being present in his class. Though the cards were given as a reward for attendance, there was some way in which the lesson for the day was connected with the picture. I am quite sure that my partiality for red roses has something to do with one of these pictures of an American Beauty rose which I received at that time. Since those days there has been a wonderful development in the use of a variety of visual materials. He certainly would have been happy in using them to their fullest extent in connection with his teaching.

I remember Danny's wholesome attitude toward recreation in connection with his class. While some of the teachers of our church considered the task ended when church started on Sunday, Danny used every opportunity to be with the members of his class. I made the "Good Confession" with a group of

boys of his class as we were sitting together. His pew on which ten boys could sit with him was an integral part of our church. But that was not the end of his interest. Every Sunday afternoon there was a bicycle hike. On my first hike with the group, I did not have a bike of my own, so I rode on an improvised seat with him. Later, when I had my own bicycle, another boy inherited my place to ride with him. There were few places in the county where we did not go. In the summer, many of these trips ended up at the swimming hole. But we were back at church for the evening youth group meeting, for Danny was also church sexton and had to be there to open up. It is interesting to speculate upon what he could have done with a gymnasium and a few other forms of equipment. On the other hand, it was not the equipment so much as the spirit of the man which counted for so much with so little. Danny was not an outstanding leader of boys. Many thought him rather eccentric. However, he loved persons and used the gifts with which he had been endowed to their fullest extent.

I remember Danny as being loved by his boys. Several of us would take our lunches during the school recess period and go to his home to eat with him. He lived near the school and his yard came to be a gathering place for a few of us each day. When he was there we spread our lunches on his table and ate with him. When he was away we ate on his doorstep. He always had a very simple repast, but with it would go the reading of some of his favorite poetry. He had a sister who was a missionary in China and frequently there would be the reading of some episode in her life as she had related it to him. His actual travels probably ended with the two adjoining counties, but his interests were world-wide as evidenced by his eagerness to talk about what his sister was doing.

When Danny had a birthday, the superintendent of the church school would always ask him to give a recitation before the assembly. It most likely would be one of the poems which the boys had heard him repeating at the table while they ate together. Sometimes they knew the poem as well as he. In the years when boys learn more through hero worship than through logic, the things which Danny loved made a great deal of difference upon his pupils. Some of us came to an appreciation of God's world through Danny's cultivation of nature and a love for literature through his simple recitation of a famous poem.

I remember Danny as one who found a use in the church for everything he knew how to do. He used his "green thumb" to the glory and beauty of his church. He used all available resources to interest the group of boys entrusted to his teaching. He knew that lives were more important than lectures; personality more than principles; Christ more than creeds, and growth more than grades. I remember that he believed that "the Sabbath was made for man" and practiced it to the fullest. I remember that Danny cared for each individual boy, remembering each significant event in their lives. I remember the eccentricities of the man, too, which remind me that none of us are free from peculiarities.

Danny Bartlett reminds me of what God can do through a life which is thoroughly consecrated to His will. If God could use Danny to teach the things he taught me, how much more could he do with a person of greater abilities! I am sure the key to his life was his genuine interest in the persons he met. I remember Danny and am grateful that I had him as a teacher. Now that he has gone, I sincerely hope the present group of boys in his church will have one who takes a like interest in them as I remember about Danny.

A Responsible Brotherhood

W. E. GARRISON, *University of Chicago*

I am rather shocked by Dr. Blakemore's argument (in THE SCROLL for May) that the Disciples of Christ ought to become a "responsible brotherhood" by taking on such a structure that they can make a firm "response" to all sorts of inquiries as to "where they stand" on various subjects. He says he is tired of hearing it said that there is no way of getting an official declaration that all Disciples can be expected to back up. Believe me, he might find himself getting a good deal more "tired" of being in the position of having to underwrite theological views and declarations of attitude and policy that he does not believe in.

It is very true that the Anglicans, Lutherans and others with whom we associate in ecumenical enterprises may be annoyed, and somewhat dismayed, by the fact that it cannot be guaranteed that all Disciples will stand hitched to any question that may be taken by their representatives or affirmed by vote in their conventions. Accustomed as they are to denominational solidarity, they have only the vaguest inkling of what it means for a religious body (like us) to have complete liberty of opinion and action within itself. They have advanced only slightly beyond the stage of recognizing religious liberty as the liberty to get out of a church if one does not agree with its official pronouncements. That is the sectarian principle. It is not the road to any sort of unity that will not at once be cleft by fresh divisions. Any church or "brotherhood" that is inordinately solicitous to let the world know exactly "where it stands" on a wide variety of topics, is just another sect playing the sectarian game under the old rules—or perhaps under the new rules which make possible

intersectarian good will and cooperation but leave every sect a solid unit still standing just where it has always stood.

In his own mind, though not explicitly in his article—I am sure Dr. Blakemore distinguishes between those kinds of things concerning which he wants the Disciples to be able to give firm and binding responses and those other kinds of things concerning which he would resent any firm commitments for the whole brotherhood. He doesn't want a creed any more than I do. What he wants, I think, is for the brotherhood to be able to form policies for action with a reasonable assurance, within itself and before the world, that the whole brotherhood will go along. That certainly makes sense. There are scores of matters of practical procedure in promotional, missionary and benevolent activity concerning which there are many diverse judgments that had better be subordinated to a collective judgment formed by some group to which the power of decision has been given.

For example: Certain agencies devise a Crusade and specify its objectives, and the Convention approves it as a whole. Perhaps some of these specified objectives do not interest me and some items are omitted that I think important. No matter, I say; if that is what the brotherhood had decided on, by the best consensus it can get, that's what I'm for. So it is about a matter like cooperating with the Federal Council, or joining the World Council of Churches. If the brotherhood is for it, I'm for it. Or if our missionary agency decides to carry on work in countries A, B, C and D, whereas I think A, C, X and Y would be a better choice, I support the agency's program and urge everyone else to do so, on the ground that one program strongly supported is better than a thousand different ones, even if some one of the thousand (mine, of course) might be a wiser plan.

On things like these, the brotherhood should act as a unit.

But the matters upon which the Disciples are asked to make "response" and thus to assume what Dr. Blakemore calls "responsibility" in the eyes of the Christian world, are not generally of this kind. They are theological questions. The Faith and Order Commission and its Theological Commission on the Church are asking such questions right now. They would like to have an "official" statement on the Nature of the Church. They would like, also, to have the Disciples give an "official" response to the Report of Section I at Amsterdam. This covers a wide range of theological issues. Of course they can't get such official responses. There are wide theological differences among Disciples. Would we have it otherwise? Or do we want to give official status to one scheme of theology while allowing others to exist under its shadow? To ask such questions is to answer them. When it comes to telling "where we stand" on all these issues, the essence of our position is that each of us stands where his judgment bids him stand. We stand on that freedom.

This may be puzzling to our associates in the World Council, but they will have to take us on those terms or not at all. We can give them descriptive, not normative, statements of the positions that are most generally held by Disciples of Christ, for we have our prevailing currents of opinion as well as our simple basic principles. But unless we keep telling them—no matter how "tired" we get of saying it—that we have no compulsory and official answers to all the theological questions they keep raising, we shall not be giving them the "response" that they most need to hear. For actually, the most acute danger that the movement toward a United Church faces is the one which is implicit in the effort (especially in Faith and Order) to arrive at a doctrinal con-

sensus to be embodied in a symbol which, like the Nicene Creed in its time, will tell the world exactly where the whole Church stands on all moot questions of theology and ecclesiology. Such a symbol would be very neat—but very explosive.

Philosophy and Process

WILLIAM REESE, *Drake University*

It has long been a personal conviction, brought home to me once again by Willis Parker's excellent article—"Philosophy as Process"—that we can have Dewey and metaphysics at the same time; indeed, that Dewey implies a certain kind of metaphysics which takes one beyond his somewhat truncated system. Parker is, I think, right that "process" becomes the basic category; but what then *is* process? The concept immediately involves the notions of "quality," "event," "relation," and most important, "duration." The importance of duration means that the orientation of thought can no longer be lashed to a cross-section analysis of reality but must be directed to that lengthwise binding which involves the past and the future. I mean merely that every event involves future and past states as well as a present state; and emphasis on "process" brings with it a need to concern oneself with the nature of the future and the nature of the past, neither of which is now open to observation; in this sense Dewey's emphasis raises a metaphysical question.

To be very unphilosophic let us assert that the admission of revelation and of mystic insight as means of gaining truth, as well as the positing of immaterial-yet-actual beings, have all been ways of blunting the authority of the senses which reveals only a concrete reality. The religious needs led in a former day to some formulation of the nature of the world which would lend significance to man beyond the observed

rise and fall of the arc of life, which would preserve the value of life beyond its inevitable decay. The need is the same now as formerly, yet revelation, mystic insight, and immaterial beings have not—in the minds of many—answered this need with any convincing view of reality. The scientific view, within its proper bounds, remains normative. But science is concerned with description (how is the world in this cross-section of its existence?), and prediction (how will it be in its next cross-section?); religion is concerned, I am convinced, with significance and destiny. The striking difference between the two concerns is that the first, science, emphasizes the cross-section analysis, while the second, religion, emphasizes becoming: significance (what can I become?), destiny (what will become of *me*? or more generally, what will become of this or that bit of achieved significance?) Science has its ultimate interest in fact; religion has its ultimate interest in value.

If “process” is the modern category of explanation it may well be that the concern of religion is not antithetical to that of science. If “process” requires notions of the nature of the past and future, as well as a notion of present actuality, it may be that scientific description and prediction subsume only one of the basic notions of process, that of present actuality. Even prediction is concerned with some present actuality; it is really asking: what will the next actuality be like?

Quite apart from the question of religious need it seems inevitable that to explain process adequately one must grant (1.) that every actuality has certain possibilities relevant to it; the future is to some extent pre-figured by what is possible, *this event* being actual; thus, a possible and abstract fringe fronts the actual world (2.) that every actuality emerges from certain antecedents; the present is to some extent

conditioned by the past, and the past must be determinate; the past, while not concrete, is eternally fixed—the qualitative totality of all that process has thus far achieved. Certain of the general premises requiring these conclusions include the view that process is a movement from the indeterminate to the determinate, and that time is not a quantitative succession of instants, but is rather a qualitative development. It is not my present purpose to argue this view of process, but only to outline its main features.

And the view does have some adequacy with respect to the religious notions of significance and destiny. It presents a universe open to development; in this sense it is "a cosmological theory of promise"; barring sheer coercion any situation contains possibilities which may lead to greater significance. As to destiny, every quality of one's life is preserved as part of the determinate achievement of process; not only so, but, if the past aids in conditioning the present, one's life will always be a factor in whatever existence emerges in the future, however remote. It is one's destiny to be eternal. It will have been observed that this reasoning has led to a view close to that of Whitehead; the next step would be to suggest that the possible is related to the primordial nature of God, and the immortality of the past is related to the consequent nature of God.

Rather than take this step suppose that the question be raised whether or not this is an important view of one's immortality. It is appropriate to note that what constitutes my individuality as distinct from yours is not so much bodily differences but mental differences; my individuality is made up of that cluster of ideas, impressions, loyalties, and beliefs which together signify my self. Individuality is largely conceptual and abstract, and renders us qualitatively distinct from each other. If now the past contains all the qualitative distinctions of the

actual world I cannot see but what this view makes us as immortal as any other proposed in history, as well as explicating the common feeling that once the arc of life has spent itself we will be subject to eternal rest.

Of course, I am not arguing that Dewey would welcome these statements; but I am insisting that "process" as basic category requires some non-empirical judgments; and that these judgments, extending the notion of reality beyond the world of sense-experience, likewise extend the notion of reality in a manner capable of affirming certain religious insights without the need for contradictory entities and what we once knew as "two-story" worlds.

We Preach Religious Liberty, Not Religious Toleration

By W. B. BLAKEMORE, *Chicago, Illinois*

It is religious liberty for which Modern Protestantism stands, and not religious toleration. The distinction between the two should be kept clearly in mind. Religious liberty and Religious toleration are not synonymous terms, and any Protestant who allows him to think that they mean the same thing may discover, in dispute with some religious authoritarian, that his confusion has lost him half the battle against religious tyranny.

During its four hundred years, Protestantism has adopted four successive attitudes towards the existence of diversity within Christendom: universal authoritarianism, national authoritarianism, tolerance, and liberty. The first three of these attitudes rest upon authoritarian principles. Universal authoritarianism was shortlived in Protestantism. It was an initial hope, but never a realized one, that the Bible might replace pope or council as a universal author-

ity by being accepted by all Christians in the same way. Such an indisputable authority of the Bible was never established. By its second generation, Protestantism had modified itself into a nationalistic authoritarianism. Recognizing the inevitability of some religious differences, Europe generally tried to adopt the theory that each political unit should adopt the religion of its ruler. Within a few years however, Protestants were at civil war in many lands in order to see whether the formula could be reversed: in other words, to make the ruler submit to the religion of his subjects. After a century of religious strife, Protestantism recognized that in most instances the ruler could not enforce his religion upon all his subjects, nor could any single religious party win a total following in any nation. The theory of religious toleration was then invented and widely adopted.

The theory of religious tolerance is based in the assertion that only the religion of the party in power is true religion; all other religions are erroneous, but are tolerated in order to avoid civil strife. This toleration is looked upon as a compromise, and in all European countries the "sectarians" were placed under civil disabilities. In many countries of Europe today, these civil disabilities persist; while they have been modified from the harshness of two centuries ago, they remain as an irritation, and a sign that for most of European Christianity, the ideal situation is still considered to be one in which all the people of a nation accept the "established religion." The degree of establishment differs from country to country, and in most instances is now not more than a recognition of one particular church as the "state church." Even in such circumstances, the inferiority of other religious groups within that nation is maintained in countless ways as they come into relation with the state.

The theory of religious toleration is a modification, for expeditious political reasons within the framework of a fundamental authoritarianism. From this standpoint, the free inquiry of the individual soul for God is an evil, tolerated only on behalf of civil peace. The theory was worked out in the seventeenth century, and John Locke was one of its formulators. Locke argued that it was impossible anyway to convert a man against his will, and that the state had best look upon the "sects" as tolerable voluntary associations. While Locke would have been more tolerant toward sectarians than the British government of his own day chose to be, he would none the less have argued for some restrictions in the religious area. John Locke had not moved on to the fourth position which Protestantism later discovered, and which has been largely an American contribution to religious thought and practice. Locke, in this area, was still essentially a medievalist. He was not arguing for the right of the individual soul to seek after God according to its own lights, but for a particular way of maintaining the peace when both true and false religion existed in the same nation.

When American colonial life began, the colonies rapidly recapitulated the religious experience of Europe and in various forms, for brief times, adopted both regional authoritarianism and toleration. But the idea of religious liberty was establishing itself, and became the accepted point of view by the time of the enactment of the Federal Constitution. While it has been the dominant point of view in American Protestantism, it has not yet become the dominant point of view in European Christianity, nor in some American denominations with strong European traditions.

The doctrine of religious liberty does not rest upon the right of the state to grant religious freedom. It rests upon an inalienable individual right to religious

freedom. This right the state dare not transgress because it has been granted to the individual by God. The theory of religious toleration implies that the state may grant or remove religious freedom as it sees fit. The doctrine of religious liberty is that the state dare not remove religious freedom and that therefore, in this area, it has nothing to grant. In terms of the theory of religious toleration, the individual should not be free to seek his God; he should submit to the religious "authorities" as defined by those who grant toleration. Since he will not submit, he is tolerated rather than attacked. From this point of view, individual religious quests are tolerated only to preserve peace. From the standpoint of religious liberty, individual religious quests are of fundamental religious value. From the standpoint of authoritarianism, toleration is granted *pro tempore* and is rightfully subject to revocation by the state. From the standpoint of modern Protestantism, religious liberty is an eternal as well as a universal right with respect to which the state has no jurisdiction whatsoever. Religious freedom is one of the four or five fundamental freedoms which no state dare transgress, but which it must guarantee.

The modern Protestant must keep squarely in mind that the religious liberty for which he fights rests in the positive ground of the inalienable competency of the human soul to discover the salvation of God. The religious toleration which is granted by some, rests in the negative ground that it is politically expedient for the time being to be tolerant, but it would be better if it were not necessary.

Unfortunately, the Protestant mind is so imprecise that all too often the man who truly believes in religious liberty allows himself to be defined as one who believes in toleration only. For instance, in the area of race relations, there is a vast difference between racial tolerance and racial brotherhood. Racial

toleration implies that all races except one's own are inferior and are tolerated only because they are in our midst. A further implication is that racial homogeneity would be much more satisfactory for the world. Racial brotherhood, on the other hand, recognizes the equality of all races before God the Father of Mankind, believes that in the divine process racial variety has some positive value, and welcomes all races as brothers in the total community of mankind.

In the religious area, it is unfortunate that by confusing tolerance and liberty, Protestants often leave themselves open to a devastating attack by Roman Catholics and other authoritarians. Upon more than one occasion, I have seen Protestants befuddled by the Roman way of arguing in this area. The Roman Catholic begins with the major premise that Protestants believe in religious toleration. He then proceeds to demonstrate that tolerance is an unideal and ultimately untenable position. He will point out that there are all sorts of conditions and practices in life that are evil and therefore intolerable. Tolerance, he insists, can never be a fundamental point of view. Therefore, he will wind up, the religious toleration which Protestants esteem is very shaky ground. The Protestant is often impressed by the firmness of the Catholic, and by the moral discrimination which seems to accompany his assertion that in the long run he must be intolerant. The Protestant is not usually won to the particular authoritarianism that the Roman represents, but he begins to feel a deep yearning for some authoritarian ground of his own. In other words, the Roman has sapped his morale for fighting for another man's religious freedom and set him thirsting instead for some authority to bolster himself.

What the Protestant should have done was to agree with everything that the Roman has said about

the limitations of tolerance as a fundamental attitude in life. But he should have stopped the Roman Catholic at the major premise and insisted that the Protestant position is not that of religious toleration but of religious liberty. The argument must then shift its ground from a consideration of the nature of toleration to a consideration of the Roman's authoritarian stand versus the Protestant assertion of the competency of the individual soul. The issue then becomes one of whether the Roman church, or any other organization or group of men can rightfully make their arrogant claims to possession of the entire religious truth, or whether we mortals must in all humility, persist beyond what we now know, each one of us, in the serious work of personal responsibility for our religious thinking.

Toleration and religious liberty are two entirely different conceptions. As Williard Sperry points out in the preface to J. B. Pratt's *Eternal Values in Religion* (p. vi), "the whole idea of tolerance presupposes authoritarian premises." It denies the individual's right to his own religious quest. Liberty asserts that the questing of man for God is a fundamental religious value, and for that we stand and preach.

Mr. Benjamin F. Burns was installed as minister of the Austin Boulevard Christian Church on September 10, 1950. We welcome him also as the new bright hope of THE SCROLL, for he was elected Treasurer of the Institute at the July meeting. His first gesture in this office is both a prophecy and a reminder that all members owe dues as of this date, since the new fiscal year began July 1. He says:

Your dollars, I mean,
Must now start to roll
To pay for THE SCROLL
Or the last of it you have seen.

E. S. A.



THE SCROLL

VOL. XLIII

OCTOBER, 1950

No. 2

The Campbell Institute at the International Convention

W. B. BLAKEMORE, *Secretary*

Four midnight sessions of the Campbell Institute were held during the International Convention at Oklahoma City. The sessions were very well housed in the Hall of Mirrors within the Convention Auditorium building. Unfortunately the length of the evening sessions of the Convention prevented an early convening of the midnight sessions, which for the formal discussions had to be reduced to about one hour. On the opening night of the Convention, Tuesday, October 10, T. T. Swearingen of Kansas City presented a plan for reorganization of the brotherhood. The essence of the plan was a simplification of structure with respect to the integration of state and national work allowing for the autonomy of the various levels of local, state and national work. The paper was well received and written up at some length in the Daily Christian Evangelist. There was very great interest shown in the Wednesday evening session dealing with European and Ecumenical Christianity in 1950. Reports were brought to this session by W. E. Garrison, Chicago, A. T. DeGroot, Fort Worth, Perry J. Gresham, Detroit, and Robert Tobias, Geneva, Switzerland. The Thursday evening session was a panel on the Chaplaincy lead by Ben F. Burns, Oak Park, Ill. Participants included Fred Helfer of Baltimore, Roy Hulan, Hopkinsville, Ky., Theodore Leen, Indianapolis, and J. W. Lineback, Washington, D. C. It was a most valuable session in clarifying the procedures for ministerial students and men

in the active ministry relative to the chaplaincy. The closing session was held on Friday evening. After his major address in the Convention session, Dr. Luther Wesley Smith, Chief Executive of the American Baptist Board of Publication and Education carried on a discussion period. The American Baptist Board has in the past fourteen years developed an aggressive program with respect to Foundations, Colleges and Seminaries. Some of the features of that program are especially important for the Disciples of Christ. A fundamental distinction between these two brotherhoods and their present attitude to higher education is that whereas the Disciples still tend to feel that initiative and responsibility for the schools should lie with those institutions, among the Baptists concern for their schools has come to be recognized as a fundamental responsibility of the churches and church members. The work of the Baptist Board is concerned not only to elevate the level of training of the ministry, but also to lift the general educational level of the Baptist brotherhood as a whole. The chief feature of this effort is an attempt to make higher education available to increasing numbers of young people.

A Strategy for the Disciples

(Excerpts from the Presidential Address of Richard M. Pope, at the Annual Meeting of the Campbell Institute in July, 1950)

Democratic churches, like democratic nations, are sorely tempted to rock along from year to year without any long range plans that might energize their forces and give direction to their struggles. But I am convinced that once a democratic people are aroused to danger, they can out-smart, out-plan, and

out-fight any kind of hierarchical organization in which a few do the thinking for the many. The collective intelligence of a people is greater than that of any small group of individuals, no matter how select. What I mean is that the free churches in general, and our selves in particular, should formulate a general strategy,— not too complicated or intricate, but simple and clearly stated, which every loyal church-member can understand and work for. I propose a kind of strategy that would include ecumenical and missionary concerns but a great deal more besides. I propose for the Disciples of Christ, as their goal for the foreseeable future, *a classless church.*

To some, the idea of a class-less church as a goal may seem offensive. It may smack too much of Marxist dialectic for their taste. There are others who would deny that we have classes in this country. But if, for instance, we were to describe the typical Disciple layman, what would we say? Would we describe him as a factory-worker of slavish ancestry who likes beer and baseball and big families? Or would we say that he is a graduate of one of our great universities in the East, who reads *Fortune*, *the New Yorker*, and the *Wall Street Journal*, and dresses in tweeds and button-down collars? Is he a share-cropper with 2 or 3 years of schooling in a one-room country school, who chews tobacco, and wears overalls? Or would we describe him as, say, a small-town druggist who grew up on a farm in Indiana, finished high school, has two children, belongs to the American Legion and the Lions Club, plays the trumpet in the town band, and is proud of his bird dogs? In recent years he has made a lot of money. He wants a preacher who is a good mixer, dresses neatly, who is safe, middle-of-the-road, a good worker with the young

folks, and who will raise the social prestige of his church—but not too high, and who is withal religious,—but not too religious. Maybe I am not describing the typical Disciple. Certain it is that much can be said in his defense. I think I understand him. I am even proud of him. He is the backbone of our society. But the good society has to have more than a backbone. It needs flesh and blood, brains and sinew, hands and feet. And the Apostle Paul says that the true church has to have all kinds of people in it, people with a diversity of gifts,—it is like the human body, and has many parts, all of which are essential.

When one can walk into a Disciples church, and not be surprised to hear the minister read the Scriptures with an Italian accent, or to see at the Communion table a banker offer the thanks for the loaf, and a labor-leader give thanks for the cup, and to note mechanics and lawyers, physicians and carpenters, among the deacons, then we may truly realize that we are no denomination, but a Brotherhood. For the ecumenical church is one where all kinds and conditions of men can learn to understand one another more perfectly.

But as a matter of fact, that group of Christians known as the Disciples of Christ are rather completely confined to Middle-class, Middle-western folk of rural background, with their racial antecedents in northern Europe.

I know of course that the ideal class-less church, where there is no respect of persons, where men of all races and conditions may be brought together in a deep and abiding fellowship can never be realized this side of heaven, where we are told that they shall gather from the East and the West to sit down with Abraham, Isaac, and Jacob. But an ideal is not something to reach, but to work towards. And if we could keep this strategy before us, we

could make substantial progress. With the right kind of leadership, and over a period of years, some churches in our Brotherhood have already realized, to a remarkable extent, the ideal of a class-less church.

Now if we were seriously to try, as a people, to follow this strategy in the future, it would mean specifically that we cultivate a deliberate concern for the laboring class, for the men and women who work with their hands in field and factory. One can easily get the impression today that the average Disciple church has for its working strategy the ideal of becoming as thoroughly respectable and middle-class as possible. If this be so, then the strategy of working towards a class-less church would involve a fundamental re-orientation in our life and work. Like the old time conversion experience, whereas we are all going in one direction now, we must turn and go in another. I do not mean that we should repudiate people of wealth and culture. But we already have the desire to climb in that direction, almost every preacher, teacher, and layman has that in his bones. Without losing our desire to save the souls of rich suburbanites, we ought to keep our eye on the main chance, the winning of the masses. If what nice people believe is religion, and religion is what nice people believe, it is as in Whitehead's description of the Book of Proverbs, religion at low temperature. It is not the kind of religion that is likely to save civilization.

We were once a people of little education whose main strength was rural. We still have a saving remnant of farm people in our membership. This element in our common life must be kept and strengthened, as they provide a prime source of renewal, both biologically and spiritually. Our

urban churches, year after year, receive transfusions from this rural membership. But the great tragedy of the Disciples in the twentieth century is the way in which they have neglected their rural constituency, on the one hand, and have dismally failed, on the other, to reach in any effective way the city proletariat. The basic reason and the blunt truth is that we haven't really cared to include such people in our fellowship. The great half-pagan mass of people that makes up a kind of proletariat in our culture, and our neglected rural constituency, can be reached and made a part of our life. But the initiative must come from us, not them. There are many concrete things that we might do towards the realization of this strategy, and I would like to sketch a few specific suggestions.

First, we will need Christian colleges that are more democratic. Harvard has embarked upon an endowment program that will enable them to bring to their campus a cross-section of American youth. President Conant visualizes the American university campus as a place where boys from all levels of American society may work, study and play together. The campus would then be a melting pot, where ability, regardless of background, could come into its own. It is a noble vision. To accomplish this our colleges generally, and especially our Christian colleges will have to be less concerned about social prestige, and more about social justice. Even more, our churches will have to decide whether or not they really want Christian colleges, whether they will be willing to financially support a scholarship endowment program that will enable them to give the poor boy or girl an even break with youngsters from well-to-do homes. It should be plain that if our churches do not support our colleges they virtually force them to turn more and more to the middle

and upper classes for students and for money, thus making the Christian college in America the creature of wealth, privilege, and reaction. When this happens, we should not be surprised if the non-accredited Bible college begins to produce more preachers than our accredited colleges.

Again our Seminaries must do everything in their power to enlist students who will devote their ministry to the rural or industrial church, and will catch the vision of a class-less church. It is hard to exaggerate either the difficulty or the importance of the Seminaries in this strategy. The problem is how to raise the educational standards of our ministry, yet have a ministry that is not snobbish and will endeavor to reach the working man. Poorly educated men normally reach only poorly educated people. Only the well educated man is able to reach both the ignorant and the learned. But all too often his education has robbed him of "the common touch." But it does not have to be this way. Much depends upon the attitudes of the faculty in our Seminaries and Colleges. If they can sincerely honor and exalt, not the "big preachers" of the "big churches," or the great scholars, so much as the man or woman who can build churches that are centers of reconciliation in their communities, or who have been outstanding in rural or industrial pastorates, they will do well. This is not as visionary as it seems. It is a truism that youth responds to challenge. And the best youth often respond to the most difficult kind of challenge.

Another area in which we might combat the excessive veneration of bigness and wealth that afflicts us all is in our district, state, and national conventions. Without going into detail, as it is not in the province of this paper, it seems to me that a delegate convention, on district, state, and nation-

al levels—the delegates made up of the pastor and one lay delegate from each church, might help to restore balance in our councils, and make the smaller, and poorer elements feel their importance. It would force the big church and the wealthy church to court the favor of their smaller, poorer brethren, instead of that condescending concern that sometimes characterizes their relations.

Even more important, if we would work toward the ideal of a classless church, necessity is laid upon us to avoid a break with the Independent or Conservative brethren among us, in every honorable way open to us. My experience has not been extensive, but it has been intensive at times, and I think I know how provincial, arrogant and dogmatic such a group can be. But they are our people. Some of them are our kith and kin. Some of our best leadership of today has come out of this kind of background, and no doubt this will be a continuing phenomenon, if we can prevent another split. It must be recognized that some of the leaders of the "Independents" are genuine fanatics, and as such will always be dangerous to the peace and unity of the church. But I cannot believe that they represent more than a minority of a minority. And if as a whole this group may be characterized as having zeal without knowledge, it could with equal truth be said that the liberal, cooperative wing of our Brotherhood is tainted with a kind of conventional respectability that has no depth. And much of the tension, between the liberal and conservative in religion is more social than theological. If we could solve the social problem we could also solve much of the theological as well. Our independent churches, generally speaking, represent that segment of our Communion that is closest to the man in shirt sleeves and overalls. We must

not allow ourselves to become hopelessly divided from them. We need each other. We belong to each other. I do not think that division is inevitable, and at the risk of being labeled foolish, or worse, I would propose that the Campbell Institute play some part in a new attempt to understand and appreciate the Independent point of view.

There is one thing further, it occurs to me, that we can do in working towards a class-less church, and that is to create a unified Board of Education, perhaps located at St. Louis where it could work side by side with the Christian Board of Publication, and would plan a teaching and editorial service that would serve every age group from the cradle to the grave. A unified and coordinated Board of Education could be a powerful force in carrying out a strategy such as we have outlined in this paper. A strong adult education program might be especially significant in this respect. . . . A properly led adult education program might become just as important, if not more important, than worship, as a means of breaking down barriers and creating fellowship and understanding among the people of a congregation. The Southern Baptists, who seem very successful in creating a loyalty to their church that transcends class lines, seem to have a very effective Sunday evening educational program in their Baptist Training Union. It can be done.

In conclusion, then, I say again that our major strategy in the last half of this century should be to press towards the ideal of a class-less church, and that in particular this will demand a new appreciation of and concern for, the working class. Over the long haul, in terms of centuries, the future belongs with those who win and serve the common people. But for us it should be more than a matter of human strategy. It should be a matter of simple obedience to our Lord and Master.

What Do Bible Quizzes Reveal?

W. M. FORREST, *Cuckoo, Virginia*

In a recent article in the *Christian Century* (September 13, 1950) Professor R. Frederick West, recently appointed to the faculty of Atlantic Christian College, Wilson, North Carolina, discusses some findings in a test of the biblical knowledge of college students. When such tests began to be made in schools may not be definitely known. They were certainly frequent and widely published before this century began when I first noticed them. They have always followed definite patterns, and exposed ignorance, and led to common conclusions.

Usually they have consisted in questions sprung upon groups of students fairly representative of our colleges, both Church supported, or State maintained. Such students, male and female, might be classed anywhere from freshmen to seniors, from average homes of Jewish, Catholic, and Protestant affiliation. They were not at the time in college classes in the Bible or religion, unless as beginners. The tests called for identification of individuals prominent in Scripture such as kings, priests, prophets, apostles, or for telling where persons, places, and bodies of teaching are to be found in the Bible. Also the names and numbers of biblical books, or groups of books, and their dates and authorship might be requested, as well as certain facts in the history of the making of our English versions. Quite popular was the giving of quotations from great authors containing biblical allusions and asking the student to identify them. A few pupils made high scores, some revealed a little knowledge, nearly all displayed general ignorance.

As reported by Mr. West the test he cites conformed to the standard pattern except for the apparent omission of identification of allusions. The results also followed the usual groove. He reports in detail on a group of eighty-three students, but records some general conclusions drawn from examining nearly 2000 students over a period of years in both church and non-church colleges. Summarizing the questions and the results, and attempting a classification, the following may be noted: Location of persons or teaching. Seventy-two could not name one book giving the Ten Commandments. Not one of the 83 could name two books giving the Commandments. No book recording "The Fall of Man" could be indicated by 56. The Beatitudes were assigned to the Old Testament by 34 and credited to Paul by 23.

Facts of biblical history. Only nine could name as many as three kings of Israel; some guessed Abraham and Herod. Only a few could name one prophet but many listed David and Solomon. The "so-called forerunner of Jesus" could not be named by 53, but both Moses and Buddha were listed.

Lack of information on the history of the make-up of the Bible. Seventy were unable to give the number of the books. Only two knew the meaning of the words Bible, and Testament, and Apocrypha, although 55 knew the Koran was the Mohammedan Bible. Tyndale's version was assigned to 600 B. C. and Wyclif's to 800 B.C.

The ignorance revealed about the book, generally conceded to be the chief foundation stone in our democracy, and the primary source of the Hebrew-Christian heritage, so potent in western civilization, shows a serious fault in our educational system, both private and public, both Roman Catholic and Protestant. But certain observations need to be noted. First, it should be kept in mind that much

of the information sought in such tests is related to rather unimportant facts. One might know the correct answers to all those questions and remain abysmally ignorant of the essential spiritual value of the Bible. They belong mostly to the things that can be learned by rote in early childhood and catechetically repeated for years without the smallest influence upon character and conduct. "Who was the first man?" "Who killed his brother?" "Who was the oldest man?" "Who was the wisest man?" "Who were cast into the burning, fiery, furnace?" My grandmother learned from her mother long lists like this. Someone may feel embarrassed by missing the answers to such questions. The same might be the case regarding the characters in *Mother Goose* and *Alice in Wonderland*.

It is obviously not of the highest importance to know the location in the Bible of the Ten Commandments, the Beatitudes, or the Lord's Prayer. Their meaning is vastly more important than even a knowledge of who was their author, while the thing of supreme importance is to relate one's life to them. Nor should it be forgotten that a spirit of reverent inquiry is essential to any worthwhile knowledge of the Scriptures. There may be an amazing ability to quote the Bible accurately as the absolute word of God "from cover to cover" with a bondage to the letter that will kill the spirit. To find the Ten Commandments in Exodus and Deuteronomy is interesting, to be able to quote them accurately is to possess a handy bit of information. The first commandment, however, can be best kept when recognizing that the God and Father of our Lord Jesus Christ cannot be the jealous God who visits the iniquity of the fathers upon their children to the third and fourth generation, and commanded the slaughter of the Canaanites, men, women, and

children. Finding the Lord's Prayer in Luke as well as in Matthew, and also finding in both the Sermon on the Mount might be a thrilling experience for an earnest student. Who so largely expanded the latter by collecting the many things in Matthew that Luke has either left scattered or did not record at all? Which of the settings of the prayer is the correct one? How did it pass from Luke's laconic form to the liturgical version in Matthew? Moreover, comparing the common text of it with the accurate modern forms, who added to Matthew's version the stately doxology? And who put the second "ever" in the doxology after that earlier addition. These are not merely academic questions, since it is by a recognition of such developments that the true nature of the Bible may be realized and escape may be found from the letter that kills.

Secondly, to the extent that the ignorance disclosed by the examinations is deplorable, where is the blame to be placed? The college professors blame the primary and secondary schools. Obviously most of the factual knowledge demanded should be acquired in childhood where learning by rote is both easy and lasting. There is little of such drilling today even in the homes that are rated Christian. But a high percentage of students quizzed are always like the eighty-three of whom only three disclaimed church and Sunday school relations. Sixty-eight of them were from Protestant homes. Through the half-century, and more, that such tests as this have been frequent an impressive improvement in Sunday schools has been claimed. Physical equipment, literature, graded classes, prepared teachers, are common at vast expense. Yet so far as recent tests show the biblical knowledge is at a lower ebb than it was fifty years ago.

Furthermore, in many States the Bible has been systematically taught to all public school children

whose parents have not objected to released time or after-school classes for that purpose. For example the present writer was able to get the approval of the Virginia Board of Education for such courses and they were accredited towards high school graduation. After preparing the courses they were taught once a week by accredited teachers, and standard examinations were given which were sent me for grading. From 1916 to 1939 when I retired thousands of such papers were graded and the great majority of the pupils passed. That story has been repeated in many States. Today it is being continued, frequently under the auspices of the Council of Churches, beginning in primary schools. Where are all those young people when examinations are set to test their scriptural knowledge while in college? Has it all faded out? Or are the tests so remote from valuable knowledge of the Bible that the teaching has not touched it?

During the same half century Bible Chairs and Departments of Religion have multiplied in State supported colleges, or as extra-curricular schools adjacent to the colleges for the benefit of the students. Hundreds and thousands of young men and women have taken such courses. Could they pass the quizzes? Perhaps the professors of Bib. Lit. heed the scriptural injunction to "be wise as serpents." The tests are made *before* their students take their courses. What would be the result if the test given the eighty-three were suddenly presented to a like number who had passed the college courses after they had been out of college as long as the eighty-three had been out of school? That might prove embarrassing to professors as well as students. Personally I am not sure that my former students over a period of thirty-six years teaching at the University of Virginia, although

included in the number there are eminent teachers and bishops, could pass such an examination with flying colors, when confronted by it without previous notice or a refresher course.

One such student when met a few years ago assured me he remembered very well at least one thing I said in a class lecture. Asked hopefully what it was, it proved to be the story of what happened many years before when I was a student in J. W. McGarvey's Old Testament course. The lesson dealt with Jehu, the furious driver in Israel's history. To impress the student with the way biblical allusions get into general usage the professor asked what he would say if he saw a modern furious driver. The young man hesitated and was urged to say, whereupon the boy responded, "I'd say he was driving like the devil." Well, I had never forgotten it, and my student was sure he never would.

There remains now the inquiry of why after a half century of Bible teaching in Sunday schools, public schools from primary to university, church schools and colleges, tests of students put them down as illiterates in biblical lore? Would that be true if students of literature, history, science, philosophy, were confronted with similar tests in those disciplines? Take a high school graduate who had a course in American history and studied it no more until as a junior in college he was suddenly confronted with an examination full of mostly inconsequential details. Or take a professor and examine him on a course taken years earlier but alien to his specialty. Or take me and ask me to name and give the dates of the kings of Israel and Judah, even though it was in my specialty. Even people preparing quizzes may make slips. Note the question, "Which book gives the fruits of the Spirit?" A correct answer is, "No book of the Bible." Paul in Galatians says, ". . . the fruit of

the Spirit is love, joy, peace," etc. Just as the fruit of an orange tree is round, yellow, fragrant, juicy, etc. That does not prove the professor is a biblical illiterate. Nor did it prove anything of the kind when an old gentleman who said he loved the Psalms and had read and reread them all many times was asked by a brash young preacher whether he had read the third verse of Psalm 117, and answered yes. Many a person who has not "the root of the matter" in him may by catch questions confuse profound biblical scholars.

The world is now in a state where the important truths of the Bible are desperately needed for the guidance of individuals and nations. Whether the Bible has 66 books, whether Christ coined the second great commandment, whether Genesis is the first book and Revelation the last, are matters of fact that can be determined in a few minutes by looking into the book. After all, there have been times when those who knew most about the Bible and taught it with the utmost zeal got little out of it for themselves or the world. The Jewish scribes would have been wonders at passing examinations on the number of its books, on the location of commandments, and even on the numbers of A's of their alphabet, and every other letter, it contained; on its longest and shortest, and middle book, the middle passage and even the middle letter in the Law, the Prophets, and the Other Writings, as well as of the whole collection. But they killed the prophets to whom they afterwards built monuments. When suddenly their long sought Lord and Messiah appeared among them they knew him not. The law which was their chief study and delight left them among the woeful who were so intent on tithing mint, and dill, and cummin that for the weightier matters of the law, justice and mercy

and faith, they had no time, straining out gnats and swallowing camels, full of extortion and rapacity.

It is not too much to believe and hope that the thousands of Bible teachers and the myriads of their students today are doing better. Madhouse though the world may be, there are in it more people struggling with deep yearning towards the good life envisioned in what the Bible means by the kingdom, or rule of God, than ever before in human history.

Mr. West in the closing part of his article concedes that modern students show a deep interest in religion and the responsibilities it puts upon man. He fully and ably recognizes the kind of Bible study and Christian living the age demands. The world is athrob with passionate hunger and longing for brotherhood and freedom. The truth that makes men free must be slowly learned, here a little and there a little, and slowly built into character. He who succeeds at teaching it and learning it may, or may not, be a marvel at passing biblical examinations. But if he has learned to do justly, to love mercy, and to walk humbly with God, he may be as the shadow of a great rock in a weary land.

The Saga of St. Paul

W. J. LHAMON, *Columbia, Mo.*

The conversion of St. Paul was a turning point in our human history. It was the capture of an enemy, and the winning of an advocate; it was the turning of an imperial mind and will from a career of destruction to a majestic work of salvation. As Saul of Tarsus he had been a legalistic Pharisee; as Paul the apostle he became a Christian saint. Among the creators of our human history Paul ranks highest with one exception—our Savior.

His reach was a westward one, and its waves swept down through the centuries till they came across the Atlantic with the Pilgrims in their Mayflower, and with the Puritans as they sang a solace to their souls in the refrain, "Fairwell dear England."

As an author Paul was creative and revolutionary. He wrote half of the New Testament, which means for us—and for the human race—a new Bible. In his creative work he abandoned Judaism, raceism, traditionalism, and Old Testament legalism. Over against all this he cried, "For me to live is Christ; to die is gain." Circumcision was the crucial test. It was a proud race distinction reaching back through unaccounted centuries. As the Apostle to the gentiles can Paul stand that test? Hear him! "In Christ neither circumcision nor un-circumcision avails anything, but faith working through love." (Galatians Ch. 5). His flight from Mosaic legalism into Christo-centric freedom is summed up in one grand climax—a rapturous shout! For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for ye are all one in Christ Jesus."

To repeat—Paul wrote half of the New Testament. His books cover his life and activities in a biographical way, disclosing that a chain of churches marked his pathway through Galatia, western Anatolia, and far off Macedonia; thence southward into Thessalonica, Berea, and Corinth. A partial list of these churches reads as follows: Iconium, Antioch, Lystra, Derbe, Thessalonica, Berea, and Corinth. Thus he was "a patient and singularly efficient builder of churches." As a pastor he preached a year and six months in Corinth. In Ephesus he was driven from the syna-

gogue. After three months he rented the hall of Tyranus, and continued "arguing daily" for two years, "so that all the residents of Asia heard the word of the Lord, both Jews and Greeks." (Acts 19-10). By this act Paul "stepped out of the synagogue into the world."

A portion of Paul's evenings were spent at the loom earning his bread—perhaps accompanied by Aquila and Priscilla. But he found time to go from house to house visiting the sad and the sick, and such as were in need of spiritual comfort. In his pastorate "a great door, open and effectual was granted to him," as he afterward said of his work in Corinth. The list of his converts was large; many of them were Jews, but there were also gentiles. Never had he found so great an opportunity; but he had to say, "there are many adversaries." He was destined to travel a hard road, but no complaint shadowed his triumphant soul.

Paul abandoned the whole system of Old Testament sacramentalism, and that was a death blow to priestcraft, the craft that had made the high priests Annas and Caiaphas the millionaires of that day. No more peculation in doves and pigeons, rams, lambs, and bullocks. It was by this system that sins were atoned for—or carried away—dumb animals bearing the burden of human sins. But for Paul no more of this. On the contrary he cried. "We are justified by faith; we have peace with God through our Lord Jesus Christ. (Romans 6-5). This is a fundamental teaching with Paul. He contrasts it with the law, and comes back to it again and again. For him no more atonement by sprinkling with the ashes of a red cow; no more salvation by blessing and killing two goats—a work of pure priestly invention. For him no more of the great altar in Jerusalem with its four fires smoking

continually with the burning bodies of rams, lambs, and bullocks, plus a gallon of "fine flour as a meat offering." For him, "the faith that works through love."

From the day of his conversion till his death Paul was an enraptured soul. The word rapture comes from the Greek, and its first meaning is to sow—to be stitched together—made fast, tied, devoted. It was thus that Paul was tied to his objective; and this objective was, "to know nothing but Christ, and him crucified." (First Cor. 2-2) The enraptured soul enjoys one feature of liberty, and is under one feature of restraint. As to consistency he has wide liberty, while as to restraint he must reach his objective. Paul was an impassioned orator: his thoughts rushed for expression with such rapture that Festus mistook him for a mad man, and cried out, "Paul, thou art beside thyself; much learning has made thee mad." Paul's answer was quick and sure. "I am not mad, most noble Festus, but speak the words of truth and soberness." And then a daring, rapturous appeal to the Roman ruler who at that moment was Agrippa. "King Agrippa, believest thou the Prophets? I know that thou believest." But Agrippa treated this appeal with his accustomed cynicism. "In short you expect to make *me* a Christian!" But Paul undaunted, in the intrepidity of his rapturous faith came back with a prayer. "I would to God that not only you but also all who hear me this day were not only almost but altogether such as I am except these bonds."

Paul's rapture appears in various ways, in his joy, in his sorrow, in the rapidity and abandon of his speech and his pen. As to his speech an example has been given above. As to his pen note the first chapter of Second Corinthians, in which he plays on the word comfort, using it over and

over, his comfort, the comfort of God, comfort and salvation in Christ, and comfort in affliction even. Or note his rapturous thirteenth chapter of first Corinthians—his unparalleled psalm of Christian love. Note again the third chapter of Second Corinthians in which he plays on the word splendour. Or again, note the eleventh chapter of Second Corinthians in which he in self defense plays on the word danger—danger from robbers, danger from rivers, danger from Gentiles, dangers from false brethren—and still others. These are but examples of his rapturous pen. That rapture of his inner life is in every one of his letters. It is there clear as the sun to the eye that has been trained to see it.

Convention Resolutions: A Case History

ROYAL HUMBERT, *Eureka, Illinois*

The Disciples of Christ in Illinois have been passing resolutions on social issues at their state convention more or less regularly for almost ninety years. A survey of this group's expressions on matters of social concern has historic significance in the year nineteen hundred fifty. Illinois Disciples celebrated their centennial as a convention this fall. A special program interpreting one hundred years of co-operation was held at Jacksonville, September 17-20.

The convention resolutions of a religious group such as the Disciples of Illinois reflect more than the social concerns of a single denomination. They are a representative sample of opinion on social issues in mid-West America. Students of religion and society have noted that this religious movement is as typically American in culture and prac-

tice as any of the churches in the United States. The Disciples developed as a frontier people. They were among the earlier of the denominations in the state of Illinois. The first congregation of the Disciples in the state was founded in 1819, only seven months after the admittance of Illinois into the Union.

This American religious movement is committed to the principle of the authority of the layman in ecclesiastical matters. As a result, convention pronouncements tend toward being kept within range of majority opinion in order to secure approval of a motion for acceptance from those in attendance at sessions. Doubtless many voting in favor of recommendations were too tired of speeches to prolong the agony by disagreeing with sentiments expressed in the statements. But regardless of motives for assent or dissent, a resolution once passed becomes a moderately accurate reflection of public opinion.

Our interest is to seek out trends on social issues of major concern during the period of the past eighty-six years. The sustained interests over relatively long periods of time have been the issues of (1) participation in war, (2) dealing with alcohol, and (3) labor and economic crisis.

Attitudes Toward War

The question of what should be the Christian's attitude toward participation in war was the first concrete issue faced by the convention. There have been some twenty-two resolutions offered on this issue in eighty-six years. Nearly twice as many of these pronouncements have been given in the last twenty years as were offered during the preceding sixty-five years.

Since 1863 the attitude toward political action through the use of military power has gone through three stages. At the time of the Civil War the atti-

tude was that of a rather uncritical acceptance of the authority of the state as a religious duty. The adjustment was made during the Spanish-American and First World wars by accepting the struggle as a fight for the preservation of values. The attitude toward the Second World war was that of an isolationist pacifism forced finally to accept the war as a kind of inescapable fate.

The Civil War was accepted by an almost unanimous vote, on the basis of the concept of authority set out by the apostle Paul in Romans 13. The action of the south was considered an armed rebellion subversive of the "divine injunctions" to obey "rulers as legitimate and essential parts of the divine revelation." Since Saint Paul taught that "there is no power but of God" and that "the powers that be are ordained of God," the rulers had the right to put down armed rebellion through the use of military power. The "soldiers in the field" were engaged in an act of "defence" and were "therefore entitled to our gratitude and support." Obedience to rulers as ordained of God was held to involve the obligation to "constantly pray" that God would "give to our chief magistrate and all rulers, wisdom to enact and power to execute such laws as will speedily bring to us enjoyment of a peace that God will deign to bless."

The next two wars were not interpreted as involving any question of the relation of divine and human authority. Military power was seen in these struggles as a means for preserving certain values. The Spanish-American war and the First World war were seen as conflicts "in the interest of righteousness." Identical resolutions in 1914 and 1915 deplored the European war and commended all efforts being made looking toward peace. When war came, however, the memorial on the war which had been prepared by the Federal Council of Churches

was accepted by the convention. This memorial said that "since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve." These ends are summarized as the safeguarding of "the right of all peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends." An amendment to this memorial, written for the convention, concluded with these words, "we unqualifiedly endorse President Woodrow Wilson's utterances and we pledge our unflinching support in the task of making the world safe for a civilization which can be democratic only as it is Christian."

During the years between the first and second World wars, the convention supported such movements as the Paris Peace Pact to outlaw war, efforts to secure international disarmament, the opposition to military training for civilians, and the entrance of the United States into the League of Nations. The investigation of the arms and munition industries under Senator Nye received "hearty approval."

The years preceding America's entrance into the Second World war witnessed the development of a new perspective. The earlier feeling that war might help conserve moral and spiritual values in a democracy was felt no longer. After 1936 we find a period in which the dominant mid-western mood of isolationism was combined with a mild form of political pacifism.

From 1937 to 1941 the prevalent sentiment was in favor of keeping America out of war. The motto, "keep our country out of any war" was included in several resolutions. This spirit was congenial to the trend toward neutrality legislation. Though

the resolutions do not clearly indicate it, the neutrality legislation seems to have met with rather widespread approval. However, a resolution from the floor objecting to the trend in Congressional policy looking toward repeal of the neutrality program was not accepted due to the lack of unanimity on the question.

By 1940, the negative program in favor of neutrality was augmented by a growing concern with relief for civilians in the warring nations and an interest in post-war reconstruction. Seemingly, in order to maintain a spirit of neutrality and still act in a situation where war was going on, it became necessary to conserve the ideal of fellowship by emphasizing relief while at the same time postponing realistic encounter with the immediate political situation by focusing attention upon a future beyond the war. The reasons given for accepting this futuristic neutrality perspective are interesting. The assumption was that the nation could still act as a responsible political power without mobilizing military and economic power to resist fascism. America, it was thought, could make her best contribution by keeping out of war. As a nation, the resolutions challenged us to act by making adequate sacrifices to bring relief to civilians abroad. In addition, the recommendations suggest that we could create good-will by preparing to re-build after the war. And by not emphasizing huge military budgets we would not antagonize the sensitive nations of Europe. This approach assumes that moralistic ideals are an adequate substitute for political realism.

The basic issue assumed as crucial in these resolutions was that of the dangers of capitulation to the use of overt military force and the consequent destructiveness of war. The evil to be resisted was that of militarism and the violence of inter-

national conflict. The issue of fascism was never even hinted at. The anti-Semitism and the racial arrogance of the fascist apologists did not seem to constitute any real threat comparable to that of the evils of war.

Roland Bainton, in a study of the history of the attitude of Christians toward war¹, suggested that a somewhat new attitude toward war appeared during the last war. He characterized it as an attitude of critical and penitent participation. This may have been the feeling of many during this critical period. But the convention resolutions of Illinois Disciples do not give voice to this attitude. Instead, our participation in the war was accepted as a kind of inescapable fate, an "unnecessary necessity." In 1939 it was affirmed that "in humility and penitence we acknowledge our share of the world's sin and express our deep sorrow and disappointment that the forces of religion have not been able to prevent this great catastrophe." But the actual meaning of participation in the war for the Christian seems to have been to accept the inevitable and finish with it successfully, "praying for those who are entrusted with the affairs of government."

During the war there was a healthy, though perhaps over accentuated, emphasis upon keeping faith with the conscientious objectors. But the convention itself was never committed to the pacifist position officially. Nor did it state any basic reason, or rationalizations (depending upon one's point of view) why it accepted the mobilization of military and economic power by American political leadership for active participation in the Second World war.

¹Bainton, R. H. "The Churches and the War: Historical Attitudes Toward Christian Participation," *Social Action*, January 15, 1945.

People — Places — Events

F. E. DAVISON

Some twenty years ago it was my privilege to introduce Marguerite Harmon Bro at a large and important luncheon. In presenting this long-time friend of mine, I spread it on quite thick. I told of her illustrious father, Dr. A. D. Harmon, former President of Transylvania University—her mother, a talented teacher and lecturer—her learned husband, who is now President of Frances Shimer College—and her famous brother, who is the miracle-working President of Drake University. I then explained that the greatest distinction any of these people had was the fact that they were related to Marguerite Harmon Bro.

When Marguerite arose to speak she told in dramatic fashion the story of the mother fly who went out in search of food for her starving daughters. She said the mother fly found a piece of bologna lying on top of a glass case at a butcher shop. The mother fly at once filled her pockets and then ate all she could hold herself. So happy was the mother fly over her find that she just sat there and sang, and sang. The butcher heard her singing, grabbed the fly swatter and wham! the fly was dead. Mrs. Bro added, "The moral of this story is—when you are full of bologna, keep your mouth shut." It was the first time I or anyone present had heard the story (I have heard it many times since.) The crowd roared and cat-called until I was compelled to get my handkerchief and run up the white flag of surrender.

In 1933 the Davison family was entertained one afternoon and evening by the Harmon's and the Bro's at Cable, Wisconsin. Dr. and Mrs. Harmon have their home there on the lake, and the Bro's have their summer cottage next door. They were

perfect hosts because everybody did what they wanted to do and nobody interfered. Mrs. Bro was under compulsion to meet a deadline with a magazine article. She spent the afternoon pounding the typewriter while her two-year-old son spent most of the time standing on the same chair and climbing over his mother's back. Their ten-year-old daughter stopped playing a record of Kipling's "When Earth's Last Picture is Painted" long enough to call downstairs, saying, "Mother, was Kipling a realist?" As the evening shadows gathered, we all found ourselves around a cheerful fireplace in the Harmon home. The only thing that was more cheerful than the blaze was the wisdom, wit and humor of the Harmons and the Bros.

Why do I tell this story now? Because for the last two days Mrs. Davison and I have had as our summer guest "Sarah," who is Mrs. Bro's latest brain child. The visit of this fascinating young lady coming to us in book form has been the high spot of our summer vacation. This book is so free from Hollywood triangles, and yet so loaded with human interest and realistic drama, that it should be on the reading list of every American family.

The book moves in those dozen years leading up to and through World War I. While centering upon the life of Sarah, a talented musician, it deals with the history, politics, customs, facts and foibles of those transition years. Sarah knew what it was to ride in the surrey and sleigh out on Grandpa Duncan's Nebraska farm, but also she knew how to grace the Cadillac car of the Riveras. She knew the peace and quiet of her Minnesota village but was not unacquainted with the screech of the New York subway and the roaring noise of the battlefields of France. She loved music and a handsome young man, but you will need to read the

book to discover how she managed both.

The writing style is different. Again and again as we read, we would stop to say, "Who but Marguerite could say it that way?" Through the theology and philosophy of Grandfather Vanderiet, the author gives to the world her own deep faith, her own social passion, and her own progressive interpretation of religion. I know it is last year's book but I just caught up with it. I don't suppose it has made "best seller" rating, but I have read best sellers that did not deserve to touch the hem of "Sarah's" garment. The book sellers tell me that Mrs. Bro has another novel coming off the press next Fall. Many of us have read her books of devotion and books of psychology and books of social import, and have profited by every page. Some of us have heard her speak and have declared her to be the best platform woman in America. If the Lord lets me live another ten years I predict that I will then be telling my grandchildren, "I once had the privilege of introducing that great novelist"—and it won't be bologna!

By the Finger of God

S. VERNON MCCASLAND, *University of Virginia*

The above is the title of a new book of mine which the Macmillan Company has recently accepted for publication, at the same time taking an option on the sequel to it, upon which I am now engaged. Tentatively I am calling the next volume "The Messiah," but without giving a guarantee that its title will not be changed before I am through with it. As the Bishop who instructed me in the strait and narrow way and ordained me to the ministry, the Editor of THE SCROLL naturally feels concern whenever I begin to break into print. "Does the above title," he asks, "suggest a conservative or a progressive idea?" My

answer is, "Both!" The two volumes are a somewhat exhaustive study of one aspect of the personality of Jesus. For about thirty years several of the leading New Testament scholars of the world have been telling us that Jesus did not consider himself the Messiah. This is one of the important steps in the repudiation of the historical trustworthiness of the Gospels. The old German Bruno Bauer over a century ago went so far in that direction as to deny that Jesus ever lived. There was a certain amount of logic in his position. A few others followed him. But few would take him seriously any more. My book is a study of Jesus as an exorcist from the point of view of similar phenomena in other ancient and modern cultures. It interprets demon possession as mental illness and the study is based on the concepts of modern psychiatry. I believe that the book demonstrates the essential integrity of these aspects of the Gospels. Moreover, during the Persian period the Jews had come to think of the Messiah as one who could command the demons!!

To End All Parties!

CHARLES CLAYTON MORRISON
In the Pulpit for August, 1950

I am all out for a new party in the church—a party to end all parties! I would call it the "ecumenical" party. It would transcend the factionalism that bedevils Protestantism. It would transcend and embrace the "liberal," the "conservative," the "fundamentalists," the "neo-orthodox," and every other party of evangelical Christians that narrows its fellowship to those who pronounce its shibboleths. An ecumenical Christian would be one whose fellowship includes other evangelical Christians of all schools of thought and who is able to work with them *in the same church* for the advancement of the cause of

Christ. An ecumenical minister would be one whose understanding of Christ is so profound that he could preach the gospel to people who hold views differing from his own without breaking up the church. No man with a party spirit can do this. He is likely to be more eager to win people to his party than to Christ. The ecumenical party would not put an end to our differences. That would mean stagnation! But it would put an end to the sinful breaking up of the Christian fellowship into sectarian and fractional huddles. In my early youth I was a conservative. Then though still young, I wore the liberal badge. But somewhere along the way I shed both these party labels, and now I think of myself as a liberal, conservative, neo-orthodox, fundamentalist Christian! "My word," you say, "what a jumble of notions this man's mind must be!" I assure you it is nothing of the sort. I still have convictions! And I like nothing better than a chance to defend them! But I cringe inwardly when anyone pins a party label on me. And I am in good company. The Apostle Paul belonged to the ecumenical party. When he learned of the budding sectarianism in the Corinthian church he condemned it in the name of the ecumenical faith. "All are yours," he said, "and you belong to Christ, and Christ belongs to God."

Free Movies

E. S. AMES

I and my wife who is eighty *also* now, often walk to the famous Midway, between five and six o'clock in the evening, and sit on a park bench to view the movies staged on the boulevards, on the lawns, in the air, and in the heavens. There are pedestrians with dogs, boys playing football, girls tense with their game of hockey, mothers wheeling babies, lovers strolling and making love as if unseen. On

the highway flow the streams of cars in opposite directions on either side of the green basin. In the west the setting sun burnishes the whole sky with beauty, and my wife often repeats the lines, Every evening Apollo doth devise new apparelling for western skies. As the twilight deepens, the stars take their accustomed places shining through the blue curtain that seems to hang over the immense vastness of space. And last week the new moon came a little later and a little larger each night, shedding her soft, mellow light over our world, while we, like the birds and myriads of nature's children, turned to our place of quiet rest. But for a long time we could hear the speeding cars, with their white lights ahead and their red lights aft, vanishing into darkness and silence. Even the great airplanes over head, surging out of mysterious distances with a threatening crescendo, passed through the fainter pulses of vanishing vibrations into oblivion. And all this grand movie is *free!*

The Treasurer Pages

At the well-attended midnight sessions at Oklahoma City many of you expressed your deep appreciation of The SCROLL and The INSTITUTE. Some of you translated that appreciation into three negotiable cheers. Unfortunately two who most needed the cheers were not present and are fiscally a little deaf so that we need recruits for the cheering section to make the Editor of THE SCROLL and the printer hear.

Let's give three cheers for the Institute:

Cheer for Sir Printer—patient, mute!

Cheer for Sir Editor—inspiring, astute!

Cheer for Sir Fiscal—elusive, brute!

Cheer\$ Cheer\$ Cheer\$

Root\$\$ Root\$\$ Root\$\$

Let's give three cheers \$\$\$ for the
Institute!

THE SCROLL

VOL. XLIII

NOVEMBER, 1950

No. 3

Democracy in Action

E. S. AMES

Election Day is always a high day in a live democracy. November 7 was such a day in the United States of America. In our precinct in Chicago, the process of voting was highlighted by the use of machines for balloting.

In our immediate neighborhood, the polling place was in the school building, just a block from our home. Heretofore we have gone to the nearby Unitarian Church House and voted by candlelight in a private booth. This time my wife and I went to the spacious school building about three in the afternoon and signed up to vote, and were given numbers for places in the long queue of people waiting their turn to determine the fate of our country. It turned out to be a kind of gala occasion. We had to be in line about three hours, and no official provision was made for chairs or seats of any kind. A lame man, as well as a strong athlete, can get pretty tired standing in line for three hours. But a kind friend welcomed us in the gymnasium of the school building where we were to vote, and insisted on getting chairs for us on which we could sit and hitch along toward the new voting machine just under the basket used in basketball games.

There were four precincts to vote in that one room and there are several hundred voters to each precinct. All day there were long lines waiting, and the new machines were explained by little models carried around in the crowd to teach individuals how to do their duty. It was much simpler to pull the lever on the whole ticket at once, and that led to more "straight" tickets than usual. This gave

rise to the suspicion that the party leaders had favored the use of the machines since people became so tired standing in line they would not take the time and trouble to split their ticket. Some, because of fatigue and previous engagements, after standing in line an hour or two, concluded that one vote, more or less, makes so little difference they had better look after more pressing matters and let the voting go. It is really remarkable that so many persons held on till they could do their patriotic duty.

It was a very mixed and interesting crowd. There were university professors, administrators, students, janitors, clerks, authors, scientists, clergymen, housewives, mechanics, fine ladies, rich and poor, old and young, brought to one common level, each person counting for just one. Before the election, one man might count for more than one by his influence, station, or money, but on this day and in this place, no one could count for more than one. That was one big reason for the machine. In this respect, it guarantees exact equality. There was some holiday mood in the crowd. Old friends chatted as they found themselves united in an order, determined by no merit, or achievement, or personal importance except that of the time they had arrived on the scene.

It was a kind of judgment day which would test individuals and democracy itself. How could the persons in those long lines know the merits of the candidates? Some were too young to know; some were too old to remember. Some would vote their family prejudices. Others had not so much as prejudices to guide them. They did not care, while others were tense with their sense of the importance of the officers to be elected and of the issues to be decided.

While the main concern of the day was the exercise of the franchise, it was obvious even to a casual

observer that the presence of so many people, of such diverse backgrounds, education, wealth, made a social agglomeration, which had a variety of effects upon those who had but one thing to do in that place. Mostly the dress, both of women and men, was inconspicuous, work-a-day, sensible. But some persons could not avoid bearing in their appearance the marks of their occupation or profession. When one is both a minister and a professor, as several of the voters were that day, the garb worn may be ambiguous. Indeed the spirit of true democracy is fostered by encouraging individuals to feel free and independent in expressing their will with respect to the important issues of their social order. Not all countries of the world have yet achieved this democratic procedure which allows each one to vote as he wishes, without fear or favor, responsible only to his own conscience. But this state of personal freedom in judging the affairs of public interest and welfare presupposes educational processes by which every mature citizen has the ability and information to make up his own mind concerning the merits of the questions and the personalities affected by his vote. This is, of course, a large order, but it is the ideal of democratic elections.

There have been signs of an unusual concern to arouse a sense of the importance and urgency of getting citizens to vote this year. It is the year in which many senators and congressmen are elected. This may lead to a balance of power more evenly divided between the great parties, and there is likely to be more careful and able consideration of the issues at stake. There are two questions uppermost in every appeal for votes this year. These are taxation and internationalism. How much can the United States produce? And how shall this country use its great wealth? Already it has been made ap-

parent that the national resources are great enough to carry a debt greater than the statesmen of a few generations ago thought possible. Already a real revolution in ideas of these matters has taken place.

The question of the national wealth is inseparable from the other question as to how much can be done by this country for or against other countries. There is a natural disposition to cooperate with those countries that also have some sympathy for democratic development, and powerful influences are at work to give extraordinary support to that interest. There is also an unprecedented devotion of funds and men in opposition to those countries and ideologies which oppose democracy. Of course this means unimagined sacrifices for war against conceptions subversive of human dignity and democratic values. The complexity of our world is such at the present time that these basic values that concern the peace and welfare of all persons press upon us every day and threaten the future of the whole race. This tension in our common life is deeper and more awesome than it has ever been in the history of the United States. It has brought bewildering confusion into every aspect of life. It throws dark shadows over all plans, personal and social, until despair and pessimism are registered more widely than ever, especially in this young and powerful land where such sober, searching thoughts are unfamiliar and immeasurably devastating. Perhaps there should be patriotic music played as the voters wait their turn, to keep them tuned to the high purpose of the day. Or Lincoln's Gettysburg speech might be repeated to sound the depths of right minded citizenship. That speech is beyond partisanship and so long as its spirit prevails nothing sordid or selfish can triumph in public life.

My own most vivid experience in politics came when I was elected to the supremely important office in democratic society, that of Precinct Captain or Committeeman. Some readers may be tempted to smile at this magnification of the office of precinct committeeman, but after serving in it four years in the second greatest city in this country, I realized its importance. I served in this capacity one term of two years after appointment under the old caucus system. Then the direct primaries were established, and I ran for the office "on my record" and was elected by the new process. That was forty years ago when Charles E. Merriam was running for Alderman. After two terms in the Council he ran for Mayor as an Independent. A specialist in Political Science, and a Professor in the University of Chicago, there was great enthusiasm in the university community over the chance to elect an honest, tried and tested alderman to the great office of Mayor. So far as I know, no one criticized me for becoming a precinct captain. Politics was idealistic in those days and the election of a minister and a professor to office was a good omen. His duty was to lead his party at the ground level of democracy by getting acquainted with all the voters of his precinct, informing them of the issues of the campaign, and making sure that they went to the polls and voted on election day. The majority of the electorate for which I was in some measure responsible was Republican. It was important to see that all voters came out to vote. We sat by the polls, crossed off the names of those who voted, and sent messengers to all who did not voluntarily appear. There were forty precincts in our ward, and of course, forty precinct committeemen, led by a suave and experienced "ward boss." It was in the ward meetings that I saw the inner workings of democratic action and

power. All those forty precinct captains except four of us, were office holders, and made most of their living by political jobs. They were in politics the year round. The four of us who were not dependent on the office were the danger spots for any "machine politics," because we could give warning of questionable issues and have the support of some newspapers for any criticism we might make. When it was apparent that this important office led toward the need of professional politicians, I decided to withdraw from that line and concentrate on the lowly callings of philosophy and religion!

Reflections On the Convention

W. B. BLAKEMORE

The Oklahoma City convention was a particularly pleasant one. The physical facilities were of the best. The Municipal Auditorium is modern and comfortable in every respect. It is located immediately adjacent to the business section of the city. It was easy to get back and forth to the hotels and the excellent restaurants of the city afforded exceedingly good food for the times that registrants were not attending the equally well-planned group dinners. The weather was warm and summery, providing an extra week of welcome sunshine for visitors from the Northern States. The spirit of the Convention was exceedingly harmonious. The distance towards unity which our own brotherhood has travelled in the quarter of a century was frequently remarked by those who had attended the last convention held in Oklahoma City. Even controversial issues were handled in the best spirit on both sides. The Time and Place Committee had a difficult decision in making a choice for the 1953 convention between Portland, Oregon and Tampa, Florida. The Com-

mittee after a tie vote within itself was able to bring in a recommendation that the convention go to Portland in 1953. On the convention floor a very strong appeal on behalf of Tampa, Florida then arose, and a too evenly divided house necessitated the return of the problem to the Time and Place Committee. A resolution commending the service of the railroads to the ministry in the churches was presented. The question was raised on the floor as to whether such a resolution would not be looked upon by certain political forces in Europe as evidence of an economic dependence of the church upon the railroads. This argument first brought a vote from the Convention refusing the resolution. The next day the Convention reversed itself, passed the resolution as an expression that should be made to the railroad industry. The real question which seemed to be involved in this situation is whether it is necessary to constantly modify our own actions in order to avoid the construction or misconstruction which may be placed upon them by protagonists of the socialistic point of view. The Convention in the end evidently cared to act in sincerity regardless of the interpretation which might be put upon such an action elsewhere. One of the most crucial resolutions before the Convention was that whereby admission to the International Convention was sought by the Christian Missionary Fellowship, a relatively new organization of a somewhat "independent type." The Committee on Recommendations recommended that the Christian Missionary Fellowship be not admitted and this recommendation was upheld on the Convention floor. The strongest argument made on the Convention floor against admitting the new Fellowship pointed to their by-laws. Article I of those by-laws assets that the Fellowship shall accept the Christian program as presented in the New

Testament scriptures referring all matters of doctrine to these writings for final decision. All officers and missionaries must subscribe to this doctrinal position during their relationship to the Fellowship. The Second Article requires that each missionary and mission of the Fellowship shall be strictly committed to the practice of closed membership. It was argued that these two articles verge upon the adoption of a creed which is certainly contrary to Disciple procedures and tend to imply criticism of other organizations now reporting to the International Convention. The Christian Missionary Fellowship was informed that refusal at this time did not mean that application could not be made at a later date and that at a later date there would be evidence on which to base the efficiency and sincerity of the group. The Fellowship accepted the decision in good spirit and assured the Convention that it was most eager to have the attention of the brotherhood upon it as it goes forward with its work. The largest session of the convention was on Thursday evening. The meeting was addressed by Toychiko Kagawa.

The one general criticism of the Convention was that the evening sessions were too long. On each evening, except the first, three major features were included. On Thursday evening following Dr. Kagawa's address came the recognition of missionaries; that in turn was followed by an address by Mrs. Leslie E. Swain of the Women's American Baptist Foreign Missionary Society. The meeting was not adjourned until at least 10:30. On Friday evening a dramatic presentation by the NBA was followed by an excellent concert by the Jarvis College Choir. It was after 9 o'clock before Dr. Luther Wesley Smith was called upon for his address on Higher Education. On each of these eve-

nings two major features would have been ample. The music of the Convention was of a high order, particularly the special presentations. The Oklahoma City Convention Choir with orchestra on the opening evening was as fine a musical presentation as the Disciples have ever enjoyed. It was a magnificent thing to see a dozen of our colored brethren in the great choir. Their presence there in a Southern city gave added force to the words: "As He died to make men holy, let us die to make men free" during the singing of the Battle Hymn of the Republic. The Phillips University chorus and choir made significant musical contributions to the assembly and the appearance of the Jarvis College choir provided another moving musical experience.

Revolt Against Authority

S. MORRIS EAMES, *University of Missouri*

The occurrences of world wars, master depressions, increasing capital-labor conflicts, intense racial unrest, mounting human starvation, and disrupted moral and religious precepts have put liberalism on the defensive. Liberalism is blamed for our failure to solve international conflicts, for the breakdown of our domestic economic and social life, for our unwillingness in education to dogmatize certain specific principles into eternal authority, and for our complacency in the moral and religious life. Furthermore, liberalism is accused of misconstruing the nature and destiny of man, of misinterpreting the scientific method, and of not recognizing that fact and value are two different orders or realms of experience.

Undoubtedly, liberalism is a vague and confusing term, an Idol of the Market Place, and one must be careful how he defines it. Recognizing that others may interpret it differently, I venture to say that

some of the distinguishing features of liberalism are: 1) an aversion to dogmatic authority where beliefs are not open to doubt, revision and reproof; 2) a scepticism concerning any belief that cannot be brought under the scrutiny of reason and observation or the empirical procedures of the scientific method; 3) a belief in the capacities and powers of man to shape his life within limitations and to create a world for himself that is compatible with his nature and the nature of his environment; and 4) a recognition that social institutions, creeds, and programs for living are man-made and that with sufficient intelligence he can manage these things for the good life.

I think it should be pointed out that liberalism has undergone vast changes from its beginning. Historically, liberalism is a theme with variations. Certainly the liberalism of John Locke differs from the liberalism of Adam Smith, and the views of these men are very different from the views of recent liberals such as John Dewey. In the main, we say that there is liberalism old and new. The older liberalism stressed individualism almost to the exclusion of society, but the newer liberalism sees the fallacy of "rugged" individualism and interprets man in relation to the social matrix in which he lives. The older liberalism stressed freedom at the expense of security, but the newer liberalism sees security as the bases for freedom, for man is "free" to do many more acts when he is "freed" from the constant gnaw of food, shelter and clothing. The older liberalism believed in "laissez-faire" for the state, but the newer liberalism sees the state as one of the highest forms of cooperation, a means by which the collective group gives the individual freedom and security, but does not strangle his creative powers. I have mentioned

here some changes in political liberalism, but similar changes have taken place in the liberalism of other areas of experience as well.

Space does not permit a fuller critique of liberalism nor the rebuttals which may be framed to the criticisms which have been brought against this outlook. Herein I desire to limit the discussion to one point, namely, that the alternative to the liberal way is that of authoritarianism.

I think a far better analysis than that which the critics of liberalism offer is the fact that the plight of modern man or the catastrophe of modern society can be laid at the door of a persistent authoritarianism which has come for the most part from the middle ages and recurs in modern forms. One can hardly say that all life in the present is evil and that all evil is due to liberalism. In the age of ascendancy of liberal views came a whole galaxy of humane developments. The building of hospitals, clinics, schools, tender care of the blind, the deaf, the lame, the mentally disordered and deficient, and the thousands of charitable institutions that have arisen in our modern culture are expressions of the humanitarian spirit. Long before the neo-supernaturalists began their tirade against liberalism many people had already developed a social sensitivity, an intense moral and prophetic awareness, and a vision of what life could be with applied intelligence. It is a one-sided analysis which overlooks these pertinent achievements in modern life.

On the other hand, during the whole history of liberalism theories and practices of authoritarianism persisted and still persist. Some people in the field of education, distrusting the democratic process and the sharing of the mature in experience with the immature, want to give the students something "definite" and "authoritative." The at-

tack on progressive education for its failure is not really to the point at all, for the attack should be made upon the schools which still persist with the authoritarian methods. These are the schools which have really failed in modern society. The return to authority in moral and religious life, whether it be a return to some obscure moral law or to some absolutistic principle reared above the experience of man, is really the old problem of the quest for certainty all over again. No better examples of authoritarianism in politics can be found than in fascism (Mussolini's type) and National Socialism (Hitler's type) where the common man is viewed as not having sense enough to make decisions on the policies of his corporate life. The return to authority cuts across many phases of contemporary culture, making the issue a timely one and one on which liberals cannot take a free and easy attitude.

The consequences of an authoritarian way of life can be easily seen. The teacher and the parent using this method produce "puppets" with little ability to frame independent and constructive judgments. The children mimic the answers they have memorized and they go through the actions they have had prescribed. New problems are ignored or approached with closed minds. Mental conflicts emerge, personality disorders abound, and more social and moral problems are created. We do not even know the extent to which mental institutions are filled with personality cases resulting from authoritarianism in childhood and later in absolutistic religious preachings. When fear is linked with authority, more disastrous effects can be noted.

The method of authoritarianism must be judged by its consequences upon human personality, and no better examples of this can be found than what

fascism and national socialism did to the people of Italy and Germany. We may view the whole history of these movements as experiments that turned out to be overwhelming in their brutal effects upon the peoples concerned. Closer at home we may view the effect of authoritarianism in business where the "boss" tells the workers what to do or the labor union official dictates the policies of the union. The way of life wherein each person shares in the means and the ends of living in all phases of our culture is still a goal for which liberals must continue to work.

The critics of liberalism, however, may correct many of the abuses and neglects for which liberals are to blame. Re-examining our attitudes and positions, we may correct our tendencies to be dogmatic about our liberal views, the belligerent liberal causing more harm than he realizes. Perhaps we have been too free and easy with our approach, not realizing that every belief and action in our contemporary culture has had a history, a process of development, which needs to be understood with the best scientific psychology and sociology we can obtain. Just as the old-time gospel preachers implanted and sustained beliefs which have resulted in harm to human growth, we must be just as skillful in turning these beliefs about and in reinterpreting life in more creative channels.

The orientation of a liberal mind is one of adventure and experiment. The liberal uses the best science he can obtain to live well and to give every person an opportunity to grow. His ideals are not static, but constantly they change to fit new needs. He appreciates his traditional heritage, but he does not worship it; he uses it to analyze, interpret, and extend experience in the present life situation. He is not radical, and thus fanatical, about the

new without reason; he is not conservative, and thus devoted to the old because of tenacity. He seeks to be intelligent, thus being creative. To him life will always be as Walt Whitman put it:

"The untold want by life and land ne'er granted,
Now voyager sail thou forth to seek and find."

Convention Resolutions: Alcohol

ROYAL HUMBERT, *Eureka, Illinois*

The social issue which has evoked the most sustained response through the years has been the problem of beverage alcohol and its effects. If any resolutions dealing with matters of secular morality were introduced at all, one opposing some phase of the liquor traffic was almost certain to be included. In seventy-six years a total of fifty-one resolutions have been approved.

A singleness of purpose and unity of mind reveal themselves in a comparison of the statements made since 1873. Almost from the beginning the goal had been some form of prohibition. No problem of moral behavior has equalled in persistence and zeal the desire to control the liquor traffic by law. A convention recommendation in 1928 claimed that "during the campaign for the adoption of a constitutional amendment outlawing the liquor traffic no body of people was more loyal" than the Disciples of Christ in Illinois. In 1916, John R. Golden, then secretary of the state missionary society, resigned to run as a candidate for governor on the ticket of the Prohibition party. He came out fourth in a field of five candidates. Twenty-five years before any indication of concern with the problem of economic justice had emerged, the evils of the consumption of alcohol had aroused an intense moral indignation.

The development of a strategy to deal with the

problem of beverage alcohol has gone through four stages in the past three-quarters of a century. Various tactics have been used during this period to give vent to the disgust felt toward alcoholic intemperance. The consistent element in this changing pattern of emphasis has been a loyalty to the principle of political control through the use of law and its coercive power.

The expression of loyalty to this principle began with some twenty-five years of emphasis upon the desirability of action to control the manufacture, importation, and sale of liquor. From the beginning the convention felt it a "duty to seek unity of effort in all wise movements having as their object" the promotion of the technique of prohibition. This rather general commitment very soon became more specific. By 1899 the convention affirmed that it would no longer give its "allegiance to any political party that does not use all honorable means to eliminate" the evil of the liquor traffic.

It was the coming of the Anti-Saloon League which channeled this growing consensus of opinion into a concrete program for political action. At various times for a period of thirty years, from 1899 until 1929, the League was endorsed for support by the churches. The League became a symbol for two types of action. On the one hand, it stood for a form of direct and dramatic action in meeting obvious pathological conditions. During the 1920s the League spent nationally an average of \$550,000 per year in agitation, education, and in political lobbying. On the other hand, the League also symbolized a sort of realized church unity achieved in common secular action. Several resolutions expressed the desire that "we renew our fellowship with the other churches of the state in the Anti-Saloon League."

An intense religio-moral fervor entered into the support of the Prohibition cause. In 1917 the federal government ordered the distilleries "of Peoria and the nation generally" to close their doors. That year was greeted as one which had known no peer in the battle against demon rum. A resolution declared, "The night is past. We have lived to see the day dawn." The holiness felt in the conquest of the whiskey business by legal control was expressed in these words, "Over the distilleries, which at one time seemed unassailable, today we plant the banner of Christ."

Though the crusade for legal control provoked exalted attitudes akin to religious fervor, the reasons given for the crusade had little if any basis directly in Biblical or traditional ethics. The crusade was considered almost entirely as a matter of citizenship in the American state. Fundamental reasons were given only once or twice. These reflect the idea that the use of liquor is a form of slavery and thus is "in direct conflict with the bill of rights of the Constitution whose avowed purpose it is to disenslave our citizens."

From 1918 to 1933 the eighteenth amendment was in force. During these years convention resolutions show that allegiance to the principle of political control through the use of law and its coercive power was never relaxed. A resolution of 1920 hints that the conviction ran deep. It was stated that loyalty to the Volstead Act was an expression of deeper loyalty to "the principle of moral law." The practical expression of this conviction was in voting only for political candidates endorsed by the Anti-Saloon League. Allegiance to control by total prohibition through law may be seen further in the conviction that the failure of Prohibition was due as much to inadequate enforcement as to unfair

newspaper propaganda which failed to give the law a "fair deal." Improved enforcement under President Herbert Hoover was commended heartily by the convention.

Since repeal the emphasis upon control has been centered largely upon the necessity for developing citizens with inner resources adequate to cope with the temptation to drink. But the earlier tactic of total control through political power has not died out as a hope. Sometimes the twin emphases of temperance education and prohibition have been combined, as in 1935, when a resolution suggested that we must look forward to a "program of education which will lay the foundation that will wipe out our licensed liquor traffic." Usually, however, the feeling has predominated that scientific temperance education should make its own contribution and the method of legal control should focus on making existing laws work until better ones can be found. Since 1940 there have been several recommendations supporting bills in Congress to prohibit radio and television advertising of alcoholic beverages. The need for developing inner resources to cope with the problem was emphasized in 1948 by suggesting that the churches become more aware of the services of Alcoholics Anonymous. In addition, the resolution suggested that the whole question of alcoholism must be dealt with more realistically and consider "the underlying forces and individual frustrations which give rise to or aggravate the problem."

A Full and Busy Life

By *ETHEL SAMUELS, University of Cincinnati*

The preachingest librarian for many miles around is Dr. Edward A. Henry, chairman of the Board of

Elders at Cincinnati's Walnut Hills Christian Church and University Librarian at the University of Cincinnati.

There's hardly a church-going Protestant in all of Cincinnati who hasn't heard one of Dr. Henry's sermons, and there are a good many who have seen his weddings. An ordained minister, graduate of the University of Chicago Divinity School, Dr. Henry has for years been doing supply-preaching in and around the city. Especially during the war, when so many ministers left their pulpits for the Army and Navy chaplaincy, Dr. Henry found himself being interim pastor, sometimes for several months at a stretch.

He's still pinch-hitting, especially through the summer months, replacing pastors on vacation, and often during the rest of the year when ministers are ill or out of town. Presbyterians, Evangelical Reformeds, Baptists, Methodists, Universalists, Unitarians, as well as Disciples—all have heard him preach.

At the Walnut Hills Church, in addition to his duties for the past 15 years or so as chairman of the Board of Elders, for the past 20 years he has been vice-chairman of the Official Board. For 17 years he taught a Sunday School class at the church for young married people, but he had to give that up during the war when supply-preaching became an almost steady duty.

At the University, Dr. Henry directs and correlates the work of the main campus library and the specialized libraries scattered throughout the campus. A total of 640,000 volumes are housed under his care. It was he who first advocated the use of micro-film in libraries, and it was his idea to train librarians in a graduate school.

Widely recognized among librarians, he has the

distinction of being elected to the Board of Directors of the Midwest Inter-Library Corp., which is planning a \$1,000,000 joint storage and loan center for libraries in the Middle West to be located in Chicago. He is a past president of the Ohio Library Association and for several years was chairman of the Committee on Resources of the national American Library Association.

In addition to his library duties, Dr. Henry turns professor several hours each week, teaching a course on biblical literature.

For the past 22 years he has been a member of the Committee of Management for the Campus YMCA, and he is faculty adviser for the 1950 Religious Emphasis Week program on the campus, an inter-denominational week-long return to religion among the students.

His interests take him beyond the church and beyond the campus into the community. He is serving his twenty-first year as a member of the Board of Directors of the Cincinnati and Hamilton County YMCA and his fourteenth year as recording secretary of that Board. He is serving his seventh year as member and third year as president of the Board of Trustees of the City Gospel Mission, guiding its policies, helping with fund raising and financial management. He is a member of the Advisory Committee of the Cincinnati chapter of the American Bible Society and of a similar group for the local unit of the National Conference of Christians and Jews.

Dr. Henry lectures before club groups and around town on manuscripts, old books, and history of printing and the alphabet, Saracen civilization. And in his spare time he has deciphered a group of very old Arabic inscriptions, made a study of early newspapers in Kentucky during the period of 1786

to 1860, compiled a check list of editions of Horace in larger libraries of America, edited two volumes of the College and Reference Yearbook, and edited five annual volumes of Doctoral Dissertations Accepted by American Universities.

When Dr. Henry finished his work at Hiram College in 1900 and entered the University of Chicago Divinity School, he planned to teach Hebrew and Old Testament, but before he finished his schooling, (he received the B.D. from Chicago in 1907), Hebrew had been dropped from the curriculum of the colleges and even of most seminaries. Meanwhile, he had served as student librarian at the Divinity School, and he stayed with library work there, rising to acting director of the University of Chicago Libraries before accepting his position at Cincinnati in 1928.

Although he has the vigor and zest of a young man, in the spring of 1951, on May 11, Dr. Henry turns 70, which at the University of Cincinnati means obligatory retirement. Just what he will do at retirement, he isn't sure. Perhaps a pastorate of his own. Or a visiting teaching job on another campus. Or the two books which have been churning through his brain and need to be written. Whatever he does, one thing is sure: Retirement for Dr. Henry won't mean what it says. It will be just a new phase in an already full and busy life.

People — Places — Events

F. E. DAVISON

The hum-drum of life is often lighted up by new experiences. This Fall has not been without new experiences to the writer. If new occasions teach new duties then I should be a bit wiser.

Awakened from a sound sleep by a long distance

phone call one September night I was asked to be a guest-leader at a National Teaching Mission in Lafayette during the last week of October. Willing to promise to do anything that was six weeks away and anxious to get back to my bed I accepted the invitation. I had hoped that it would mean a week of vacation when I could catch up on my "readin', ritin', and rithmetic"—fond hopes!

My assignment was to be guest-leader of the Federated Church of West Lafayette where Doyle Mullen and Arthur Anderson are co-pastors. This federation of the West Lafayette Baptist Church and the West Lafayette Christian Church is only two years old. Already the church has outgrown its clothes and additional buildings are being planned.

No sooner had I arrived in West Lafayette and was comfortably housed in the Mullen home than I was told that guest leaders and pastors were expected to attend morning and afternoon seminars and then each evening impart to the local congregation all information learned during the day. One of the most interesting features for the guest-leader was to guide the church in a "Self-Study." By use of questionnaires the leaders of each organization of the church were required to score the organization on various phases of its work. When the scores were put on the local church chart it was easy to see not only where the organization was strong but also to compute the potentialities of that organization yet unrealized. Furthermore, by cross-reference computing of all organizations of the church an observer could see where the total church life was strong also where the weak spots were.

The religious census was carefully prepared for and quite successfully taken of the entire city. Most preachers with any gray hairs have suffered many things from many religious censuses. This was a bit

different and even though the census was taken on Sunday afternoon every church had by Monday night a large stack of cards indicating preference for that church. Then followed two days of what was called "Fellowship Cultivation" which tried to set the pace for the church to follow up until all people on the responsibility list had been visited and invited to attend some organization meeting of the church. The guest-leader aside from giving leadership in these projects was also expected to give a written report on his observation of the church and make recommendation for program enlargement. This I did and quickly jumped in my car and headed for home.

It was a privilege to preach at the dual services of the Federated Church and to have fellowship with its people during the week. One is impressed by the high quality leadership of that church and the readiness of the people to cooperate with every plan. The co-pastors work with complete harmony and a definite understanding of division in labors.

Another new experience came when I was invited to give the Reformation Day address at the union service in Kendallville, Ind. I have been on the receiving end of Reformation Day addresses for several years and have been rather critical of them. This assignment had a tendency to quiet my criticisms. I used as my subject "The New Reformation" and I tried to nail five theses on the door of the present-day church. Apparently I did not make as great a stir as Martin Luther but nevertheless the very next week after my speech the Pope felt it necessary to issue a Papal Bull and declare a new doctrine for the Roman church.

Aspects Of Social Psychology

By ERNEST L. TALBERT. (*Privately Printed*).

Review by Van Meter Ames

This selection of Professor Talbert's essays will enable his loyal students and friends to enjoy a visit with him, and will make his wisdom available to a wider circle, despite his retirement from the U. of Cincinnati. He says these pieces are in his ivory tower mood. They are not topical, but neither are they withdrawn from reality. His social psychology or philosophy, as summed up in the Foreword, is that men are not at the mercy of heredity and conditioning, nor are their minds independent of the environment. Their behavior is an interaction between what the world does to them and their counter response.

In the first paper he holds that primitive and civilized men have basically the same imagination and intelligence. In the second he shows how reading novels can broaden the mind. He holds that art and science call upon the same creative powers, though he adds that science is more objective and cooperative. The third paper deals with Francis Galton's view that evolution has carried man to the point where he can in part determine his own future, and should see the religious duty of applying science to racial and social problems. The fourth essay is a psychological analysis of how St. Augustine found emotional and moral as well as intellectual balance; and suggests comparison with Amiel, whose mind is the subject of the final study. Amiel also disclosed himself in an introspective document but, unlike the author of the *Confessions*, was unable to achieve integration by giving himself sufficiently to work or a cause, friendship or love. So Amiel showed increasingly the symptoms of failure.

Professor Talbert is able to reach the common problems and responses of different kinds of men as much by his own humanity as by erudition; and with a humor that is not devoid of tenderness or irony.

About A Word

ROBERT SALA, *Drake University*

What a problem you threw at me when you asked me to do something about the word "scrounge." (See Sept. p. 17. "Scrouging" substituted.) I have consulted not only my own wit but also the combined verbal skill of several of my colleagues here. The result is something less than satisfactory.

All are agreed, however, that there is no adequate synonym for the word. The best effort was some such phrase as "to obtain by hook or crook" or "to look high and low" for something. All of this is very pale stuff, however. To scrounge implies the application of imagination and a somewhat dim moral sense to the obtaining of something that for some reason seems highly useful to the one who obtains it. There is a touch of the *per aspera ad astra*, with the word *astra* especially apt, since the process is often most effectively pursued under cover of darkness. When the word is employed, it is considered bad form to probe the question of methods. The scrounger is as secretive about his deviousness as the cook about her pet recipes.

The head of our Journalism Department gave this answer. "There is no other word that does the job. Why don't you suggest that the editor put the word in quotes?"

That is the best I can do. I have a nagging sensation that Rabelais would have found a good word for it.

Notes

E. S. AMES

Ed. Henry. It is a pleasure to print an appraisal and appreciation of Mr. Henry while he is still very much alive. The Campbell Institute and THE SCROLL owe him a great debt. He served as Secretary several years in the days of our beginnings and we must credit him with getting out the Bulletin which led to the publication of THE SCROLL. He has always been active in the Church and has served vital religion with reasonableness and enthusiasm.

Royal Humbert—Has done a valuable piece of research on the history of resolutions passed by the Illinois State Convention of Disciples in the last hundred years. His third article, next month, will tell about resolutions dealing with problems of labor and economics. He is a Professor of Economics in Eureka College.

Books. During the summer vacation I read some important books which I would be happy to share with those who have not read them. Some were books I bought, some were lent by friends. Here is the list of the more important ones: *Lead, Kindly Light*, by Vincent Sheean. This is a fascinating story of Gandhi, and the mysticisms of India. *The Individual and His Religion*, by Gordon W. Allport. An emphasis on the individual aspects of religion in contrast to the institutional and social. Reviewed by Dean Blakemore in THE SCROLL last April. *Incredible Tale*, by Gerald W. Johnson, being a review of the American political scene in the last half century, with very favorable emphasis on the New Deal. *Meaning in History*, by Karl Lowith. This work presents two contrasted views of history. One holds that history gets meaning and continuity only when

it is supernaturally determined. The other claims that man influences the course of history but is incompetent to mold it to his will and is therefore always subject to frustration. A third view might be that the meaning of history is insoluble. *Our Religious Tradition*, by Sterling P. Lamprecht, Professor of Philosophy at Amherst, is a scholarly work of 93 pages. It holds that Judaism, Catholicism, and Protestantism pass from relatively primitive stages through institutionalized forms to more rationalized objectivity, much after the manner of ancient Greek religions. "The obvious means of their refinement is to infuse into them the insight of Hellenism."

More Books. One of the hopeful signs of our times is the number of great books at low prices now offered on news stands. *Science and the Modern World*, is by the great scientist and philosopher, A. N. Whitehead. He answers the charge that science is materialistic and secular. 35 cents. *Reconstruction in Philosophy* by John Dewey. Chapter 2 is given largely to Francis Bacon, "who as a prophet of new tendencies is an outstanding figure of the world's intellectual life." Here are illuminating discussions of science, philosophy, logic, and reason. Many to whom philosophy is a dark subject will find common sense understanding here. 35 cents is the price. *The Scientific Attitude*, by C. H. Waddington is a clarifying explanation of scientific procedure and its implication for religion and practical life. 35 cents. *Science and the Moral Life*, by Max Otto, is in the series of Mentor Books. In the introduction to this volume Professor E. C. Lindeman says: "Some philosophers speak only to other professionals" . . . Max Otto, on the contrary, speaks directly to 'consumers.' All this for 35 cents, the four books for \$1.40.

Marvin O. Sansbury. He is the new President of the International Convention of the Disciples which is to be held in Chicago in 1952. He has been pastor of the University Church in Des Moines, adjoining Drake University, since 1939. He has been very successful in gaining accessions to the church every Sunday for years. This means constant scouting for new members and the systematic use of various methods of contacts and indoctrination. But it is the warm heart and ardent, persuasive religious zeal of the man which wins great numbers. When this zeal is accompanied with sane and attractive interpretations of the Bible and practical religion, it has a strong appeal to the educated and the thoughtful.

Mr. and Mrs. Guy Sarvis, 434 College St., Macon, Ga. Mr. Sarvis retired last June from Wesleyan University in Delaware, Ohio, where he has been teaching Sociology for many years. It is difficult to realize that he is seventy, and he scarcely knows it himself since he is enjoying retirement so much, and at the same time is in demand for teaching. He is staying on a second year in Macon. He and Mrs. Sarvis have marvelous energy, keep up with their four children and many grandchildren from Florida to California. Last summer they spent in Mexico and Guatemala. It was in 1910 that the "Hyde Park Church, Chicago," now University Church, raised a fund to send the Sarvises to China to teach Sociology in the University of Nanking, and do other things that Missionaries are supposed to do, such as famine relief work, preaching, writing, etc. All this and many other tasks they did for fifteen years, when they came back to teach at Hiram College, and then at Ohio Wesleyan. It is a long, beautiful story which they should make into a book before they are eighty!

Samuel Guy Inman. One morning recently, Dr. Inman telephoned me to join him and others at luncheon, and I was to telephone again whether I could arrange to meet him. Later, I could not reach him at his hotel or anywhere. It was a great disappointment to me because I like that man and always want to hear from him about the excitement he maintains for himself and others by moving around in Latin America and other mysterious places. I have some friends in those far lands and distant cultures. If he has the good fortune to see these lines I hope he will write an article for THE SCROLL, explaining everything!

Ordination at the International Convention. Robert Thomas, Minister of the St. Joseph, Mo., Church raises some questions as to the innovation of ordaining ministers at the Convention. He fears that it will appear to some that the Convention does it rather than the local churches whose representatives do the "laying on of hands." He also suggests that the local Church gains by the ceremony being held in the "home church" of the candidate. The most serious charge is that at Oklahoma City the questions were of a creedal type. Other questions: Who decided what questions should be asked and how they should be worded? What would have happened if one of the candidates had answered "no" to one of the questions?

R. E. Elmore. Mr. Elmore asks for a statement giving the genesis, and purpose of the Campbell Institute. The Institute was organized at the National Convention in Springfield, Illinois, in 1896. There were 14 charter members, and there are now about 600. THE SCROLL is the monthly publication (32 pages) of the Institute and is available to any one interested. The purpose of the Institute, as the original constitution specified, is to cultivate

"scholarship, fellowship, and the spiritual life." The organization has never undertaken to locate ministers, or teachers, or to elect officers of societies. It is not a secret society, nor a propagandist agency. Its meetings, writings, and records are open to inspection. Officers are listed in THE SCROLL every month.

A Family Reunion. On November 12, the Ames family succeeded in achieving a reunion of the parents and four children. Adelaide Schade came home for a visit after nearly four years in Copenhagen where her husband is an artist. Damaris Schmitt came from Alexandria, Virginia. Her husband, Bernadotte E. Schmitt is a historian in the State Department. Van Meter is Professor of Philosophy in the University of Cincinnati. Polly Scribner Ames is an artist, living in New York, who has been for two years in Europe, mostly in France. She has been in Aix-en-Provence for several months, and found it difficult to get home as soon as the others. But she did get a sailing for the fourth of November and arrived in New York on the tenth. She flew to Chicago on the twelfth, and the reunion occurred that afternoon and evening. A photograph was taken at once as evidence that we did come together! But Adelaide and Van Meter had to leave the next morning, Damaris on the thirteenth, and Polly the day after Thanksgiving! But it was wonderful and brought great happiness not only for the day but for every day. The old home where they all lived many years rang with their songs and laughter and still we hear the echoes!

Word has just been received of the death of Mrs. Gertrude Gary Sutcliffe. She was a wonderful friend of the Disciples Divinity House, coming to its aid after the House was built. She provided the furnishings, the Chapel, and about \$750,000 of the

endowment. On account of illness she has been cared for in Asheville, North Carolina, for the past eight years. Further particulars will be given later.

Ed. Moseley writes that he had two major chest operations last May and June to provide for a partial collapse of the right lung. He says he has made excellent recovery and hopes to be up and about again before too long. He adds, we take courage at the turn toward cooperation at the Butler School of Religion. Dr. Shelton deserves real credit for what he is doing there. In time this may well become our outstanding seminary—aside from the D.D.H. of course!

Where To Get a Sermon

BENJAMIN F. BURNS

Where do you get a sermon when inspiration's lamp, like a rebellious cigarette lighter, fails to catch fire? Where do you get a sermon when that barrel (yours plus *The Pulpit*), like Old Mother Hubbard's cupboard, yields no bone? Where do you get a sermon when The Word, like seed on rocky soil, falls on deaf ears?

Turn then, preacher, to the people. The people, yes, they are unquenchable light; they are the spirit's bread and meat; they are "living Word." And out of the intimate sharing of their lives, out of the comingling of your life and theirs with God's will flow eloquent preaching—compelling sermon.

For what Robert Frost said about a poem is just as surely true about a sermon:

"A poem is never a put-up job. It begins as a lump in the throat, a sense of wrong, a homesickness, a lovesickness."*

*Robert Frost quoted in Louis Untermeyer, *From Another World*.

Honoring W. E. Garrison

Remarks of A. T. DeGroot in annual business meeting of DCHS, Oklahoma City, Oklahoma, October 13, 1950.

Mr. President: At the request of certain members of the Society, I want to give expression to a desire felt very generally within our membership. It is our conviction that we enjoy high good fortune in the monumental work and the long-time march of service on the part of one of our members.

We are prompted to take some notice of this sentiment and satisfaction just now because of two anniversaries reached by this tireless worker during recent weeks, one being his 76th birthday and the other his 50th wedding anniversary. While I have not yet mentioned the person's name, I confess that these two achievements pretty well delimit the eligible parties present, and all of you will know that we refer to the current President of the DCHS, Dr. W. E. Garrison.

There are several realms of work in which various persons will recognize his outstanding achievements. Some will recall (1) his great and growing shelf of books, each marked by painstaking scholarship. Others will remember (2) his perhaps unmatched sheaf of penetrating reviews of books by other writers, in which often the reviews are more clear outlines and chastely classical expositions of the contents than is true of the volume in question. His (3) addresses on a rich variety of cultural themes, his (4) competence as a musician, his (5) skill as a sculptor, and the delightful recollections we have of (6) his insight and humor shown as a raconteur, are grounds others would assign for his well established fame. In sum, his cultured bearing as a gentleman in all circumstances has brought

high regard to the entire brotherhood of churches in which he serves.

We delight to honor and to felicitate this kind, courteous, patient statesman of learning to whom I owe so much in a personal way, our leading servant—Dr. Winfred Ernest Garrison—and ask that this expression be spread upon our minutes. (Motion made and carried.)

The Treasurer: "Eloquence"

To persuade you, SCROLL reader, that our subscription payments are vital to the life of this publication requires far more eloquence than I command. Here then, is an eloquent reminder from O. F. Jordan, part of a letter (WITH ENCLOSURE) addressed to The Editor:

"The Campbell Institute is not just a sentiment with me, but a real part of my life experience. When I write my autobiography for my children, as I hope to do some day, I shall speak of the courage it gave me to withstand those who would muffle free speech among us. It gave me guidance in the jungle of new books and some of the most wonderful friends any man ever had. There is a lot more to tell, but this is enough to let you know why a man who is a bit "Scotch" parts gladly with ten dollars. It is an installment on a debt."

To which may be added those eloquent words of Jesus: the last four words of Luke 10: 37, RSV; and RSVP.

THE SCROLL

VOL. XLIII

DECEMBER, 1950

No. 4

The National Council of Churches in the U.S.A.

E. S. AMES

The Christian Century did a remarkable piece of reporting in its issue of December 13 by giving such extended and detailed information concerning the organization of the Council in Cleveland, November 28 to December 1, 1950. It is referred to by its ardent advocates as an epoch marking event in the history of Christianity. To those not in close touch with church movements in this country, and there are too many such, the work of these four days may seem hasty and drastic. But it must be remembered that there have been many preparations through a long course of years toward this momentous achievement. The idea of Christian union has been a growing hope in many groups for generations, and organizations like the Christian Associations, cooperative missions at home and round the world, developed into great interdenominational enterprises which have grown rapidly in recent decades. The Federal Council of Churches was one of the most successful in uniting the churches of America and leading toward this latest accomplishment. The International Council of Religious Education even more quickly attained great proportions and influence.

One of the most interesting phases of the National Council relates to the place of Laymen in it. The Women of the churches have successfully organized themselves nationally into the United Council of Church Women, and this has led to a similar organization for men, but the latter did not so smoothly reach the same status. Business men are more alert

to the power and opportunity for effective association than are labor and agricultural men. One powerful, ultra-conservative business man, conservative on practically all public issues, created a situation in the conference at Cleveland which gives an example and a warning of undesirable developments in what is intended to be a democratic and piously religious institution. A powerful man of money, with the most serious and genuine convictions, may feel conscientiously obliged to work for the promotion of measures which he thinks efficient, though to others these measures may seem authoritarian and dangerously undemocratic. "The cooperative church movement needs the support of all Christians, the multi-millionaire as well as the wage earner, but it must be on guard against giving the impression of being too eager to cultivate the approval of the former."

Two-thirds of the members of American Protestant denominations are united to form the National Council. The 29 denominations have a combined membership of over 31 million persons. The constitution of the National Council indicates the real unity and oneness which is intended. These are the words of the preamble: "In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of the United States of America in Jesus Christ as their divine Lord and Savior, by the creation of an inclusive cooperative agency to continue and extend the following general agencies of the churches and to combine all their interests and functions."

Each member denomination is allotted five members on the National Council and also one for each 100,000 members. Each denomination elects its representatives in its own way. The National Coun-

cil is our churches in their highest common effort for mankind.

Obviously such a great body as the National Council becomes requires a well devised organization to enable it to care for all the interests and functions which it includes. The National Council is governed by a General Assembly meeting every two years. The General Board meets every two months and functions for the General Assembly when the latter is not in session.

Then there are Divisions which are the functioning bodies under the General Assembly and General Board. There are four of these Divisions, and they deal with Education, Foreign Missions, Home Missions, Life and work.

The Departments bring the operations of the National Council down to earth! Joint Departments deal with work of more than one Division,—Family Life, Christian life service, stewardship, evangelism, religious liberty and promotion of benevolence, and missionary education.

There is a third kind of department, namely, The Central Department of Services. These Central Departments and Services serve the Council as a whole, the Divisions, the local and territorial co-operative organizations (that means state, county, and city councils of churches) and the agencies constituent to the Council. There are Central Departments of Field Administration, of Publication and Distribution, of Finance, and other appropriate agencies (meaning Service Bureaus covering architecture, broadcasting, and films, church world service, ecumenical relations, public relations, research and survey, American churches overseas, treasury and business management, and the work formerly done by the General Commission on Chaplains.

This is the organizational plan of the National Council. It probably will employ the services of 800 to 1000 persons, clergy and laity. The report admits this machinery is complicated and confusing, but holds that there is every reason to expect it to work, and work well. It says experience may simplify it.

The report candidly relates that the question of headquarters location brought the liveliest debate and finally led to referring the location to a committee! Some wanted New York. Others argued that it should be near the center of population of this country. "The strength of the movement for a location near the center of population surprised everybody, including its advocates." This debate was regarded as having large significance. It served notice on the General Board that decisions may be taken out of its hands and referred to the General Assembly if necessary. It did more to create confidence that the National Council is actually the servant of the churches than anything that happened at Cleveland.

The report of the Christian Century was in every sense timely. It was published with surprising dispatch, and competently furnished its readers a most interesting and objective account of these momentous proceedings. It called attention to danger spots, such as that of the rich layman who boldly offered the influence of his "Lay Sponsors Committee" as a standing Committee of the new National Council. Another danger it pointed out was that it requires so much machinery to operate such a vast society, "it may turn out to be nothing but machinery, an intricate Charlie Chaplin phantasmagoria of wheels and gears grinding away supposedly to the glory of God but actually to the employment of an army of organizational mechanics." A

penetrating question then is raised: Can the voice of prophecy be kept alive in such a machine? The answer to this question is that it is vital that the voice of prophecy be kept alive! As if a part of this answer, and challenging most serious thought, is this observation, "the best guarantee of a free faith in a free society is a strong local church, completely sovereign, and close to the mind and heart of the people."

Symposium on The National Council of Churches

W. E. GARRISON:

The organization of the National Council of Churches does not mean that American Protestantism has turned a corner but that it has advanced another parasang along the road by which it was already travelling. It is an agency, or a co-ordination of agencies, for cooperation among the churches. Aside from such gains in efficiency and economy as may accrue from the merging of the various agencies, this closer organization among them should mean that each of them proceeds with more awareness of its place in a program larger than its own speciality. This should especially be true of such organizations as the Foreign Missions Conference, the Home Missions Council and the International Council of Religious Education. It is highly important that the specialized operations of each agency be carried on with a full consciousness that each is a part of something larger than itself.

J. J. VAN BOSKIRK:

The formation of the National Council of Churches of Christ in the USA carries to a new high the type of Christian unity most compatible with Disciples ideals and practice. It is a kind of unity which enables de-

nominations and individuals to cooperate in a program of good works without prior allegiance to a creed.

Shailer Mathews long ago pointed out that there are two approaches to Christian unity: 1. The catholic method which seeks to unify the churches organically, and 2. the protestant method which exalts cooperation through federations and councils without respect to theology. Of course many protestants believe in the catholic method; others, especially among the Disciples, are vaguely in favor of anything called unity, without critical consideration of method.

The World Council is a fusion of the "Faith and Order" and "Life and Works" emphases. The National Council has little of the faith and order orientation. In fact, when a representative of a strict Calvinist group moved to substitute the expression "Jesus is God" for "Jesus is Lord" in one of the official statements of the Council, the matter was referred to the committee to which such items are consigned "for study."

Today Shailer Mathews sounds like the prophet that he was when we read in his book "New Faith for Old": "My experience has convinced me that there is developing a genuine desire to carry forward cooperatively the Christian task, but I see no reason for asserting that God's unity implies ecclesiastical unity. Ancient issues which have separated Protestants are sinking back into their true perspective. We are getting together by working together. . . . Christian groups have learned to cooperate without seeking to convert one another."

It is always easier to have a display of unity on a national scale than on the local level, and the true value of Cleveland remains to be seen. One step in the right direction is the directive that the

headquarters shall be near the population center of the nation. Closely linked with this consideration is the fact that too much of the direction of the Council can come from the staff members of denominational agencies. These men cannot be by-passed, but a greater responsibility should be put upon parish ministers and laymen. It is the desire to be near denominational headquarters that gives New York a claim to the general offices of the Council. Perhaps it should be added that denominations with offices in New York were not the worst offenders in this respect at Cleveland. I am indebted to an Anglican staff member of the World Council for this one: "If the ecumenical movement is ever going to be like anything other than a stage army which marches around and salutes itself in different positions it must enlist the parish minister and layman to replace the professionals."

KENNETH BOWEN:

To my mind, the Constituting Convention at Cleveland was the most important religious meeting ever held in North America. If the fine spirit of ecumenicity manifested there, can take fire on the "grass roots" level, there will be a great new day for Protestantism.

The meeting was held at a dramatic moment in history. Cleveland was in the throes of its worst blizzard. Nearly one million people were paralyzed by this natural catastrophe. The international situation was dark and ominous. We seemed to live one hour at a time, hoping for the best, but spiritually prepared for the worst. In a sense, we recaptured the "first fine careless rapture" of the early church.

On the day that we arrived, the Cleveland Plain Dealer carried a leading editorial on the theme of

"interdependence." Every news bulletin received underscored this great word with a terrible urgency. We were like people living on the edge of a rumbling volcano. Every person present seemed to be convinced that Communism and Secularism are too strong for a divided church.

Over the platform, in large silver letters, were these words: "This Nation Under God." The spirit of Gettysburg was present; and, once more, Lincoln seemed to "walk at midnight." Behind the altar, were some fifty flags representing the various nations of the earth. Above the altar was a large cross, and once more Jesus seemed to be hanging on it. On the altar was an open Bruce Rogers Bible, the most beautiful ever produced in this nation, and one of the four most important Bibles in existence. This Holy Book now belongs to the National Council!

From coast to coast, from New England to Texas, we Disciples of Christ were there in great numbers. Ever since the days of our founding fathers we have been conditioned for this adventure of Christian unity. The spirit of the late Peter Ainslie brooded over all our deliberations. We were true to our "plea" when we voted, as one of twenty-nine brotherhoods, to merge our eight cooperating agencies into The National Council of Churches, based on Christ as our "*Divine Lord and Savior.*"

This organization is not a communistic front, it has behind it many of the leading business men of our nation. It is not a super-church, but a voluntary attempt to work together in making "the inhabited earth" into "one household of faith." The press, radio, and television were represented in amazing numbers. When some thirty-two million church people speak on the great issues of our day, the channels of information are wide open. Truly, the prayer of our Lord for unity is coming true. At long last,

Protestantism is becoming "one flock, one shepherd." In the spirit of Sinai, and the Sermon on the Mount, we announced to the whole world that,—
"This Nation Under God . . . shall not perish from the earth!"

My Search For What Is Most Worthwhile

CHRISTMAS GREETING

By GEORGE A. COE,

688 *Mayflower Rd.*, Claremont, Calif.

For what is "most" worthwhile. Many things are worthwhile that are not "most." Life has introduced me to a vast range and variety of agreeable experiences that seem to be reasonable. I am not an ascetic. Nothing that I am about to say belittles the daily round or the satisfaction of simply occupying a place among my fellows. But I have discerned what seem to be ultimate values—ultimate in the sense that they are sufficient in and of themselves to be reasonable motives for conduct. I desire to identify and list such ultimates.

My interest in so doing was partly expressed in an essay, "My Own Little Theater," nearly a quarter century ago. It was printed in *Religion in Transition*, a book of composite authorship edited by Vergilius Ferm (London, 1937). Other phases of my search can be inferred from my intensive treatment of personality in *What Is Christian Education?* (New York, 1910.)

In these productions, and indeed from my student days till now, my dominant ethical interest has concerned the nature, the functions, and the setting within the natural order of the human personality.

From the first, however, my approach was less through logical reflection than through decisions made when I had occasion to choose among competing values. This has involved the conscious acceptance of risks; I have taken as valid some things that as yet are beyond proof. I have enjoyed quoting to myself Goethe's "*I'm Anfang War Die That.*"

Nevertheless, in my youth I rather inconsistently endeavored to express to myself the meaning of my own personal selfhood by noting the isms that I accepted and rejected. As my years advanced I did so less and less. This does not signify a tendency to go over to any of the cults of irrationalism, but rather that no ism, whether it be philosophical or theological, means *me* or *you*. In each of us there is an overplus of all isms. It can be detected even in the conduct of theologians and philosophers, whatever be their views of the universe. Their choices are not mere applications of what they regard as proved or probable. Personality, in spite of the fact that it is partly problematical and partly subjected to hazards that it cannot endorse, goes on asserting by the functions it performs that it has in itself a validity that does not require proof. I am far from assenting to any of the traditional mystical philosophies which also affirm insights that are beyond proof, but some *activities* of some mystics do seem actually to leave all isms behind. A specimen of such activities will be mentioned in a later paragraph.

This overplus in myself I recognize in leanings that are not the same as ideas or logical demands—leanings that repeat themselves, not growing old, time-worn, nor even commonplace. I take this to indicate that something *there* in the direction towards which I lean furnishes permanent support. This permanent support is directly related to the

fact that personality is inherently interpersonal. I never become a mere individual. My thoughts, my desires, even my wilfulness are part expressions in me of the groups, large and small—domestic, political, economic, religious, etc.—within or among which I have lived. In order to know myself, then, I must look outward as well as inward, and my leanings can be mine only when they are more than spurts of arbitrariness. Indeed, I conduct myself most distinctly as a person, and my leanings have in them the most of this element of apparent response, when I am least arbitrary, least impetuous, most inclined to pause and look around me.

I recognize personality in another by noting signs that he not only has experiences, but also weighs them. A person might be described generally as a "confronter." When he is most himself he faces around towards the society whence he derives his culture; he faces round towards nature, whence his every breath and heart-beat proceed; he faces around towards the totality of being, which is called the universe. A person is not a "yes-man." Not that dissent is the core of personality, but that inquiry is at the core.

I. A large part of the significance of personality has come to light in great questioners who, unrestrained and unafraid, look and see; follow evidence whithersoever it may lead; subordinate so-called personal interest to the truth, and by cooperation of mind with mind create science, which is democracy of the intellect. I no more ascribe sainthood to the man of science than I ascribe competent question-asking to the saint. But, in the victory of scientific method over its opponents I perceive a great jump in the recognizable value of a man.

II. The significance of personality comes to light through philosophy also. I refer, not to anything

that philosophy establishes by logical processes, but to the act of confronting the universe with questions that one's own mind has competently wrought out. This act illumines the inherent dignity of man, whatever be the answers at which the philosopher arrives. I have witnessed the scrupulousness with which two associations of scholars—one an association of men of science, the other an association of philosophers—guard the right to ask questions. Each of the associations was aroused to a high pitch by the treatment a member had suffered because his conclusions were distasteful. But neither association defended the conclusion nor the reasonings of its member; rather, each association defended the right to ask questions. On other occasion, when some professors in a great university had brought criticism upon the university itself, I heard the head of it say substantially this: "Some teachers in the university of which I am the head hold ideas and say things that I abominate, but they have a right to think them and to say them!" Obviously, the right here involved did not depend upon the correctness of a conclusion, but upon the inherent worthwhileness of asking important questions.

Theology asks much the same questions as philosophy, but after a fashion of its own. This fashion concerns both the way of arriving at questions, and the way of seeking answers for them. Both these points can be illustrated by a conversation I had some thirty or more years ago with one of the most distinguished theologians of my generation. I remarked that his theology seemed to be substantially the same as a philosophy of religion. He hotly maintained the contrary. He regarded theology as a self-sustained unfolding of truth that already has been grasped by one religion. Now, anyone who strictly follows this pattern subjects himself to a

temptation to slight the context of the questions that he asks. Here is an example: The non-Christian religions began to receive a reasonable amount of attention in the theological seminaries, less than a hundred years ago. In the next place, a mode of inquiry that starts with an assumption that one religion already has grasped the truth plants an answer within what has the form of a question. This I perceived when I was a young student of theology. See *Religion in Transition*, 97.f.

Nevertheless, in theology, as in philosophy, the worth and dignity of personality have stood out in the act of inquiry. For increasingly theologians, sometimes to their cost, treat this or that dogma with freedom, and not a few theologians seem to forget entirely the authoritarianism that gave their occupation its name. Here is the very process of self-realization and self-fulfilment. To no small extent, moreover, the problems of the philosopher have been set for him by the theologian, and what holds philosophy to the grindstone is largely a kind of religious longing. The main contribution to our insight into the meaning of personality that comes from these two related quarters comes directly from the act of inquiry—the act of looking the universe squarely in the face without cringing.

Do I actually hold that a procedure that may and sometimes does lead to denial of the existence of God can illumine the dignity and worth of man? I do. Inquiry into ultimates is one of the things that are most worthwhile. Religion speaks correctly of *faith* in God, for in logic the matter is hypothetical, as I have indicated in *What Is Christian Education?*, 288. If we are not hospitable to inquiry and inquirers, hospitable also to all evidence against as well as for, how can we say that we share Jesus' unreserved belief in the worth of a man? Moreover,

one might well ask whether we could reverence a God who was averse to having us sturdily inquire whether he exists—sturdily inquire, not as courtiers who must curry favor.

III. In the next place, those among us who, by research and invention, transmute some energy of nature into power that can be controlled by persons for ends that are determined by persons exhibit another of the most worthwhile kinds of personal action. Even "gadgets" do not deserve the contempt in which some persons profess to hold them. As for the already achieved major controls of natural forces, particularly in the field of medicine, who can contemplate them without such reverence for man as the Eighth Psalm puts into its great anthem? Activities of human beings are transmuting the very meaning of "nature." The occupations of nature are shifting before our very eyes. Nature does the family washing; it produces hybrid corn and seedless oranges; it manufactures "appliances"; it carries men and goods across continents and seas, and through the stratosphere; it whispers the news in a closed room, and the whole world hears; it multiplies beauty through new varieties of roses. In the field of therapeutics the occupations of nature today are of kinds undreamed of when the phrase *vis medicatrix naturae* was coined, and they work effects equally undreamed of then. These are specimens only, a partial index of a vast mass of transmutations of natural energy into usable power. Moreover, the scientific imagination looks expectantly for immeasurably greater transmutations than these. At all these points it is the human personality that bestows upon nature a new competence.

IV. In artists, likewise in the common enjoyment of the fine arts, I glimpse another aspect of what it is to be a person. When I have looked upon men,

women, and children of New York City's working classes flowing in great streams through the galleries of the Metropolitan Museum on some holiday, I have lifted up my eyes towards the human personality as such. There is much in the fine arts of which I am unsure, though the art critic need not be. But competency as a critic is not a prerequisite to perceiving that the arts seem to add a new dimension to personality. They open the eyes of the mind; they enlarge the scope of the emotions; they make the world more interesting, and they make one's self more interesting to oneself. Of course what happens is that capacities already there are brought into action and to notice. It is known that children often experience esthetic glow and exaltation by merely observing closely something in nature or in man that is entirely ordinary. A similar experience is common among nature lovers, even those who are lovers also of scientific precision; it occurs among mathematicians and logicians who find beauty in the abstract objects of their daily study. The general failure of educational institutions to introduce students to the beauty in mathematics is one of the near-tragedies in education.

That such esthetic experience is more than a species of enjoyment, even a kind of realization of something deeply real in ourselves and in the universe about us, is an old doctrine. There is something in it. Out of mere fiddles there springs chamber music!

V. In the religious prophet I perceive further light upon my problem. Its rays are parallel to those that radiate from the great questioners who have been described. My main reason for naming the prophet is not my admiration for sympathy, clarity of moral insight, and courage, but the fact that he

promotes the decay of ethically uncritical piety. This includes the exposure, as by the 8th Century prophets of Israel, of ethically uncritical worship, and a summons to a more religious religion. Rarely is the nature of this contribution to real living fully understood. Religion, of its very nature, requires prophets. For the elan that religions display at their outset lessens automatically and not improperly until it is spent; whereupon,—improperly, now—the forms, instrumentalities, and institutions of religion offer themselves as religion. What arouses the prophet is their lack of ethical sensitivity. He can recall religion to its better self only by exposing and opposing the piety of his time and his people. He has to be a troubler of Israel, a disturber of the church. But in his personality, and in the tombs that ultimately are erected in his honor, there is a glimmering of the truth that, if we are to be adequately personal, we must not be mere receptacles into which ultimate values are poured; we must ourselves be fountains of ultimate values.

The prophet discredits particular kinds of conduct, not human nature. He is so far from doing so that an everpresent implication of his message is that human beings can right their own bad conduct. Prophetism has no affinity with the doctrine of natural depravity; its affinity is with rigorous inquiry, in our time with sociological inquiry. That we come to ourselves partly by now and then reversing ourselves is a fact, however. Repentance is a normal aspect of personal growth—repentance in the ethical sense of renouncing and turning away, not in the sense of emotional eruption. It is a privilege in which to rejoice just as a researcher rejoices when he discovers and corrects an error of his own.

I discussed this phase of my problem in *The Motives of Men* (New York, 1928), 246-251, in a manner that substantially represents my present thinking. The sickness of today's civilization would not have occurred if our culture had appreciated the privilege of this kind of repentance. There has been, and there is increasing a general clogging of the ducts of self-criticism. By "the ducts of self-criticism" I mean both inner processes of self-judgment, and outward agencies that express and promote them, such as published organs of information and appraisal.

VI. The qualities that we have found in men of science, philosophers, theologians, inventors, artists and religious prophets appear also in the great strugglers for civil liberties, political rights, sex equality, and full recognition of personality regardless of color, national origin, religion, and political alignment. All these strugglers exalt personality. In this area a temptation arises that is parallel to that of a parent who shrinks from the mental weaning of a child. Just as many an affectionate parent endeavors indefinitely to do and decide for his child instead of making him competent to do and decide for himself, many privileged individuals and groups that are generously inclined towards other races and classes undertake to do and decide for them instead of promoting in them competency and determination to do and decide for themselves. In other words, a fallacious superiority complex is nourished by one's goodness! Only by rising out of superiority complexes can men and nations demonstrate what it is to be a person.

VII. Being a middle-class intellectual, I might be expected to let these references to gifted personalities suffice as my index to what is most worth while. But they are not a sufficient index. My at-

tention has been attracted to our prisons ever since the first world war—increasingly attracted to them because they increasingly immure persons who accept pain and ignominy rather than do disrespect to themselves as persons. I refer to conscientious objectors; to the "Hollywood Ten"; to eleven leaders of the Joint Anti-Fascist Refugee Committee; to Richard Morford, Executive Secretary of the National Council of American-Soviet Friendship; to others like these, and I do not forget that still others, not yet in prison, have exhibited the same determination to maintain the integrity of their personality. I do not here pass judgment upon the social policies of any of these persons. But when I behold men accepting this cost of living as self-respecting personalities, I stand in awe, and the smoothness of my own career humbles me.

VIII. Is any light upon my problem to be discerned in what is sometimes called the "mass man"? "Your people, Sir, is a great beast," quotes Carl Sandburg from an early American aristocrat (*The People, Yes*, 28 f.). For years I have looked upon the labor movement as expressing more fully than anything else that is known to me what humanity is like when it does not wear its Sunday clothes. The labor movement below its surface is a mass movement towards a mass affirmation that human beings are persons. Over against all the crude conduct that bestrews the history of the labor conflict stands the indisputable fact that the movement is towards the extension of culture in the good sense of this term. The maintenance of the family; the education of children; security against the degenerative influence of unemployment, and against the preventable ills of sickness and old age; leisure, and participation in the determination of one's earthly destiny—towards all these the workers have been

moving by virtue of powers within themselves. Moreover, they have given noteworthy support to universal education. The American Federation of Labor has a remarkable record for support of enlightened policies in our public schools. Though the American labor movement has been disinclined towards social philosophizing, it has all these characteristics.

In parts of the world where social philosophy plays a considerable part in the labor movement, especially where the influence of Karl Marx is strong, production tends to be conceived as a function of society as a whole rather than as a function of parts of society that are required or induced to serve the whole. That every normal adult should be a producer; that leisure classes are parasitic, and that it is unmanly to belong to one of them; that the production of ponderable goods and the production of intellectual, scientific, and esthetic goods are properly inseparable from each other; that recreation should be neither a flight from today's labor nor a march towards tomorrow's labor, but a primary activity like the arts—these are developing phases of this view of production. Within the whole is an assumption that action as a person includes a mechanical factor. And it really does, a western tradition to the contrary notwithstanding. An act of thinking or choosing, considered as an event and not abstractly, includes motion-neural, glandular, and muscular.

In these remarks about the labor movement I have not been straying from my theme.—Labor, though it is regarded in Genesis as a curse, has been one of the main humanizing, civilizing, and moralizing influences of all time. In what I have described I perceive this influence approaching one of its focal points. What is taken to be most worth-

while is undergoing a partial reversal in many, many minds besides my own. To me it is obvious that this reversal gears in with the truth that personality is inherently inter-personal; that unrestricted questioning by the inter-personal processes of science is an ultimate value; that the flow of ultimate values is through unrestricted revision of our valuations; and that this self-in-society which is a society-in-selves is itself a fountainhead of ultimate values. This judgment of mine is not dependent upon either the economic theories of Marx or the political theories that his most vocal followers are endeavoring to put into practice. My conclusion is that among the things that are worthwhile is the experience of being a producer within an unrestricted fellowship of producers. Making private profits out of the labor of other men does not attain this level of value, and it never can, whatever improvement in standards of living it makes possible for any segment of the population. Production for private profit treats as separable in man what is inseparable. It is production for mechanical ends, the adding of material possessions to material possessions. This is hypertrophy of the mechanical phase of personality.

IX. Now I come to the sort of mysticism that I have referred to as transcending all isms. A short time ago, the American Friends Service Committee presented to the USSR twenty-five thousand dollars' worth of streptomycin, and the gift was accepted. These Quakers were following what they call the "inner light." Whatever the inner light may be or not be, it led them beyond the darkness that envelops the world today. They emerged into the light of unqualified goodwill or ethical love, outward-acting as well as inwardly inspiring, free, unrestrained by public opinion, custom, and fear.

These Americans conducted themselves as persons, and they assumed that Russians are persons. There is ground for a surmise that "they builded better and they knew" in that their political ideas were transcended and perhaps partly contradicted by their magnificent conduct.

This going the whole length with respect, active love, and drive towards community is what makes Jesus irresistible. His thinking about nature, history, and God is not irresistible, and of course theologies that are based upon it are not. But his love, even for enemies, adds to the value of life what nothing seems able to take away. When Paul says that love never fails I take his meaning to be that it never accepts any of its many defeats as final; that it never surrenders any ground, however long the full control of it may be delayed. The realization of self in and through such love of others is a realization of "the blessed community" of which Royce and Jesus speak. It is to experience what is most of all worthwhile.

X. There is a relation between ethical love and conjugal love that determines one of the things that are most worth while. Human mating is a mating of persons. A person is not a bundle of desires and aversions, but one who, having desires and aversions, is capable, or can become capable of supervising them. The supervision of them by each of the mates in the interest of the personality in both of them, and in the interest of other persons, those yet to be born included, can put sex interest upon the highest plane of satisfaction, and even of romance. On the other hand, desire to absorb another individual, or willingness to be absorbed; humoring or exalting one's own emotions or the emotions of another; making spot-bargain decisions and trying to believe that they are for life—these

make for defeat of individual and social ends that are of most worth.

This is not an expression of nostalgia for the old ways. The old ways were the ways of sex inequality, autocratic rule in the family, concealment of truth, and mis-education of the young. Now that we have all this to undo, a portentous proportion of our people are letting go the old ways without seizing the dazzling opportunity that our fathers missed seeing—the enrichment of affection at all its stages by making it an expression of one's own developing personality, and a help to personality development in the other.

Imagined voices are asking whether communion with God is not the most worthwhile of all things. If this question refers to an experience that is separable from or independent of what I have described as most worthwhile, the answer is that I have had no such separate or independent experience. My upbringing and my immediate environment led me to look for such individualistic divine communion, and inner states that seemed to move in this direction were cultivated. But the reliable residue of these procedures was confrontation by some of the very same values that I have pointed out in this essay. There was something about *them* that was self-sustaining, as nothing else in the experience was. As I have said, my "leanings" remained fresh and unendingly renewable. They became for me the area in which the idea of God acquired its most satisfactory meaning.

In "My Own Little Theater" (*Religions in Transition*, 92-97), I have related how the Darwinian controversy started me in this conscious direction. I judge that the most significant turning point in my life, religiously considered, was this early turning away from dogmatic method to scientific

method. Devotion to truth ascertained by scientific method became a feature of my personal religion. As I review the "most worthwhiles" of the present essay, I realize that in describing them I have already described my communion with God.

Of course the meaning of God has changed for me, as it has changed for at least a large minority of those who are recognized as religious. How could the idea fail to become fluid when the experienced values that give meaning to life have grown fluid? These values are "becomings," obviously so; they are capable of going on from more to more, or backward from less to less. They are reflected backward towards origins and forward towards destinies in any idea of the world order that we can entertain. The world order is a kind to bring forth these worthwhiles. It brings them forth within, and partly by means of processes some of which are otherwise valueless, and some of which interfere with and defeat values. How deep within the universe this contrast between values and non-values goes is one of the ever-living questions. One recent philosopher of religion expressed the idea that God is the personality-producing force in the universe. Another philosopher of religion has taken the totality of our highest social values as the content of the idea of the divine. The growth of values is taken by another as the divine reality. Still others conceive of the divine being as encountering and presumably wrestling with a "given" somewhat as we do, and at last the idea a growing God has arrived. All these views, together with views that contradict them, are to me of secondary importance. The overwhelmingly important thing is the performance of the distinctive functions of personality. Here are all the things that are most worth while.

Convention Resolutions: A Case History

ROYAL HUMBERT, *Eureka, Ill.*

During the fifty years since 1899, the convention of Illinois Disciples has passed fourteen resolutions dealing with issues relating directly or indirectly to the struggle for economic power. This is a small number of statements compared with the rather continuous flow of resolutions on the liquor problem. Perhaps the authors of a resolution in 1940 had this in mind when they expressed "deep penitence for our neglect of the problem of economic justice."

The few statements made on Christian responsibility in an industrial society focus on two problems. These are (1) the role of labor, and, (2) the working of America's capitalist economy. In the midst of moderate variations of emphasis in these areas, a common religious ideal tends to reappear. This ideal is for the church "to present with renewed emphasis the ideals of Christ as a remedy for the ills of our social, political and economic life."

In the attempt to combine this religious ideal with the realities of economic life an abundance of platitudes emerge and few fundamental encounters with basic social maladjustments take place. A tragic contradiction is seen in this set of resolutions. Where the "principles of Christ" are mentioned most, the specific problems needing the guidance of such principles are dealt with least. The contrast between the intensive concentration upon a specific issue in the prohibition fight and the rather innocuous generalities set out on the economic situation is rather glaring. This is probably a rather

typical blind spot in the outlook of churches loaded with middle class attitudes and virtues.

From 1860 to 1890 an acute issue developed in American life. It was that of the relation between a rapidly rising national income and the laboring man's share in this expanded wealth.² During these thirty years, national wealth increased from sixteen billion dollars to seventy-eight and one half billion dollars. This increase was distributed unevenly. Approximately three-tenths of one percent of the population controlled more than one-half of the wealth. During the 1870s real wages dropped twenty five per cent. The American Industrial revolution was creating wealth in amounts unheard of before. Industrialization was also producing a working class resentful of receiving only a poverty share of this new wealth. Labor organization, which had been a minority movement before 1860, began to expand in membership. In the state of Illinois, in the seven years from 1887 to 1893, there were 725 strikes affecting over eight thousand business establishments.³ By 1890 the American Federation of labor had become the functioning symbol of the working man's place in the struggle for economic power within a capitalist economy.

What was the response which this situation evoked in the mind of Illinois Disciples? Response came only slowly. The cultural lag between the period of the beginnings of the issue raised by organized labor's emergence and the Disciples' recognition of labor's demands as of concern to the church was about thirty five years. One can hardly say that this religious group "pioneered" in the question of labor and equality rights in the eco-

²Yinger, J. M. "Religion In the Struggle for Power," 132.

³Bogart and Thompson, "The Industrial State," vol. 4, The Centennial History of Illinois, 509.

conomic sphere. However, once labor had begun to make an effective and responsible bid for recognition as an organized body, a significant response was made by the church.

In 1898, Samuel Gompers, first president of the Federation of Labor, said: "My associates have come to look upon the church and the ministry as the apologists and the defenders of the wrong committed against the interests of the working people." A considerable number of the established sects and churches had been opposed to what appeared to be the irreligion and lack of respect for tradition which characterized some phases of the new labor movement.

A resolution, adopted unanimously at the Disciple convention in 1899, almost sounds like an attempt to show organized labor that the truth in Gompers' charge did not need to apply to all religious groups. The text is rather unique, since it was the first declaration made concerning the struggle for economic justice at the annual meeting of Illinois Disciples.

"It is the sense of this convention that it would be advisable for our ministers and church officers throughout the state to invite the accredited and creditable representatives of organized labor to occupy our pulpit at proper times, that we may hear of their needs and that we may assure them of our Christian interest in them. Moreover, that next year a prominent place on our program be given to a prominent representative of the labor interest so that we may have a full and free discussion of the great questions of labor and capital that are now agitating our society."

This declaration initiated and expressed a trend which lasted for about fifteen years. During this

time, the church was challenged at infrequent intervals to make known a genuine interest and affiliation with the needs and aspirations of the working people. This theme set a pattern which, however, tended to fade out later. The realism of these resolutions at the turn of the century consisted in the fact that they were concerned with concrete problems and avoided moralistic generalities. When, for example, tension between workers and owners developed into a major strike in the southern Illinois coal mines, the convention of 1902 approved a statement deploring the "loss of life, the suffering, and the destruction of good-will" resulting from the strike. In addition, the resolution condemned "the action of the operators in refusing to submit the question involved to arbitrators for settlement."

During the twenties and the thirties recommendations frequently became motivated more by concern for "principles" and less with the realities of the struggle for power. Most of the statements during these decades went little beyond affirmation of the applicability of Jesus' principles directly to the social situation. The problem of creating a political and economic organization adequate to handle the emergency is conspicuous by its absence. There is no realistic encounter with the need to create social mechanisms necessary in the achievement of justice. One cannot escape the conclusion that a basic wrestling with the problem of justice tended to be dismissed by premature appeals to the principles of Jesus and the good intentions of individuals. Twice during the thirties, however, the collapse of the American and world economy was faced directly.

At the beginning of the depression, the problem of the stability of a capitalist economy forced itself into prominence. The convention approved a

prophetic response to the crisis. The annual assembly in 1931 declared that it should accept

“responsibility for the churches of our brotherhood to insist upon industrial and political leaders, with the aid of Christian statesmanship, to challenge to its ultimate a social system whose normal working has inevitably issued in cyclic periods of poignant distress, through the deprivation of labor to millions seeking employment and starving in the presence of vast stores of foodstuff.”

The principles guaranteed in the Wagner Labor Act of 1935 were accepted tardily some two years after the act had become national law. A resolution said that since the church believed in “no favoritism to class or group,” the “right of labor to organize and bargain collectively” should be recognized, adding that all disputes ought to be settled “without violence.” This may be interpreted as a mere general endorsement of any principle of organization and bargaining. Or, as seems more likely, it is a veiled acceptance of the National Labor Relations Act which guaranteed to employees “the right to self-organization” and to “bargain collectively through representatives of their own choosing.”

During the past decade the convention has passed no resolutions dealing with labor or the economic situation. The Labor Act of 1935 apparently received some degree of support. We do not know what the attitude of the convention may be toward the more recent labor legislation, the Taft-Hartley act of 1947. Neither the problems which are supposed to have given rise to the new act nor the legislation itself have been mentioned. One cannot judge as to whether this silence symbolizes that the whole area of economic relations is becoming

the victim of complacency or whether a growing maturity of experience is making a decision on such matters less easy.

A recommendation passed by the convention in 1940 suggests that some have felt the area of labor and economic relations has been neglected. The statement was made that the church membership needed to be awakened in order to seek "to learn the facts of our economic life." This emphasis upon study of the facts was continued during the war, without, however, committing the convention to any point of view. During the nineteen-forties three recommendations suggested that the individual churches study the materials then available on "A Just and Durable Peace." No data is available on how many churches took advantage of the opportunity to give serious thought to this material. The lack of even a mildly prophetic series of pronouncements on the issues of the post-war world would make it appear that any effect the use of these materials may have had was rather negligible. The convention did endorse, however, the development of the program looking toward the formation of the United Nations. The denominational war-time service fund received unanimous acceptance.

This raises the question of the relationship of Illinois Disciples to the resources available in the studies on the economic order made by the ecumenical conferences at Oxford in 1937 and at Amsterdam in 1948. Has this religious brotherhood in the middle west been affected to the extent of taking these ecumenical studies seriously?

In 1949, a member of the committee on resolutions for the state convention hammered out a relevant and concise statement examining "accumulations of property in the light of their social consequences." This is one of the basic tasks which

Oxford said the churches need to do. The resolution presented to the convention reflects something of the "middle way" in economic relations set out at both Oxford and Amsterdam. These ecumenical conferences refused to be committed to either the fallacies of communist economics or the promises of traditional capitalist thought. The 1949 convention resolution was presented but a vote was never asked from those in attendance. This tactic was accepted by the committee because some of the members felt the recommendation would not reflect accurately the opinion of the convention.

The tabled resolution of '49 "on the economic order" points out the inequalities resulting from a system "based upon private ownership of means of life and organized for the production of private profit." It suggests that the motivation resulting from the struggle for profit corrupts "political democracy, generates a secular view of man and property, and precipitates a devastating cycle of inflation, depression and war." These contradictions of God's law of love and the essential unity of man as His creature cannot longer be met, the resolution suggests, by the church proclaiming merely the virtue of charity. The church must also proclaim "the necessity of justice whereby the economic and political institutions of man's life become the instruments of God's purpose." The practical implication suggested to be drawn from this perspective is to "commend the continuous growth of economic democracy in the development of a working compromise between free enterprise and public ownership, through consumer cooperatives, the larger sharing of profits and responsibilities between labor and management, and all favorable legislation consistent with Christian principles and democratic processes."

Points of view worked out by democratic and representative groups such as these at Oxford and Amsterdam need to be taken seriously by Disciples. For by their origin in history the Disciples are committed to the unity of the body of Christ. The official reports of the views on economics and Christianity published by the recent ecumenical assemblies represent a type of authority congenial to churches related to the congregational tradition of church government. These reports offer a practical norm for guidance and conscientious self-criticism without being considered infallible in the Roman Catholic sense. The process of arriving at conclusions in the conferences was through democratic discussion and the personnel in the discussion groups represented a significant cross-section of the inhabited areas of the globe.

The church in the world today is called to live in the midst of the East-West conflict. Deeply involved in this tension are the cultural perspectives of capitalist and communist thought. The church seeking to proclaim a gospel adequate for the times cannot avoid coming to grips with the issue stated at Amsterdam.

“Communist ideology puts the emphasis upon economic justice and promises that freedom will follow automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom and promises that justice will follow as a by-product of free enterprise.”⁴

The church cannot hope to remain neutral in regard to the cultural perspectives in the East-West conflict. An outlook on the issues implied in these ideologies acceptable to Christianity has not achieved adequate clarification among a large proportion of Protestants. The fact that Illinois Disciples, as one segment of Protestantism, have not as

yet developed any statement representing a consensus of opinion on these issues may be one proof of this lack of clarification. The Amsterdam report on "the disorder of society" declared that "it is the responsibility of Christians to seek new, creative solutions which never allow either justice or freedom to destroy the other." This can hardly be realized unless Christianity in mid-west America understands what justice and freedom mean in the context of the present world situation.

⁴Symposium, vol. III, the Amsterdam reports, "The Church and the Disorder of Society," 195

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The Symposium on the National Council will be continued by Edgar DeWitt Jones, President M. E. Sadler, Hampton Adams, Benjamin F. Burns and others. Contributions on this important subject are solicited, and should reach the editor by the twelfth.

The Campbell Institute and THE SCROLL have the greatest opportunity of their fifty years and more of history at the present hour. Let us all help to promote in our churches, in political matters, and in personal lives, understanding, sanity, and faith in "what is most worthwhile."

Merry Christmas and A Happy New Year!

THE PASSING OF POETRY

The muse must be mute—

She does not inspire!

Or the old Institute.

Has no poets afire.

The treasurer's mail has in it no verse—

(In it, in fact, is no mail; which is worse.)

So write all ye poets, sing all ye bards.

Send me your poems and songs by the yards.

And to guarantee fame everlasting and worthy

Send also three greenbacks—negotiable, earthy.

The Treasurer

THE SCROLL

VOL. XLIII

JANUARY, 1951

No. 5

Symposium On The National Council

E. S. Ames. Nothing in the total area of practical religious life has awakened more hope of advancement than the organization in Cleveland on the first of last December of the National Council of Churches. The report of this event in the December SCROLL, based on the account given in the *Christian Century* of December 13, 1950, should be studied by all ministers and laymen. It is the most complete achievement of Christian Union on so large a scale that Christianity has ever seen. It practically ignores theology as a basis of union, and leaves theology to the peculiarities of such groups as cultivate it. It recognizes the reality of the Christian character and works of all who sincerely seek to be Christians. This is a practical plan of union for interdenominational work and for any local church. The comments of so many leading Disciples in the SCROLL symposium express this meaning of the National Council. We want to extend this symposium by hearing from others. Write your own impressions of the National Council on a postal card or in a brief letter and send promptly. Do not wait for special requests. Show your interest by voluntary response. This is a great, popular, democratic cause, dear to all true Disciples, and one in which every loyal individual should express himself. If you really believe in Christian Union, speak now!

Riley B. Montgomery. The formation of the National Council of Churches of Christ in the U. S. A. is a long and courageous forward step for the Protestant churches. However, it is possibly not a bolder step than the many steps which led to it. In fact, it is a natural culmination of a long process of cooperation. It is the consolidation of various cooperative work which had grown up within Protestantism. The merging of these organizations into a larger and single body gives emphasis to the growing spirit of unity and evidence of an increasing confidence which Protestant bodies have in each other.

Underlying this move is the tested experience in fellowship that has led the denominations to feel they have little or nothing distinctive to lose through cooperation. On the positive side, there is clear evidence of the recognition that an over-all stronger Protestantism is to be achieved only through cooperation. Likewise, that each denomination will find itself more effective in its work against the evil forces in society, if it works in the fellowship of other bodies.

The birth of the Council is an encouraging achievement when viewed from most any angle. One thought that intrigues is that this larger cooperative fellowship opens a door to new experiences in thought and for the discovery of greater unity. With the purpose and the will to stay together, to work together, and to think together, over common concerns, there will inevitably result a growing together through understanding, appreciation, consideration and agreement.

The National Council is purely a cooperative organization in purpose and goal. It does not seek to achieve organic union among its constituent member bodies. It will have interest in and good-

will for union mergers of any of its denominational members. However, by its very nature and function it cannot give active leadership in this direction.

The Council has an intricate but sound organizational set-up with which to begin work. Experience will likely bring adjustments, modifications and refinements that will increase its effectiveness. There are a number of pressing and serious problems varying in nature and kind that face the new Council now and which must be resolved as rapidly as possible if it is to fulfill its great Christian mission and responsibility. We have confidence that the experience, the faith, the vision, the goodwill, and the consecration possessed by those who have been designated to its leadership will direct its course safely through all situations and lead it courageously in serving Christ and humanity.

W. B. Blakemore. The large number of Disciples who made their way to Cleveland seemed to feel very much at home in the midst of this new enterprise in Christian Unity. They seemed to feel that the concerns of the new National Council were "their game," and that the new era in Protestantism which was brought in would be "their day," not in the sense of theirs alone, but in fulfilling much of what the Disciples have stood for during a century and a half.

The principal value of the processional and pageantry of the Constituting Convention was that it conveyed the feeling that the participants were at last beholding "the Church Visible." As Samuel McCrae Cavert expressed it, the National Council provides a vision of the church in its wholeness. It is to be hoped that this character of the Cleveland meeting was conveyed in the radio, television, news reels and news reports. While there were

only five hundred delegates in the convention, they represented millions of church members. Different delegates had been elected to the Convention in different ways by their various communions, but once there, the delegates all stood on an equal footing. They represent a tremendous consensus within American Christianity. Several times during the Convention, as I watched the proceedings, the thought came, "For the first time, I am seeing the Church—not in its perfection perhaps, and not yet complete—but the Church visible in proportions many times greater than I have ever seen it before."

Since the National Council represents the church in its wholeness, it is also big. But it is not the bigness that is fundamental or to be gloried in. Just as it is not the bigness of the nation, but its spirit and unity that are ultimately precious, so it is with the National Council. Its comprehension at last makes possible a sense of strategy for American Protestantism as a whole. Many place emphasis upon what this means for the external relations of the churches, their influence upon politics and culture. Perhaps even more important is what it can mean, under wise and intelligent leadership for the inward strengthening of the churches.

Several times I heard the comment, "How can all this be brought home to the grass roots?" This question impresses me as platitudinous. In this day of advanced means of communication and visual presentation, the question is no longer a technical one. It is only a moral question. The grass roots will come to know the National Council if those in the various denominations who are responsible have the will to carry the story to the grass roots.

The decision of the United Lutheran Church in

America to join the National Council was a matter of great rejoicing before the Constituting Convention got under way. As it proceeded the rejoicing was heightened for the United Lutheran Church made outstanding contributions in the realm of personnel. The president of that body, Dr. F. C. Fry, presided at the first plenary business session. He managed that occasion with vigor, precision, comprehensive understanding of what was going on, and charm. On Thursday evening, after a very short notice, Dr. Frederick Nolde gave what most came to believe was the greatest address of the Convention. He contributed to a disquieted world words of realistic hope. This Lutheran Body obviously brings to the forces of American Protestantism an invaluable gift of moral and personal power and is a most welcome addition.

Henry Noble Sherwood. The National Council of Churches is a Protestant achievement. It marks the high point in cooperation of more than 31,000,000 church people holding membership in twenty-nine separate denominations and sponsoring eight interdenominational agencies. When church organizations that carefully guard their identity, doctrine, and program enter an over-all agency, after eight years of effort, a major event has taken place.

It is an achievement in cooperation. All the denominations are as sacerdotal, as sacramental, and as contentious for their ecclesiastical structure as ever. In these matters they continue to go alone. They have agreed to go together in a new functional experience. The comradeship that will follow this praiseworthy decision ultimately should soften the points of friction in the body of Christ and heal the sores of division that estrange its members.

The National Council is such an achievement in cooperation that Protestantism can now speak with power. It can now pool the findings of its specialists on such matters as social welfare, racial tension, religious education, economic problems and international relations. Albert Bushnell Hart used to tell us that the great newspaper had ceased to be a voice and become a property. He stimulates us to say that Protestantism by using the National Council may become a voice, having been weaned away from the defense of its doctrinal and creedal properties at the breast of which it has already fed too long.

We must not expect too much, too soon, from the Council. It is only organizational machinery. Neither the League nor the United Nations has brought us peace. The Union that called our warring states together to be a nation under God, after a century and a half, has not given us ideal citizenship. The Council can function only in terms of its personnel. And this group will be unable to set a program at variance with the officialdom of the cooperating denominations. Were Amos here he well might caution us about the externals of brotherhood and demand now as he did centuries ago that

. . . judgment run down as waters

And righteousness as a mighty stream.

This Hebrew prophet knew that social control in terms of high religion must have its roots embedded in just and righteous persons.

As the churches enter into this functional experience made possible by the National Council let them bring along those qualities of life which have brought mankind such blessings as family life, contractual relations, and other tested civilizing agencies. Then in patience, hope, and prayer they

can move along in keeping with the principle that two can walk together when they are agreed.

George Walker Buckner, Jr. One heartening feature of the new form of interdenominational cooperation through the National Council of Churches is its greater inclusiveness. The United Lutherans are in the new body as regular members, whereas they were a consultative member of the Federal Council. Other Lutheran bodies also are members. The Lutherans are a great force in the life and work of American Protestantism and they belong in any cooperative endeavor which aims at inclusiveness. A weakness which remains is the absence of the Southern Baptists who constitute such a preponderant part of the strength of Protestantism in a large section of the country.

Another observation is that in a broad sense the National Council has taken its pattern not from the experience of authoritative ecclesiastical bodies, but from the principle of free association to which Disciples have been committed. It is to be hoped that the Council will be able to resist successfully any attempts to limit it with restrictive creedal statements.

W. M. Forrest. The National Council of Churches in the U.S.A. in uniting in one organization 29 communions and 8 interdenominational agencies has done what our U.C.M.S. did for Disciple churches and societies. There were lions in the way in both cases: legal obstacles, fear of bureaucratic bigness, theological theories, human recalcitrancy. Despite all such, the spirit of Christ has shown the way to limited action in a broad field of common endeavor. "A wide door for effective work has opened." Of course, "there are many adversaries." Let us thank God and take courage.

It was interesting to note that the flurry over deciding whether to refer to Jesus Christ as "Lord and Savior" or as "God and Savior" occasioned mutterings among the Disciple delegates as carrying theological hair-splitting too far. Long may they mutter, but not split off.

M. E. Sadler. It seems to me the major significance of the newly constituted National Council of Churches of Christ in the U.S.A. is that it keeps before the religious world the idea and possibility of cooperation and unity. If this idea can be kept continuously before the people, Protestantism will sometime achieve effective unity.

Economies in time, effort, resources and leadership are achieved through the organization of the Council.

The Council will become a more effective voice for Protestantism than we have hitherto had in the United States. It may be many years before this voice becomes as effective as it should be, but at least this is one more step in the right direction.

Of all people, the Disciples of Christ should rejoice in these developing movements toward increasingly effective unity and should use an ever larger proportion of their resources for the work of these cooperative agencies.

Edgar Dewitt Jones. I have had two letters from you within three weeks, and I am very proud of that fact. First of all let me thank you for your letter and the clipping enclosed concerning the arrival of a Bushmaster at the Chicago zoo. That is an event! The next time I am in your city, if I can possibly find the time, I want to go out and take a look at his snakeship. He belongs to the inner circle of the most highly venomous in the snake world.

You ask me about the big meeting at Cleveland. It impressed me greatly. In a way it seemed epochal. It is the most practical Federation enterprise and covers the most ground our American Protestantism has yet known. Two or three things especially impressed me:

1. The large number of representatives of our own Communion—over two hundred I should say. Whatever our failings, anything that looks toward unity captivates our imagination and inspires our loyalty.

2. The event was full of color and impressive in pageantry. It surpassed anything of the kind I have witnessed through the years. The session at which the Federal Council passed over into the National Council was staged beautifully.

3. The most prophetic speech made, as I recall it, was that of Bishop Ivan Lee Holt. He called attention to the fact that while this was a glorious milestone in Protestant co-operation, there was something beyond it toward which we should strive, namely, actual unity. I don't think he spoke more than twenty minutes, and he was singularly effective.

Hampton Adams. I shall try to summarize my convictions about the new National Council in the following paragraphs.

The new National Council of the Churches of Christ in the U.S.A. is an evidence of the vitality of the ecumenical movement. It is not an experiment. It is the outgrowth of the successful cooperation of the major denominations and eight well-tested interdenominational agencies.

The new National Council reflects not only the growing ecumenical spirit, but also the growing conviction that the total program of the church should be more closely related than it could be with

the former separate organizations.

There is no danger of this new Council, that is composed of twenty-five Protestant denominations and four Orthodox churches, becoming a super church. That is safeguarded by the nature of the organization. No church loses its identity. The Council itself names no members. All members are duly appointed by the member churches.

This new Council will give the churches of America a stronger voice than they have had before.

Benjamin F. Burns. The birth of the National Council of Churches is the most significant advance of the movement for Christian unity since the formation of the World Council of Churches.

The Council represents an advance first because it brings the spirit, the fruits, and the problems of Christian unity one step nearer their ultimate destination—the local church.

The Council represents a significant advance because it is shirt-sleeve ecumenicity rather than textbook ecumenicity. The new Council is chiefly a working fellowship functioning in the major fields of church life and work rather than a talking fellowship floundering in the quagmires of churchology and theology.

The Council represents for Disciples of Christ a significant advance because our participation in it forces us to become a responsible body working with others within a concrete united effort. We can no longer point to the outstanding role of individual Disciples in cooperative Christianity and ask to be judged as a people on their labors. We must now be judged as a Brotherhood—the fifth largest in the Council and the most vocal champion of Christian unity. That means we must produce from the Brotherhood, resources personal, finan-

cial, and spiritual which represent faithfully our hope "that they all may be one, that the world may believe."

Arthur Azlein. The analogy between the National Council of Churches and the United Nations is reasonably clear. Each has its General Assembly and its "secretariat," and there are other more or less obvious similarities. (Let us be thankful that the National Council seems not to need a Security Council, with or without veto!) But the analogy goes deeper to a principle of structure which already seems to be a fatal weakness in the U.N. and may prove a handicap in the National Council.

The U.N. is based on "the principle of the sovereign equality of the member states"; the National Council recognizes the principle of the "sovereignty" of its member denominations. In the U.N. this principle means, among other things, that the ultimate loyalty of the citizens of each member state belongs to that state, not to the U.N. Although the Preamble to the Charter of the United Nations begins, "We the peoples . . .," it concludes, "Accordingly, our respective Governments . . ." A publication of the U.N. declares, "The United Nations cannot of itself fail or succeed; its future depends on how effectively the peoples, through their governments, use it as an instrument to promote peace . . ." In other words, the success of the U.N. depends upon a large scale transfer of sovereignty, i.e., loyalty, from member states to the U.N. This transfer of loyalty has not been and is not being accomplished. The principle of the sovereignty of the member states not only does not encourage it, but actually prohibits it.

In the National Council, the principle of the sovereignty of each member denomination means

that the ultimate loyalty of an individual Christian belongs to his denomination rather than to the Council. Thus, we can paraphrase the U.N.'s statement: "The National Council cannot of itself fail or succeed; its future depends on how effectively Christian people, through their denominations, use it as an instrument to promote" their common purposes. The success of the National Council depends upon a large scale transfer of loyalty, i.e., sovereignty, from denominations to the Council. And since such a transfer is likely to have a direct effect upon such mundane things as denominational promotional organizations, jobs, investments and, to a certain extent, denominational solidarity, it will face considerable hurdles. Nevertheless, the hurdles must be leaped, for the effectiveness of this further venture in Christian unity will be determined by the measure of Christians' loyalty to it. I say "must be leaped," for I believe "that although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them," and the alternative to the National Council is uncharitable divisions more uncharitable.

John Harms. American Protestantism is moving toward organic unity via the highway of functional unity. That is the real meaning of Cleveland.

The organization of the NCCC will give the idea of functional unity a tremendous impetus and therefore marks the longest struggle step yet taken by the denominations toward unity.

For the first time the denominations have a complete laboratory in which they can face together the practical ongoing problems of unity. Out of this laboratory will come a higher degree of functional unity, and it will develop much more rapidly

in the new council than it could have done through eight separate independent interdenominational organizations.

Many people look upon the cooperative organizations, city, state, national and world-wide as transitional in character, and in a sense they are correct. But the conciliar principle at the heart of their structure will almost certainly be the most distinctive characteristic of whatever organic unification takes place in Protestantism in the future.

The Disciples should look upon the new National Council as the 20th Century counterpart of Thomas Campbell's Christian Association of Washington. The Council is an advance projection on the national level of the Christian Unity idea as advocated by the Campbells and the movement which they launched back in 1809. Neither the little association of 1809 nor the Council of 1950 is a full expression of Christian Unity, but both were functional in character and both marked a significant step toward that goal.

Stephen J. Corey. I rejoice in the new Council of Churches. It is a great accomplishment in cooperation and understanding. What a change since we dared to organize the International Missionary Council in 1919, when the wounds of World War I were deep! Now *our* people (Disciples) will have to greatly quicken our pace to keep in hailing distance with the Christian Unity movements of the times!

The American Mind

E. S. AMES

This is the title of a new book, dated 1950, printed by the Yale Press, written by Henry Steele Commager, professor of History in Columbia University. The subtitle is, "An Interpretation of American Thought and Character Since the 1880's," containing 443 pages and costing five dollars. Such a big and expensive book is difficult for ministers to buy, and hard for them to read. To read it requires concentration in quiet hours, an open and unharried mind, and a quick sense of humor. But it will pay good interest on the investment for years to come. It is really lively and fascinating, and is all about ourselves, about our ways, our magic country, our homes, schools, churches, politics, culture, carelessness, waste, love and labor. But it is not the kind of history that records dates, battles, statistics and details. These things find their place in the movement and meaning of a living story full of vital events and crucial destinies.

The history of the American people before 1880 shows the effect of the new continent upon their spirit. The spaciousness of their surroundings registered itself in their outlook and undertakings. They were stimulated to mobility, independence, enterprise and optimism. "Progress was not to the American a philosophical idea but a commonplace of experience." He lived in the future. He saw in every barefoot boy a future president or millionaire. His familiarity with great distances made them seem trifles. The immigrant no sooner breathes our air than he dreams of schemes he would not have thought of in his own country. He met hardship with fortitude, industry, shrewdness and luck. Shiftlessness was a vice. Quantitative valuation was common.

What is a particular man worth, required a bank report. Education, democracy, and war yielded to numbers. There was pleasure in sheer size—Great Lakes, Niagara, the Mississippi River, Texas. The American was intensely practical. Theories and abstract speculations disturbed him. Benjamin Franklin was his great man. Mechanical solutions were sought. Hence the cotton gin, steamboat, harvester, sewing machine, telegraph, typewriter and numberless other inventions. Even his religion was practical rather than devout. Salvation was by works.

Sundays he was troubled by a suspicion of sin but by no racking sense of evil. He did not believe in the Devil. Denominations multiplied as organizations rather than as dogmas. The average American could not distinguish between Methodist and Presbyterian theologies. His two most original religions were Mormonism and Christian Science, and their significant aspects were practical. Likewise in politics. No party whose appeal was intellectual got his support. He had greater political maturity than the Englishman, German or Frenchman, for his maturity in democratic ways was older than theirs. His political instruments were as ingenious as his mechanical contrivances, for instance, his federal system and his Declaration of Independence.

Even "Culture" should be useful. He wanted poetry he could recite, music he could sing, painting that told a story, education that prepared for life. Manners were flexible and careless. They advertised a classless society. Etiquette books were numerous but they failed to establish uniformity in social conduct. "Yet Americans had a passion for titles. Honorary colonels littered the landscape even outside Kentucky." Such titles were easily available and equally useless. They were an expression

of carelessness and good humor. There was a rugged, unfinished quality in his culture. He had little pride in a finished job. Railways and houses had to be rebuilt every few years. He came to believe in the unfinished nature of the universe. Habits of waste were tolerated. More damage was done in a century than nature could repair in a thousand years, evidenced in forests, soil, coal, oil and gas.

As the American had created his church and his state, he took it for granted that he could create all lesser institutions. Romantic and sentimental, especially on the Fourth of July and Decoration Day, an inexhaustible fund of humor accompanied such optimism and carelessness from Benjamin Franklin to Mark Twain. American philosophy carried the systems of puritanism, rationalism, and idealism, but here also a "certain carelessness" obtained. The names of Jefferson, Emerson, and James, were honored but their ideas were embraced without rigorous inquiry, and held lightly. Calvinism was never formally repudiated, but important features of it, like the depravity of man, were not believed. "Alas, he was hard up for villains."

In the nineties, great changes took place in American life. That decade was a watershed between two eras. Before 1890 an agricultural mode of life had been dominant for centuries. After that date an urban society arose which involved new ways of life and brought radical changes in population, in the growth of cities, in social institutions, in technologies, in politics, morals and science. The emancipation of women, smaller families, women in industry, in business and politics, knowledge of contraceptives, birth control, new freedom, and the consciousness of their numbers and power in school and church, gave them a new importance in this

democratic society. The old, familiar universe of philosophy, morals and religion was disintegrating. Traditional philosophy was challenged by the new doctrines of Evolution, Physics, and Biology. Within a decade came great leaders in these natural sciences and in the social sciences. James, Veblen, G. Stanley Hall, Dewey, Henry Adams, Josiah Royce, furthered the process of coming of age, by tempering the traditional optimism with scepticism and doubt.

The transition from the 19th to the 20th century was made in a period of great depression and confusion. Hard times, drouth, strikes, and panic created issues that held attention for fifty years. The problems and moods generated by these changes were registered in the national literature. There were marked changes in Journalism. The New York Times and the Hearst papers appeared and showed the best and the worst developments in reporting and interpreting the news. The Ladies Home Journal combined qualities of the old and the new eras under the notable influence of Edward Bok and G. H. Lorimer. "The impact of Darwin on religion was shattering, and on philosophy, revolutionary." "Evolution banished the absolute, supplanted special design, challenged not only the Scriptural story of creation but creation itself, and revealed man not as the product of beneficent purpose but of a process of natural selection that, by defying the interposition of the Deity, confounded the concept of omnipotence. Yet it was a blow to Man rather than to God who, in any event, was better able to bear it, for if it relegated God to a dim first cause, it toppled man from his exalted position as the end and purpose of creation, the crown of Nature and the image of God, and classified him prosaically with the anthropoids."

The author gives critical surveys of the great periods of literature which developed under the changes in outlook in the first half of the century. Determinism had its expression in Jack London, Theodore Dreiser, and in the subjectivism and romanticism of James Branch Cabell, which Cabell shared with Santayana. A chapter is given to The Cult of the Irrational, which includes discussions of Freud, Proust, and Aldous Huxley, Hemingway, and O'Neill. "Of all the impulses that animated men, the sexual was the most powerful, and the new school of literature was drenched in sex." Another chapter is given to The Traditionalists, Edith Wharton, Ellen Glasgow, Willa Cather and Edward Arlington Robinson. "It is significant that the most profound of American poets of the twentieth century should have been so preoccupied, obsessed even, with failure, frustration, desolation, and death . . . content with a mournful faith in some glimmering ideal of truth whose very nature must mock and elude us forever."

There is an illuminating chapter, the ninth, on Religious Thought and Practice. The strange fact of professed adherence to religious doctrines which are conspicuously neglected in daily life stands out in these luminous pages. "For three hundred years Calvinism had taught the depravity of man without any perceptible effect on the cheerfulness, kindness, or optimism of Americans." Unitarianism and Universalism were rigorous and logical in their dissent from Calvinism, yet theirs were the only well established churches whose membership declined during the twentieth century. Religion prospered while theology went bankrupt. "Religion became increasingly a social activity rather than a spiritual experience." Union for practical interests rapidly developed under able leadership since "there were no intellectual or social differences between Baptists, Methodists, Presbyterians, Lutherans, Disciples and others, save those of the local mores."

Religion of College Teachers

HENRY NOBLE SHERWOOD, *Louisville, Ky.*

One percent of the teachers in Protestant church related colleges are atheists. Of the three atheists one is a church member and another regards himself as a Christian. Ninety-five percent of all college teachers are churchmembers. One-half of this group carry special responsibility in their churches. These findings are true of 440 teachers who reported their theistic concepts.

Dr. R. H. Edwin Espy of Yale University has assembled these facts and many others in a study of "The Religion of College Teachers." This study, sponsored by the National Protestant Council on Higher Education, is now in process of publication in book form by the Association Press. Dr. Espy obtained his information by sending a questionnaire to faculty members of seventy-three institutions of higher learning representing twenty-nine denominations. The institutions were well distributed as to geography, size and other criteria. All were four year undergraduate colleges. The questionnaires went to teachers of English, physics and sociology-economics. No teacher of religion received one. The questionnaires returned and used in the study numbered 440.

The faculty members reporting (they are related to 34 denominations) generally regard themselves as conventionally religious. This is evident because only

- 14 percent reject the Bible as religiously authoritative;
- 13 percent do not regard prayer as necessary to the Christian life;
- 14 percent do not believe every one is in need of divine salvation through Christ;

- 36 percent do not believe church membership is necessary as a part of Christian life; and
- 56 percent do believe church membership is necessary as a part of Christian life; and
- 73 percent believe that "what makes a Christian is neither his intellectual acceptance of certain ideas nor his conformity to a certain rule, but his possession of a certain spirit and his participation in a certain life." In other words they do not identify the Christian life with institutional or doctrinal expressions.

Where did these faculty members get their religious concepts? Largely from the period of their adolescence. Of these college teachers 58 percent reported that their religious views were determined before they went to college. Their denominational background, they held, was a significant influence in determining their beliefs and practices. Teachers with conservative religious concepts found denominational affiliation more influential in this matter than teachers with liberal concepts. The latter recognize academic influence as also important in shaping their beliefs.

When it came to the elaboration of basic beliefs of these 440 teachers in terms of educational insights and methods 34 percent thought their college training did it, 27 percent gave the graduate school the credit for it, 24 percent found it in their experience after completing graduate work. This data reinforces what students of religious education have long told us; namely, that basic religious patterns are formed in early years. What comes later in academic life or in vocational experience, for the most part, will modify or enrich viewpoints already held rather than bring about a fundamental change in intellectual concepts. In evaluating the influence of the graduate school these teachers reported

that study in the department of education or religion did more than study in any other department to modify previously held beliefs.

What caused these faculty members to become teachers in church related colleges? For the most of them the appeal of teaching itself and the special attraction of working with college students. Half of this group of teachers believe teaching in a church related college is a strategic Christian vocation. The major influence in their vocational decision was that of their own college professor. Their minister or other religious leader was an influence in the decision of less than one tenth of the teachers reporting.

What complaint about their work do these teachers have? They complain about three things: the handicaps of the institution they serve due to lack of financial support; understaffed faculty and administration; lack of opportunity for self-improvement. It is apparent that these three things are only one—the financial limitation of the college. With added income the staff could be enlarged, extra-curricular duties could be more widely spread, and teachers could have time for research and for improving themselves through reading, meditation and other refreshments of the spirit.

This study, covering only 440 faculty members, must be very nearly true in its findings for the entire body of church related college teachers. The sampling process used by Dr. Espy was set up to secure information about them all. The study, therefore, gives conditions prevailing in around 1,000 colleges, served by approximately one-half the college teachers of the nation, and attended by about one-half of the students of the country. In book form the study is a 600 page report.

From this pre-publication statement it can be seen

that the recruitment and preparation of college teachers is a major problem of the church colleges. Since the basic pattern of religious belief and practice is formed in early life before youth enter college the church related colleges and the churches must work closely with one another on the solution of this problem. Ministers of today are more interested in the church college than those of yesterday when the present teachers were in secondary school or in college. Those responsible for the administration of the church college understand the advantage of cooperation with the churches more than their immediate predecessors. Leaders in both college and church know that we can not find the solution of contemporary national and international problems without advancement in the moral and spiritual thinking not only of those in political authority but also of those who make up the electorate.

Moreover, having recruited the teacher, he must be properly prepared for his work. The training program must bring together religion and education; it must integrate Christian faith with educational philosophy and practice; it must insist that high religion is essential to complete living. It follows that the church college has a responsibility for shaping the social order in terms of justice. To meet this responsibility its teachers must be sensitive to those issues in society not only bearing on their special fields of teaching but also touching life in its entirety. To obtain teachers prepared to meet this challenge may mean a thorough-going revision of graduate study and teaching, and a change in the outlook of those responsible for the program of graduate institutions.

Finally, without a supporting word, church colleges must find relief for any financial embarrassment.

"Religion in Alabama in the 1860's"

RICHARD L. JAMES, *Dallas, Texas*

In general, religion in Alabama followed the same trends that it did in other southern states during the 1860's. Southern church leaders had rationalized their pro-slavery position until it had become a religious conviction and previous to political secession, many of the churches had gone on record as favoring separation from the abolition groups. A group of Methodists assembled at Crawford, Alabama, advocated secession from The Methodist Episcopal Church if Bishop Andrew were deposed from his episcopal functions. This action was followed by other Methodist Episcopal groups throughout Alabama. In 1844, the Alabama Baptist State Convention resolved not to send money to the national agencies until they were assured by an "explicit avowal that slaveholders are eligible, and entitled equally with non-slaveholders," to the privileges of membership in these organizations. The Protestant Episcopal Church divided over conditions arising from political secession rather than issues involved in slavery. Presbyterians, however, were greatly agitated over the question of slavery and men like the Rev. James Bannister and the Rev. Fred A. Ross gave strong arguments in favor of the southern position. The Cumberland Presbyterians, The Christians, The Disciples of Christ, The Roman Catholics, and the Lutherans took very little active part in the controversial side of the slavery question in Alabama. The majority of the churches in Alabama were in thorough accord with this action so that when the split in the national organizations occurred, it received hearty support.

When political secession occurred, the majority

of the Protestant churches of Alabama, through their state organizations, pledged their support to the Confederacy, although numerous congregations remained loyal to the Union. Alabama ministers invoked God's blessing upon the Confederate leaders in opposing the "tyranny of northern radicals." The opinion in Alabama churches was not unanimous in favor of church divisions, just as the opinion was not unanimous throughout the state in favor of political secession. At the beginning of the political secession movement there was a great deal of pro-union sympathy in north Alabama which favored a separation from south Alabama and the formation of a loyal state. Likewise, throughout the northern section there were numerous congregations which opposed separation from the northern church organizations and political secession from the Union.

However, the majority was in favor of both church division and political secession and the ministers of Alabama became an important factor in supporting the "Southern Cause." Churches were urged by their ministers to support the Confederacy and many of the ministers organized the men of their congregations into companies and marched off with them to war, some ministers serving as officers, others as chaplains or private soldiers. Alabama is reported to have furnished 40,000 men to the Confederate armies. This exodus of the men from the local communities to the camps and battle fields had a devastating effect upon local churches. Missionary organizations gave their attention to the necessity of caring for the religious welfare of the soldiers and those ministers who had not volunteered as chaplains in the armies, were asked to serve for short periods of time in conducting religious work in the camps and hospitals. *The*

Huntsville Democrat, *The Tuscaloosa Observer*, and *The Southern Observer*, and other Alabama papers, carried vivid accounts of the battles; praised God for the victories and invoked his mercy in defeat. Near the close of the war, the churches kept the people in the spirit of hopefulness when their social and political order was falling to pieces. The large number of casualties caused by the war left a heavy burden upon the state charity organizations in caring for the widows and orphans. When the state could no longer care for them, the churches formed societies to aid in the work. The Methodist Orphan's Home of East Alabama, The Orphan's Home of The Synod of Alabama, The Preacher's Aid Society of The Montgomery Conferences of the Methodist Episcopal Church South, and other similar organizations, some of which are still in existence, had their origin in this period of need during and immediately following the war.

The Methodists, Presbyterians, Baptists, and Congregationalists sent missionaries and teachers into Alabama to work among the negroes and among the whites who remained "loyal" in their sympathies. The American Missionary Association established nine schools and supported forty-four teachers in this state. More than a hundred thousand copies of the Bible or New Testament were distributed to the Confederate armies during the war by the American Bible Society. These were distributed through agencies of the Southern churches or local organizations of the American Bible Society. During the war, however, Alabama ceased contributing to the American Bible Society until 1866, when relations between it and the local societies were renewed.

Considerable animosity was exhibited between northern missionaries in the South and the south-

ern church leaders. The southern white churches accused the missionaries of creating resentment of whites on the part of negroes, and the northern missionaries complained of the harsh treatment they received from the native white people. After the war, the Protestant Episcopal Church experienced difficulty over the use of the prayer for those "in civil authority," and ministers of other denominations also came into conflict with the military authorities on the same issue. Several Alabama ministers refused, for a long time, to take the amnesty oath and offer a prayer for the President of the United States and were forced to cease preaching until they reconsidered and decided to comply with the regulation.

A large number of the soldiers who had been stationed in Alabama during the period of the military government, remained there and secured political positions when their military commissions expired. Sumter and Perry counties were especially troubled with the soldiers entering politics. All the offices of Perry County were filled by the soldiers of the 8th Wisconsin Regiment which originally had been sent there for garrison duty. Some of these men did not have qualifications for holding such positions and greatly misused their power.

Through the influence of the "scalawags" and "carpetbaggers," a few negroes also entered the political field. In counties like Dallas and Autauga where the negroes were predominant in numbers, they succeeded in gaining control of a number of prominent positions. In 1869, one negro was elected to the Senate and thirteen to the House of Representatives of Alabama.

Activities of such groups as the Knights of the White Camelia and the Ku Klux Klan were to suppress the activities of "carpetbaggers," "scala-

wags," and negroes in the politics of the state, and they were particularly hostile to negro churches in which religion and politics were mingled. A. S. Lakin, a missionary of the Methodist Episcopal Church, reported that he personally knew of 332 cases in which negroes and whites were punished by masked groups. In thirty-nine of these cases, the punishment resulted in the death of the victim. When the leadership of these secret organizations was conferred upon persons of unworthy character, there were many outrages committed upon northern whites and the negroes.

The majority of the slaves remained loyal to their masters until the close of the war and a few even served in the Confederate armies. Others, however fled to the concentration camps of the Union armies, where they would be safe from the control of their masters. There were two such "contraband camps" in Alabama and the work of the Presbyterians in conducting schools in these camps was a valuable piece of service. After the war one of these schools was reorganized and maintained at Miller's Ferry, Alabama. Some of the runaway slaves were used in the Union Armies. The free negroes were divided in their allegiances: some offered their services to the state and others joined the Federal armies whenever the opportunity appeared.

At the close of the war there was a general wave of church founding on the part of the newly freed negroes. The right to separate himself from a church controlled by white men and establish his own form of worship was considered one test of a negro's freedom. Some divisions were accomplished under a friendly and cooperative arrangement whereby the mutual benefit of both whites and blacks was advanced. Such was the case of the First Bap-

tist Church of Montgomery where the white members in cooperation with the colored members contributed the building for the latter. But in many cases the break was accompanied by resentment and antagonism to the detriment of both groups.

The Civil War entirely changed the status of both the white men and the negro. The status of the "poor whites" was greatly enhanced by the freedom of the slaves, while the plantation owners were faced with the problem of running their plantations on hired labor. Outstanding problems confronting Alabama in 1870 were: 1, an adjustment in race relations upon the basis of freedom for both races; 2, a remodelling of the educational systems that the poor as well as the wealthy could receive educational advantages; 3, the formation of a new system of labor and different wage scale; 4, economic rehabilitation of both the plantation owner and the ex-slave.

People — Places — Events

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

"Who is the speaker at this session?" I asked for it was my first International Convention and I had not yet learned how to read a convention program. "Some young man from Cincinnati," came the reply. Since I knew Cincinnati was the center of orthodoxy and I was taking subscriptions for a journal published there I decided to stay for the session.

When the young man was presented it was explained that he had recently been called to be Brother McLean's associate in the Foreign Christian Missionary Society. In my favorite journal I had read some uncomplimentary remarks about Brother McLean and the Foreign Society. However, I

decided to stay and spy out the heresy of this young man whose name had been announced as Stephen J. Corey.

The speaker was not only young but he was tall, dark and handsome. Before he opened his mouth he had me in the hollow of his hand. He spoke on world problems and the need of Christian Missions. His kind and appealing voice plus knowledge of his subject soon had me sitting with opened-mouthed wonder. His great soul and missionary passion so thrilled me that had they passed the hat for Foreign Missions I would have put in my remaining five dollars and gone without food for the rest of the Pittsburg convention.

Forty years have now passed but Steve Corey has grown sweeter as the years have rolled by. He and I were on the same program a year or so ago at the Florida convention in Jacksonville. I guess he is a bit older than when I first heard him but at each of his devotional talks I could still see and hear the man who so greatly influenced my life four decades before.

Coming back from Europe on the Berengaria in 1935 I asked Dr. Corey if he could give me a few minutes to talk over my president's address for the Illinois State Convention. Instead of a few minutes he gave me two or three hours and helped pick many of the burrs out of that address. He was one of a few friends with whom I went over my president's address for the Cincinnati convention. Again he gave encouragement and many helpful suggestions and thus proved himself a friend indeed.

While Dr. Corey was president of the United Christian Missionary Society I became a member of the Board of Trustees and had a chance to see the untold hours and agonizing prayer that went into his work as an executive. Three times he has

tried to retire but each time a job shows up that demands his time and leadership.

When the true history of the Disciples is written I suppose Dr. Corey will be listed as a missionary executive, a college president, a church leader, and many other titles. For many of us who have looked to him for shepherding care he will always be thought of as a "Saint." When we start naming our churches after saints I want to be pastor of St. Stephen's Church.

January 1951

WILLIS PARKER, *Asheville, N. C.*

Each 'New Year' is the season to subsume
 All tasks unfinished—all regrets review—
 All vows we've broken, and the same renew.
All— is the token, once each year assume
 The scope and temper of The Absolute
 Toward the unspoiled future: plant for fruit
 We failed to gather from each earlier tree
 That bloomed, but withered in futility.

Now is the time to pay debts overdue:
 To speak just words unspoken—if kind fate
 Has spared us guilt of speaking them too late.
 Now is the time for singing songs unsung
 In praise of heroes: hanging rogues unhung!

It is the time to act, or aye regret it:
 Deserving Heaven: to be it is to get it.

Foundation Stones

A. C. BROOKS, *Indianapolis, Ind.*

Dr. George A. Crane says the foundation stones of our nation are God, The U. S. Constitution, The Free Enterprise System, and this Republic. Many people point up the evidences of our greatness such as the numerous gadgets and labor-saving devices which our inventive genius has produced. It is the contention of some that the U. S. is unique in that material goods and prosperity are made available to the common man which is true in no other nation in the world as it is here. It must be admitted that this is not something to be brushed aside as having no merit. If this is God's world and if He is its Sovereign Ruler and we are His stewards, then physical progress, expansion, prosperity, and power are germane in registering a phase of our greatness.

One of the common errors of preachers and religious leaders is to brand all wealthy men and large business corporations as demonic and evil, and yet those same branders spend much of their time trying to get their hands on the very wealth they condemn. Wealth is not of itself evil. It is not necessarily evil to make money. The acquiring and use of wealth determine character. Jesus insisted that a man's life does not consist in the abundance of things which he possesses, but He never said it was evil to possess. Personal and corporate increases in material prosperity accentuate the need for honesty, moral rectitude, and integrity of character. God's basic requirement of a steward is that he be found faithful, and it is required of a five-talented steward that he be five times as faithful as the one-talented steward.

All true Americans are justly proud of our

achievements. Our progress in science, technology, prosperity, and power are perhaps unparalleled in history. What is the secret of this phenomenal expansion? There are numerous opinions, but none more stimulating than that of Senator Elmer D. Thomas of Utah, who, in his book, *This Nation Under God*, shows the significant part the Christian religion has played in the life and progress of this nation. His thesis may be summarized in three parts:

First, religious men and women have defied materialism, the divine rights of special groups to rule other groups, and they have supported the brotherhood and mutual responsibilities of man.

Second, backed by faith and religion, weaker sides have won against stronger sides in their struggle, and these victories are the real history of the United States.

Third, this government of ours is set up for an ultimate purpose even greater and more important than those current purposes for which America apparently exists today. The American people must never think that this land is ours in the sense that we can mutilate and shamefully use it and live thoughtlessly as though we do not respect America's meaning and destiny.

Mr. Thomas not only shows what religion has done but what it must continue to do in the hearts of men. He is a strong exponent of self government but says self government is impossible unless you believe in something wordless and wonderful about man in the universe. In tracing the influence of religion in American life he points out that the United States was the first nation on earth to fully recognize the dignity, rights, and privileges of each individual, and to protect the individual's rights to freedom and religion. It was the first nation to

deny that any person or body of people possesses a divine right to rule over any other person or body of people. He believes that "there must be faith without proof and hope beyond reason and love above advantage, or mankind will indeed perish."

The great ideals and the good things in our American life are products of a vital faith in God. In George Washington's first inaugural address April 30, 1789, he said, "No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

John Tyler said in his annual message to Congress on December 5, 1843, "If any people ever had cause to render up thanks to the Supreme Being for parental care and attention extended to them in all the trials and difficulties to which they have been from time to time exposed we certainly are that people. From the first settlement of our forefathers . . . the superintendence of an overruling Providence has been plainly visible."

President Millard Fillmore, in his annual message to Congress December 2, 1850, concluded his message by expressing "thanks to the Great Ruler of Nations for the multiplied blessings which He has graciously bestowed upon us. . . . Our liberties, religious and civil, have been maintained, the foundations of knowledge have all been kept open, and means of happiness widely spread and generally enjoyed greater than have fallen to the lot of any other nation."

Abraham Lincoln issued a proclamation March 30, 1863, in which he said, "Those nations only are blessed whose God is the Lord . . . We have been the recipients of the choicest bounties of Heaven; we have grown in numbers, wealth and power as no other nation has ever grown."



THE SCROLL

VOL. XLIII

FEBRUARY, 1951

No. 6

A Fireside Chat

E. S. AMES

I want to talk very informally tonight about us,—meaning THE SCROLL and our readers. Maybe we would all understand everything better if all the officers of the Campbell Institute had expressed themselves more freely. As editor I may have been too reserved, too proper, too cautious. For twenty-five years and more I have edited THE SCROLL and have enjoyed doing it for the members of the Campbell Institute, and other readers around the world, *and for posterity*. The half century since the Institute was organized (1896) has been epoch making for religion as well as for all cultural interests. The bound volumes of THE SCROLL, on the shelves of private libraries, and among the periodicals in college reading rooms, bear witness to significant changes taking place in religious thought. The writings have been those of educated men, not of partisans or sectarians.

The Institute was organized by the first generation of Disciple men who went from their colleges to the great universities and their schools of religion to prepare more adequately for the ministry. In 1896, there were less than a hundred such students in all the universities of the land. Since then the number has steadily increased. The Institute has invited all ministers and teachers and laymen interested, to join and cooperate in contributing their wisdom and suggestions to the furtherance of the three ends we seek to serve—comradeship, exchange of ideas, and Christian union.

This year has been particularly difficult for THE SCROLL. Printing costs went up sharply last fall, and then the mails were delayed by railroad strikes, while

impending war, and higher taxes, and the call of ministers to the chaplaincy slowed down remittances of dues. Our good treasurer, Ben Burns, has been doing all he could against these odds to pay the printer. If all members and subscribers paid their three dollars a year promptly, things would work more smoothly, and every one would be happier, especially the editor. The editor feels responsible because he was elected by the Fellows, without salary and without rewards of any kind except an occasional word of appreciation by some old friend. More personal letters to the editor, 5722 Kimbark avenue, Chicago, would help. He likes applesauce of all kinds, with items of news!

The editor knows that he could raise money enough to support THE SCROLL in a larger format, and to circulate it among a more numerous circle of readers, but he thinks the dues of members and the subscriptions at three dollars per year should amply pay the costs. The ten numbers of THE SCROLL each year (July and August are its vacation months), run up to 320 pages, and that is the equivalent of a good sized book! It would also be possible to secure profitable advertising, but we prefer to keep away from the temptations to become too big and too prosperous. The following letter from one who has served his time as editor of THE SCROLL is the kind that renews faith in our youthful dream and gives bone and sinew to those who carry the load.

My dear Ames: "It is bad enough to do the work of editing THE SCROLL for all of us fellows without worrying about paying the bills with the fifty cent dollars which we have been sending you lately. I am glad you told me about a deficit with the printer for I want to do something about it. Please use the enclosed ten dollars . . . tell a hundred of the "old boys" about the situation. I am sure your work is

appreciated enough that they will help. The Campbell Institute is not just a sentiment with me, but a real part of my life experience. When I write my autobiography for my children, as I hope to do some day, I shall speak of the courage the Institute gave me to withstand those that would muffle free speech among us. It gave me guidance in the jungle of new books, and gave me some of the most wonderful friends any man ever had. There is a lot more to tell, but this is enough to let you know why a man who is a bit 'Scotch' parts gladly with ten dollars. It is an installment on a debt."

The Campbell Institute is not just a sentiment with me, but a real part of my life experience. Scores of men will join with Pastor Jordan in that declaration. That is the spirit which has given strength to the Institute and enabled it to outlive the misrepresentation and the opposition of critics and defamers. Some day the story will be written of the beginnings and the development of this organization, its spirit, its leaders, and the long list of the members who carried it along singing their marching song of freedom and aspiring faith.

It is natural and most gratifying that men of the Institute should write as they do in THE SCROLL Symposium in support of the National Council of Churches. Many of them were present when the consummation was attained in Cleveland last December. They feel that what was there achieved in pagentry and prayer is in principle what every local church should labor to become, a fellowship of earnest Christian people conscious of essential oneness in practical religious devotion, sharing in a common task of interpreting the religion of Jesus effectively in every country of the world, by every means that money and organization can devise in keeping with the spirit of Christ. One of the great merits of the Council is that

it allows freedom and independence in the constituent bodies which make for tolerance and enrichment and growth for all who cooperate.

Fortunately those most concerned to promote the Council of Churches realize that it presents problems to be solved in its onward way. There is always the danger that some of the limitations and foibles of human nature may get in the way of progress. But the encouraging thing is that these limitations are no longer viewed as fixed obstacles to improvement. When the old notion of sin as inherent in human nature and subject to control or elimination only by miracles of conversion or supernatural power there seemed to be no understandable method by which the good could be achieved. But this problem has been subjected to careful religious and scientific inquiry until now there are systematic efforts being made to see in unspoiled childhood the qualities which can be developed into maturity without so much of the conflict and tragic tension of traditional religion. It is a growing hope among psychologists and sociologists that ways may be found to enable society to outgrow war, gross forms of selfishness, and to cultivate happier community living in the smallest and the largest groups of persons. A pamphlet from the Harvard Research Center in Creative Altruism announces "that the main task of the Center is to study the chief properties and functions of creative, altruistic love and, especially to investigate and invent efficient techniques for the creative altruization of persons and groups, or find efficient ways for the production, accumulation, and circulation of creative love in the human universe."

Economics and Christian Ethics

By HAROLD E. FEY

Part of an address given at the Disciples Divinity House, Chicago, March 1, 1951.

When we Disciples of Christ humbly take our place by the side of other evangelical Christians, we are confronted by the problem of translating the Christian faith into the forms of workingday behavior which are possible in the modern economic order. Our biggest ethical problem is how to make the kind of daily work we have to do a Christian vocation. The Christian is committed to give his life to Christ, but he is forced, generally against his will, to give the major part of his life to serving a machine. Sometimes the two are not antithetical, but that happens when a man can clearly see how his work, inconspicuous as it is, definitely serves human need. Generally the only need a man feels he serves is his own need for sufficient income to support his family, and perhaps his employer's need for sufficient income to support his race horses in the style to which they are accustomed.

An ethical orientation to making daily work a Christian vocation ought to include the following considerations, among others. 1. Every worker is entitled to respect as a child of God and as a co-worker with him in the ministry of creation. To the extent of the worker's abilities and capacities, he is entitled to express his own sense of divine calling in his daily labor. He should have a share, either directly or through representation, in the decisions which affect his welfare and the use of the fruits of his labors. The church should recognize the sacredness of the high calling of men and women who do their work as unto the Lord, providing that work is constructive and is done with a sense of dedication.

2. Since men can be co-creators with God, their

duty and right to employment should be recognized by society. Workers are entitled to a living wage which will support a family living in wholesome surroundings and give sufficient leisure for participation in religious and civic activities. Hours and conditions of labor should be such as to give the worker full opportunity to contribute his best service to God and his fellows in his labor and yet to conserve his health and make it possible for him to participate in the life of his family and community.

3. Right fellowship between man and man being a condition of man's fellowship with God, every economic arrangement that frustrates or restricts peaceful and creative relationships between people should be modified. This applies to relationships within unions as well as between workers and management; between the workers of different countries as well as those of different races or occupations. The right of labor or the professions or any other groups to organize and bargain collectively should be recognized in practice and in law, but the right of the community and nation to be protected from the paralysis of their essential functions by strikes must also be recognized. No Christian can permit himself to be separated from his fellows by conceptions of class war, or the dictatorship of one class over others or the segregation of jobs along racial lines. And none can relinquish his responsibility as a minister of reconciliation, no matter what the conflict or what his station in life.

4. Regardless of race or class, every child and youth should have opportunities for education suitable for the full development of his particular capacities. Every adult should also have opportunities to develop hitherto latent or undiscovered capacities. The church can play a much greater role in developing these capacities, particularly among older people,

who are often capable of entering into a new and useful life after they are retired from regular employment. It is the particular responsibility of the church to unlock the capacities which have been locked up because of spiritual attitudes which blighted creative possibilities.

5. Persons disabled from economic activity by sickness or age should not be economically penalized on this account, but should be cared for by their families, their churches, their former employers and the community, with special effort being made to find new if restricted means by which they can continue their creative identification with God and their fellows.

6. "The resources of the earth should be recognized as gifts of God to the whole human race and be used with due and balanced consideration for the needs of the present and future generations," as the Oxford World Conference of Churches said.

7. We should recognize that production is a social process which implies that distribution should also be social. This means that no person is without responsibility to share and to account for the wealth which may come to him. Payment of taxes and other compulsory forms of sharing ought to be sanctified by the second mile of voluntary sharing of all surplus above honestly audited needs. The function of the church as a week by week prompter of this process is a very important part of its responsibility.

The fact that this prompting has been going on year after year in the churches of this country helps to account not only for the 4 billion a year which is given voluntarily for religion and education and benevolence in this country (60% by incomes under \$3,000, 80% under \$5,000) but also for a public opinion which sanctioned since the war the American gift of \$40 billions to people in other countries. Even

more important, it helps to account for certain qualities in the American character for which we have no reason to apologize. This is a part of the distinctively Christian heritage of this land. What has often been called the Christian communism of the early church was nothing more than giving in response to the faith that it is the duty of Christians to share in love what they have.

How can a Christian live ethically in relation to the economic order? (1) Only by seeking first the kingdom of God, not by seeking first to fill his barns or to swell his profits. (2) By making sure that in any relationship or bargain, he gives more than he receives in one way or another. (3) By leading in his relations with those with whom he works, "a life worthy of the calling with which he has been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bonds of peace." (4) By developing the priesthood or mutual ministry of believers by professions, trades, special economic and social interests into specialized ministries, standing within the churches, yet offering a Christian fellowship and concern which channel the spirit of God.

People — Places — Events

F. E. DAVISON

To stand in the pulpit of Christian Temple in Baltimore is like standing on holy ground. It was there that Peter Ainslee of sainted memory ministered for so many years. It was there that my long-time friend H. C. Armstrong gave many years of faithful service. It is there that Fred Helfer now ministers with such effectiveness and leads the church forward in a great new venture. Recently it was my privilege to preach in that pulpit on Sunday

morning and that same evening address a mass meeting of Baltimore Disciples from the same rostrum.

It is the story of the "Great New Venture" that I want to tell in these few paragraphs. Around Christian Temple there is much of sacred history and delightful tradition. In the congregation there are a number of people who have lived through most of this history and helped in the building of Christian Temple. Elders Barnette and Lane are two of those people. One would naturally expect such men to oppose any new project that looked toward leaving these sacred surroundings. However, these two elders are both in the forefront of the church's new venture.

No doubt by the time this gets into print (if it does) the congregation of Christian Temple will have moved out and turned over the building they love to one of our aggressive Negro churches. The Temple congregation will meet for several months in a hall some four or five miles from the present location. They have purchased a beautiful 12 acre wooded tract as the site for their new church. They hope soon to break ground for the first unit of the new Christian Temple. Pastor and people are determined to carry over into the new location much of the worthy traditions of the past.

The stalwart soldier who has led in these past several years of careful planning and money raising activities, is none other than Dr. Frederick W. Helfer. His good spirit keeps everyone bouyant and hopeful—his deep consecration challenges all to seek spiritual undergirding for the venture—and his keen vision produces dreams of beauty and abiding reality.

Disciples who have inherited an ecumenical mind inspired by the teachings and practice of Peter Ainslee should not only watch this venture with interest, but should pray for its success and give it

financial assistance. The new Christian Temple could well be made a Brotherhood shrine to which Disciples make periodic pilgrimages to bide awhile in the atmosphere of an inclusive Christian faith.

If I were asked to write the words of a plaque in the new church honoring past and present pastors, I would borrow the words of Edwin Markham and write:

He drew a circle
 To shut me out
 Heretic, rebel,
 A thing to flout.

But love and I
 Had the wit to win
 We drew a circle
 That took him in.

The Validity of Preaching*

HUNTER BECKELHYMER, *Kenton, Ohio*

The fact that we feel called upon to reaffirm the validity of preaching indicates that there may be reasons for doubting it. And there are. It was the dean of American preachers who, only half jokingly, once likened preaching to leaning out of a fifth story window with a dropper full of eye medicine, hoping to hit someone who needed it in the right place when he was looking in the right direction. It is not as bad as that, of course, but the difficulty of getting a healing word to those who need it, when they need it, is a great one. And we may seriously question whether we do it with any frequency.

St. Anthony was a Franciscan monk. Legend has it that, like the founder of his order, St. Anthony too preached to God's wild creatures. But instead of birds, he chose fish for his congregation. Comment-

*A paper read at the annual meeting of the Campbell Institute, 1950.

ing on this incident, a poet has written :

“The sermon now ended,
Each turned and descended.
The pikes went on stealing,
The eels went on eeling.
Much delighted were they,
But preferred the old way.

Delighted congregations who prefer the old way is certainly a discouragement that all preachers know.

There is another discouragement, too, that has plagued preachers ever since the night when the apostle Paul preached too long in a stuffy third story room in Troas. (Acts 20:7-9). But thanks to the modern pioneers of pedagogy this humiliating phenomenon has lost some of its sting. I have read recently that the French language has been successfully taught to a student by playing French records through a tiny speaker attached to her pillow by night. Perhaps old deacon Snoringham has absorbed more of the gospel than we had supposed, these many years.

It is easy to become disheartened—even cynical—about the preaching role in our ministries. The sermon seems a frail weapon with which to attack the massive evils of the common life. Such force as we can pack into it often seems to have been dissipated upon the inertia, complacency, and superficiality of many of those who heard it. The temptation, therefore, is to strive for the spectacular, or the entertaining, or the pleasant hodge-podge of anecdote. “Mind you, let Action have its share!” says the cynical theater manager to the sensitive poet in the prologue to Goethe’s Faust:

“Mind you, let Action have its share!

They come to watch, but they prefer to stare.

If you will only spin off all you can,

So that the wondering crowds gape with delight,

The goal will virtually be in sight,
And you will be a popular man.
The masses by mass alone an author swings,
Each one eventually selects his fare;
He who brings much, something to many brings,
Then each one leaves contented with his share.
If giving a piece, give it in pieces now!
Such hash I'm sure you can prepare;
Easy to give, it's easily invented;
Why bother with a whole, when what's presented,
The public will pick to pieces anyhow!"

The preacher has often said as much to himself.

And yet, after he has expressed his misgivings, and indulged his doubts, the preacher knows that for his task his best is not good enough, and his utmost is too little. For before him weekly are fifty or five hundred who pay him the compliment of their presence, and confront him with the challenge of their attention. They are there not because of public opinion, but rather in spite of it. In most localities, the canons of respectability may encourage a man to be a Church member, but they do not encourage him to attend. So every congregation is a part of a small minority in its community—a sort of remnant of the most concerned.

At no other hour of the week is it likely that their minds are so receptive to divine influences. For they have sung and prayed together. They have broken the bread and drunk the cup of remembrance. They have shared such beauty, symbolism, and sacred associations as the sanctuary affords. The competitive spirit and defensiveness of discussion and argument is not there. And for half an hour the preacher has such a privilege as no man is equal to. It is not the importance of what he is doing that the preacher can doubt, but rather his fitness to do it. The validity of preaching—of course! But why is it valid.

Preaching is valid, in the first place, because it is valid to remind. I say "remind" because most of those who hear us are already aware of the truths that we affirm. They have heard them many times, and partially confirmed them from time to time in their own experiences. The preacher reminds, then, not by dreary repetition, but by illuminating, as freshly and as timely as he can, the great constants of life.

We live in a dependable universe. In it, man can choose among numerous courses of action, but he cannot choose where a given course will take him if he elects to follow it. The Creator has determined that. Man can build a house on sand if he likes, but he can't make it stick. He can fashion elaborate structures of evil if he chooses, but he can't make them stay glued. Conversely, man can choose among numerous goals, but to reach one he must take a course that leads there. And God has determined those too. Men have often chosen peace, but they have yet to reach it by a course of mutual intimidation.

The universe abounds in such predictables. It lays upon those who would flourish in it some abiding imperatives, moral as well as mechanical. It is the prophets and saints who have seen these imperatives most clearly, and have stated them each in the manner of his day. History illustrates them; biographies bear them witness. By them each of us reaps either results or consequences. And of them each of us needs reminding.

I know that it profiteth a man nothing to gain the world and lose his soul. But I need to be reminded. I know that by hoarding life we lose it, and by investing it in the Kingdom we find it. But I need to be reminded. I know that the meek shall inherit the earth, that without love I am a sounding brass

or tinkling cymbal, that truth makes men free. But of all these I need to be reminded—reminded in terms which are familiar and by references to experiences that I understand.

A common criterion of the validity of preaching has been its effectiveness in producing "changed lives." But what of unchanged lives? What of those good Christians in every congregation who have gone through the worst life can do to a person without a change for the worse? What of those who have suffered the "slings and arrows of an outrageous fortune" and have not gone to pieces? The widow unafraid, the combat veteran unembittered, the spinster unhardened, the public servant uncorrupted, the newly-rich unpretentious, the invalid unscarred by self-pity—surely these unchanged lives also testify in some measure to the validity of preaching that reminds.

In his introduction to the book by the Norwegian author, George Brochman, entitled *"Humanity and Happiness," Lewis Mumford writes, "Each generation lives, as it were, by the platitudes and often brings itself close to suicide by its originalities." Then he adds, "But each generation, likewise, must discover these funded truths for itself, as if for the first time." Preaching is valid if it helps this generation discover keenly, vividly, intimately, the truths it already knows.

Preaching is valid, furthermore, because it is valid to sow good seed. That is, to sow seeds of suggestion in the minds of men. For some of it falls on good ground and brings forth fruit forty, sixty, or a hundredfold. In fact, Jesus likened the Kingdom's coming to the growing of mustard seed. And again he likened it to corn planted and growing, we know not how—first the blade, then the ear, then

the full corn in the ear. So the preacher has the opportunity not only of reminding men of what they know, but of planting and cultivating new germinal insight.

The power of ideas is not to be underestimated any more than the power of seeds is. Just as a growing seed will sometimes split a boulder, so growing ideas from time to time have destroyed some of civilization's monolithic institutions and customs. Carlyle, it is said, once sat listening to some common talk about the ineffectiveness of ideas. Then when a pause came he remarked, "Gentlemen, there was once a man called Rousseau. He wrote a book which was nothing but ideas. People laughed at it. But the skins of those who laughed went to bind the second edition of the book."

Douglas Steere has observed that between men and their institutions and customs there always exists what he calls the "cord of consent." This cord of consent or approval may be tacit, passive, uncritical, perhaps even unconscious. But it is always there. When something takes place in the hearts and minds of men that severs or weakens this cord of consent, the institution or custom supported by it withers and dies. And then in time new institutional expressions develop, nourished in turn by the newly constituted cord of consent. Thurman Arnold, commenting on the organized violations of the 18th amendment has bluntly commented that when people want something done, the apparatus will develop to do it for them. Emerson, however, has put it more lyrically and positively:

"Let man serve law for man;
Live for friendship, live for love,
For truth and harmony's behoof;
The state may follow how it can,
As Olympus follows Jove.

Call it what you will—the cord of consent, the climate of opinion—it is the area in which important things happen. It is the liveliest battlefield in the world. And it is the one on which the preacher is best equipped to fight. There is something pathetically humorous in the Communists working feverishly to spread the idea that ideas don't matter. Any group of determinists, be they economic determinists like the Communists, or theological, or sociological who seek to oust reason from its role in human affairs, to the degree that they succeed cut the ground from under their own arguments. Ideas do matter. Belief matters! Faith matters! The whole outlook with which man confronts his environment matters! For as a man thinketh in his heart, so is he. It is valid to sow seeds in human minds and hearts. "The state may follow how it can, as Olympus follows Jove."

Moreover, preaching is valid because it is valid to interpret—to clarify. I am profoundly suspicious of the ineffable. I seriously question whether a person comprehends a thing until he comprehends it in terms of words, concepts, metaphors or myth. Of course no words or myth are ever perfect to contain a truth. But any words or concepts or metaphors are either relatively adequate or inadequate—relatively illuminating or misleading. It is the preacher's opportunity to put such truth as he sees into articulate, recallable, communicable form. Unless he does this for his congregation his sermon does not clarify an idea, it merely elongates it.

What, other than this, did Jesus do when he spake in parables. The prodigal son coming to himself and turning back to a father who had never ceased to love him, the good shepherd leaving the ninety and nine safely in the fold to seek the hundredth that had strayed, the ungrateful servant forgetting

in his role as creditor the mercy his master had shown him as a debtor, the three stewards each with his talents to use in his master's service—no wonder the people heard him gladly.

It is the peculiar genius of Harry Emerson Fosdick to communicate truth so vividly and yet so simply that we feel he is saying just what we had been wanting to say. Actually he is helping us to comprehend truths for the first time. We don't really grasp an idea until we can say it. And often we can't say it until we have heard it said, or conceptualized.

"Are you a part of the problem or a part of the answer?" Dr. Fosdick asks in one of his sermons. And the frustrating fuzzyness of the "social gospel" becomes as sharp as a lance in our minds. By a single question he makes the social dimension of our faith no longer a vaguely guilty conscience and a bewildered good will, but rather a factor in every personal decision. Alan Watts speaks of the "playfulness of God—a colossal gaiety in the heart of the universe." And the prodigal extravagances of nature blaze with a new meaning. Harry Overstreet writes of the "linkage theory of maturity"—that is, that one matures by progressively deeper involvement in his environment. He becomes linked to the past by learning, to the present by responsibility and liability, to his fellows by empathy, to God by faith. And the meaning of growth becomes observable and measurable. In fact the whole recent concept of maturity versus immaturity is a tremendously helpful key to human behavior. These thinkers have done superbly what it is the preacher's opportunity to do regularly. They have clarified commonplace experiences by interpreting them. By putting them into words, concepts, and metaphor, they have made truths that we never really comprehended seem familiar friends.

In his little book *"Nervous Disorders and Character," John G. McKensie cites with approval Dr. Renyard West's contention that "most mental illnesses are rooted in misconceptions." Professor McKensie warns that it is of course an oversimplification to think of psychotherapy simply as removing intellectual misconceptions. But he adds, "there is a very great deal of truth in Dr. West's contention. Misconceptions regarding God, ethical demands, and human nature undoubtedly play a large part in neurotic trouble." Insofar as the preacher can help persons to comprehend the natural, social, and spiritual worlds in which they live he is ministering to them at a point of critical need.

Whittier's best known hymn includes this stanza :

O Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love.

Eternity means not only infinite time. It is the master frame of reference, the realm of ultimate meaning. It intrudes upon men's consciousness when they lay loved ones away, but not then alone. It confronts man whenever he pushes to the limits of human knowledge, and then asks "why?". It confronts him when he probes to the core of matter and finds nothing material. It confronts him when he ponders the spectacle of humans using their intelligence and hard won skills to destroy each other and themselves. It confronts him when he seeks to reconcile the evil he can't escape with the God he can't deny. It confronts him in moral decisions he is afraid to make and can't postpone.

But eternity is silent. No unmistakable voice from

its depths answers the questions it imposes. Jesus faced eternity, often. In Gethsemane he faced it in all of its stark chill, and again on the cross. And he interpreted it—interpreted it by love. "Father, not my will but thine be done." "Father, forgive them for they know not what they do." To many, eternity is an uncommunicative abyss. To Jesus, who interpreted it by love, it was his Heavenly Father. The minister of Jesus Christ falls short of his opportunity if he be not an "interpreter of eternity" to those who face it.

But above all, preaching is valid because it is valid to worship. More than all else, men need a real awareness of God. Awareness of God, not as a permissible hypothesis but as the most important factor in every human situation. Awareness of God, not as a "that which" but as their Heavenly Father. *Dr. Sockman recalls that Professor Johnston Ross of Union Seminary used to stress that "the primary purpose of every sermon, as well as of the worship service, is to make men aware of God." For, he said, if they could feel the divine presence, most of their problems would assume a different aspect. Then Sockman adds, "Seeing God imparts a strength to find solutions and thus renders unnecessary so many specific pulpit prescriptions."

I believe that. At their best, sermon and worship service are one. Together they can make God seem as real as He is. Worship should make the worshipper listen. Listening should make the listener worship. Together they can make men aware of their Father in Heaven. Anthropomorphism, I think, is by no means the low point in men's conceptions of God. A more sophisticated terminology may really conceal a lower religious awareness. In making just this point, C. S. Lewis tells of class-

*The Higher Happiness—Cokesbury

room conversations with some of his students at Oxford. He asked them to give their definitions of God. One girl, who had apparently completed the course Philosophy 1a, replied that "God was Perfect Substance." When Lewis asked her what her definition suggested to her, she stammered with some embarrassment that it suggested a sort of massive tapioca pudding. To make matters worse, she didn't like tapioca pudding.

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. It was in the words and deeds of Jesus that his first followers saw God more clearly than ever before. And it is in the same presence that moderns can find Him most satisfying. "Sir, we would see Jesus," said some Greeks to Philip in Jerusalem. And later, scripture tells us, when another seeker approached Philip, Philip "opened his mouth . . . and preached unto him Jesus." When the modern preacher meets that cry with that response, he is ministering to men at the point of their deepest need.

Somewhere in one of his books Walter Horton tells of seeing the stage production of Drinkwater's "Lincoln." As he watched Lincoln suffering with the nation he was trying to preserve, as he observed Lincoln's tenderness, compassion, and love rise above the tides of hatred, brutality, and vengeance that threatened to wash him down. When he saw Lincoln steer the steadfast course of reconciliation on seas of ruthless passion, Dr. Horton said that a feeling of religious certainty and affirmation surged through him as seldom before or since. And he was at worship. He said to himself, "This is it." This is God at work. This is the vast tenderness

at the heart of the universe suffering to victory through the waywardness and sin of men. This is how God redeems His world.

We preach one greater than Lincoln. And those who see him see the Father. Those who know his mind know the mind of the Father. Those who feel his love know the love of God. Those who serve him serve the Father. And those who are drawn to his feet kneel at the feet of God Himself.

Dr. C. F. Wishart, former minister of Second Presbyterian Church in Chicago, and now President-Emeritus of Wooster College tells this story. A college class held their first reunion on the twenty-fifth anniversary of their graduation. There were the usual happy greetings and reminiscences as old half forgotten friendships were renewed. One classmate, however, was recognized by no one, for the years had not been kind to him and his appearance had changed much more than in most of them. The stranger refused to identify himself despite the embarrassed feelers of his friends. Finally he called out, "All right, son, come in," and from an adjoining room a young man of eighteen or twenty years came into the group. The classmates looked at the boy, and gasped. Then turning to the stranger they said, "Bill, why, it's Bill. We would never have known you," and all of the other happy greetings that come when old friends reunite.

"You see," said Dr. Wishart, "they recognized the father in the face of the son." Preaching is valid when it helps men recognize the Father in the face of the Son.

Symposium

T. Hassell Bowen. Certainly the Disciples, who have inherited the ecumenical passion of their founding fathers, should be the first to greet with enthusiasm the National Council of Churches as the

long-delayed, though only partial fulfillment of the Disciple vision of the united church. Even though the Disciples would have preferred as the doctrinal basis of the Council the more Biblical idea of "Jesus Christ as Lord and Savior" to the more theological and exclusive conception of "Jesus Christ as God and Savior," the Disciple delegates wisely did not make this a divisive issue. Satisfaction should be realized in the fact that churches with such diverse traditions and theological persuasions found it possible to unite on the basis of such a theological minimum. Hence, it is now incumbent on all loyal Disciples to become creative and cooperative participants in the fellowship and work of the National Council of Churches. In this manner our Brotherhood will give concrete evidence of their desire to practice the unity they have so eloquently advocated for more than a century.

Charles B. Barr. The formation of the National Council of Churches is indeed a great step forward along the road to Christian unity by uniting Christians about their common tasks. It is not a super-church, uniting Christians by theological uniformity or the coercion of ecclesiastical pressures. It is an agency of churches, designed to hold before Christians great needs. The spirit of Christ will move to meet these needs without regard to the denominational affiliation of the house in which the Spirit is resident.

Some of us at Cleveland felt that the constitutional provision that at least half of the representatives of a member communion be nominated by the boards and agencies of the communion made the representation less democratic than it should have been. Perhaps, though, nominees of the agencies will be more sensitive to the proper and efficient functioning of an agency.

A. C. Brooks. The announcements about the formation of the National Council of Churches aroused widespread interest and concern among Christian leaders across denominational boundary lines, but particularly among Disciples of Christ, who have preached Christian union for so long. Many of us looked forward to the Cleveland meeting, and some were disappointed that funerals and other engagements prevented our attendance at this history-making convocation. The new Council journal has just come to my desk, and it fulfills many of the high expectations we had for the Council. We are assured that the Council will make a distinct contribution to the growing ecumenical spirit in America and elsewhere. It is our prayer that this may be realized. If we could have more significant achievements like this and stop the divisions which continue to invade the ranks of Christendom we would help the prayer of Jesus that "they may all be one" to be realized. This would be genuine Christian progress.

A. T. DeGroot. The formation of the National Council of Churches is a cause for much rejoicing, but is not the new thing that must come for a true forward step in church union. Effective federation on a national scale is 43 years old, and is a blessed achievement, for which the N.C.C. is the capstone in America. But, as the Archbishop of Canterbury said in his Cambridge sermon of 1946, "We do not desire a federation: that does not restore the circulation" (he had likened denominations to barriers in the bloodstream of the body of Christ). The Conference on Church Union (Cincinnati, 1951) holds the pattern for real progress in church unity. The N.C.C. is John the Baptist.

H. Gavin. The brief commentaries by twelve Disciple leaders printed in the January SCROLL

form a heartening display of the reasons for rejoicing in the achievement of the Cleveland Constituting Convention. Though not without very sobering reservations, reminders, and warnings, the writers all hail a major event in the annals of American Protestantism and a coming day of challenge and hope.

In these considered words of men of experience and learning, one finds some answers to the question which many laymen are asking: What will the Council with all its intricate ordering and its able, devoted leaders signify to the 31,000,000 assorted members of churches in whose name distinguished churchmen have been speaking radiant words? More specifically, for this brief proposed glance at too large a question, how far will the new creation stir the minds and hearts of some ten million of these laymen who belong to locally independent religious societies? We members of such groups know too well how strong is the habit of dwelling in our own problems and routines, with only vague and usually sentimental contemplation of the wider horizons and far-flung influences of a world-embracing Church. Attending to the dates on our own calendars with whatever zeal in spending our resources, we are scarcely conscious of the greatness of our own traditions, and not even mildly informed of other great traditions.

Suppose one goes through the twenty-five or thirty (count 'em!) points made by the contributors to THE SCROLL symposium seeking especially opinions or intuitions that may be clues to the "inward strengthening" and the outgo of power which several of the writers envision as outcomes of the new emergence of cooperation. There is space for bare mention of three or four perspectives which seem to promise growing solidarity and deeper mutual

concern within the free and not-united congregations.

There is first the matter of bringing home to the "grass roots" the drama of the great merger itself, expressed so far most effectively in the "pageantry" which the delegates at Cleveland found very moving . . . "For the first time I am seeing the Church—not in its perfection perhaps and not yet complete—but the Church visible in proportions many times greater than I have ever seen it before." There will be other occasions no doubt for great staging and symbolism. Everyone who has come home filled with new appreciations from an inspiring assembly of congenial spirits has felt the inadequacy of any attempt to communicate the experience. But we have now some fine technical instruments to aid this business of reporting—television, radio, films. We may hope that a very special effort will be made to transmit new visions to the people.

Again, the enterprises in which the denominations will work together in the National Council's many agencies are of the kind that now draw men of good will together from many walks of life. The delegates, members of commissions, conferences, etc., will find themselves joining forces with those of differing creeds in ways that discount the creedal differences. "In such enterprises Protestantism can now speak with power. It can now pool the findings of its specialists in such matters as social welfare, racial tensions, religious education, economic problems, international relations." Conclusions and pronouncements will undoubtedly attract wider attention and carry greater weight with the public, both lay and secular.

Ohio State Journal—Sometimes it seems that independent action and home rule in the broadest sense are being lost in the shuffle in a day when the trend

is increasingly toward organization of individuals into groups, and the groups into super-groups, for the purpose of accomplishing some end.

Meeting in Columbus this week is a branch of an organization which is meeting this problem nicely. It is the Division of Christian Education of the National Council of Churches of Christ in the U. S. A.

The National Council is an organization of 29 Protestant denominations numbering over 31,000,000 people. Yet its spokesmen are scrupulously careful never to let it be said the Council "speaks for 31,000,000 people," and scrupulously careful to let it be known the opinion of any one of the 29-member communions is not necessarily its view, nor is its voice necessarily that of a given member.

Yet the Council affords the advantages of collective action to its Baptist, Lutheran, Methodist, Presbyterian, Episcopalian, Congregationalist and other members without interfering with their special doctrines.

This can be done because there are basic Christian beliefs which are held by all, and the Council restricts itself to finding means to swell the potency of these beliefs in the world's affairs. Further, it can exchange data and information and make studies in fields—such as missions—which present common problems to all denominations.

Certainly there is a need for strengthening the overall influence of the churches with regard to today's hectic affairs. It is laudable that the National Council's members have found a way to do this without sacrificing the individuality which is also needed in our society.

Richard James. "Division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the

body of Christ; as if he were divided against himself, including and excommunicating a part of himself . . . in a word, it is productive of confusion, and of every evil work." So wrote Thomas Campbell in *The Declaration and Address* in 1809 and delivered it to the meeting held at Buffalo, August 17. Campbell's heart would be made glad today to read of the progress which his propositions were making among the denominations of our time. Many communions have actually combined their work in recent years. In almost every state of our union there is some type of activity by which Christians of various faiths may work together on common causes. The most significant happening in the past few years is the organization of the National Council of the Churches of Christ in the U. S. A. To date there are twenty-nine denominations working together in this organization. This council will help us all get a better view of the American church and to cooperate in the task of Christianizing our land.

Brady Brown, St. Joseph, Mo. Space will not allow me to express in full my appreciation for the trip to Columbus, Ohio, where I attended the Christian Education Division of the National Council of Churches. It will suffice to say, however, that this was grand inspiration and education for me! I met with several thousand leaders of Christian education who came from all parts of the U. S. and Canada. There were plenary sessions where we met together to hear our greatest leaders, but there were also smaller divisions such as leaders of youth, adult, and of children. It seems to me our Christian Education program of our nation is stronger. I felt there was a greater impact this year than last. The theme this year was "United for a Ministry of Teaching."

Professor W. C. Bower, Lexington, Ky. Every Disciple must find great satisfaction in the consummation of the organization of the National Council of the Churches of Christ in the U.S.A. The accomplished purpose is in direct accord with the genius and tradition of the Disciples of Christ. While it does not accomplish the organic union of all Christendom, it is a long step in that direction. It is in fact a functional unity on a non-theological basis of the major part of American Protestantism around common purposes and common practical concerns. This also is in accord with the best in Disciple traditions.

Parker Rossman, 222 Downey Ave., Indianapolis. As one contemplates the new National Council of Churches, one is impressed by the fact that the World Council, the National Council, state and local council of churches, are the most significant phases of the Church Union Movement in our time. Their existence now raises for us a new and most pressing question: Are these councils to be dead ends along the road to union? Are they to be merely large machines for cooperation which in time become ends in themselves? Or are they to be the method through which churches come to know one another and love one another and learn to know and love Christ more together? If the latter is the case then we shall find union through the councils and not around them.

We need a philosophy of cooperation, obviously, for we have not yet learned really how to work together in these organizations. But we must move beyond cooperation. There is to ecumenicity a significance that is deeper and richer than is implied by the term cooperation. When one cooperates he withholds a part of himself and cooperates only in areas that do not conflict with his sovereignty. But the union for which Christ prayed is a union in which

all would give up everything to Him.

When the Student Christian Movements federated for the first time five years ago some of the movements—the Lutherans and others—entered the federation with great hesitancy and suspicion. They were uncertain that they could cooperate, they were uncertain to what it would lead. And the hesitation was not just on the part of conservative groups, some of the most liberal groups wondered why in the world they were getting mixed up with the conservative, almost fundamentalist, groups. It has been interesting therefore to watch the growing confidence that has resulted from work together, association together and most important from coming to know one another as Christians. A most important factor in this has been the way in which our National Student Council has given the first and foremost part of its time at each of its annual meetings to a retreat where we came to know each other, where we searched the scriptures together and prayed together. After such an experience as that when we came to points of impossible difficulty, when we knew we were not going to be able to agree at all we could still say in the spirit of Amsterdam: "We intend to stay together even though we cannot agree at all on this most difficult point."

Actually this philosophy of working in a council, the matter of making councils function is to me a thing no more complicated than being a Christian. In fact it is merely applying Christian ways of working to the machinery of councils. We cannot have forced marriages of churches. It is foolish to talk about wedding ceremonies until there has been a long and happy period of courtship, of coming to know one another most intimately, and when such a courtship matures then marriage may become inevitable. When such union becomes inevitable, I am

in favor of it—even with the Baptists. And meanwhile I am certainly in favor of the courtship, which basically must be a great expansion of what Ben Burns has called “Shirt Sleeve Ecumenicity.”

Annual Meeting of Campbell Institute

July 23, 24, and 25, 1951, in the Disciples Divinity House in Chicago will occur the annual meeting of the Campbell Institute. Professor S. Marion Smith, of the Butler School of Religion, is the President of the Institute, and has taken his office seriously, and vigorously. That is his way. He will have an excellent program and will instill new interest and aggressiveness in the members. He taught New Testament in Phillips University for several years but always with open eyes upon developments in his field. He had done work at the University of Chicago as vacations and other opportunities made it possible until he won a fellowship in the Department of New Testament. Then he came to Chicago for a year, carried on the exacting work of a Fellow, preached every Sunday for the North Side Christian Church, and cared for his wife and five children at the same time. Some one asked me whether Smith had “executive ability.” I said, “look at that year’s record.” If that does not reveal executive ability, nothing would!

He is enthusiastic about the Campbell Institute. He does not seem to know that there ever was any danger connected with membership in this order of inquiring spirits, or in the high place of leadership among them. He has chosen for the general topic of next summer’s meeting, “Preacher and Seminary Face Their Task.” This is a good year for this subject. Edgar DeWitt Jones has just published

through Harpers a notable book on, "The Royalty of the Pulpit." It is the history of the Lyman Beecher Lectures on preaching given at Yale since 1872. In this issue of THE SCROLL is a notable paper on "The Validity of Preaching" by Paul Hunter Beckelhymer. A glimpse at the other side of the question, for spice, may be seen in the article in the recent Pulpit, by John R. Scotford, under the title, No More Great Preachers!

The membership of the Institute will also be increased under the new administration of Marion Smith.

Response to Treasurer's Lament

In a recent SCROLL the treasurer lamented that the muse was mute because he had not received those verses which have been characteristic of the dues-paying members of the Institute for many years. His lament brought in a number of dues payments but only one printable poem. We print it below as an encouragement to you to send in your verse and also as an encouragement to you to send in your dues and subscription payment. The rather startling reminder which you received with your last copy of THE SCROLL is evidence that we are making an effort to clear up our obligations incurred in the printing of THE SCROLL and we trust that every member will take upon himself the responsibility of replying. It makes all of our lives much more enjoyable if you will send along some notes with your \$3.00 indicating your interest in the Institute or your appreciation of the work of the editor and his company. It makes the treasurer's life happier if you will send in good poetry like this but, for heaven's sake, please forget the Latin. I was educated without benefit of classical studies. If

there are some translators in THE SCROLL membership, please, please send a translation of the last line of Mr. Osborn's contribution along with \$3.00 to the treasurer of THE SCROLL. Mr. Sharpe's prose contribution is for the benefit of non-poets.

Since
 Burns
 Yearns
 For returns,
 Here's Osborn's!
 Eheu poetica exanima est!

—G. Edwin Osborn

I see by the September SCROLL that you are "It" for the next decade or two, for gathering the fuel to keep the home fires burning for the "printer" of THE SCROLL if that much pressed functionary still has the breath of life in him.

Though the heavens fall and the earth cave in, this organ of religious life and light must keep on functioning!

I have been sending iron men for a long, long time to keep THE SCROLL coming—even sometimes when we knew only by faith that it would ever come again. Just now my faith is strong that it will keep on vigorously for a long time to come. I can read but little, but I manage to read THE SCROLL—every line of it.

Enclosed my 3 bucks or iron men for current year's dues! Good luck!

—Charles M. Sharpe

THE SCROLL

VOL. XLIII

MARCH, 1951

No. 7

Notes

E. S. AMES

The new Year Book lists among the deceased ministers the following who were members and friends of the Campbell Institute: W. Garnet Alcorn, Bogard, Mo.; Clark Walker Cummings, St. Louis; O. R. Deihl, Chicago; J. Arthur Dillinger, Grant City, Mo.; Stephen E. Fisher, Urbana, Ill.; J. H. Goldner, Cleveland, O.; R. W. Hoffman, Springfield, Mo.; A. LeRoy Huff, Monmouth, Ill.; Robert C. Lemon, Irving Park Church, Chicago; William Oeschger, Rensselaer, Ind.; Milo J. Smith, Berkeley, California; J. J. Turner, Hiran, Ohio; Edward McShane Waits, Fort Worth, Texas; Clifford S. Weaver, McKinney, Texas; Frank Garrett, Nanking, China.

Cromwell C. Cleveland, Newport News, Virginia, sends us a well arranged and mimeographed directory and guide to the church in that substantial city. It shows careful planning and organization in all departments and types of work. There is an interesting page on, "What your Secretary does." Twenty-five activities and duties are listed which are vital to the efficiency of a church. Important among these are "keeps church rolls up-to-date," "makes financial report to Treasurer each Monday," "sends out financial statements and letters." This church has a membership of 558, of which 479 is resident and 79 non-resident. The current expense budget is \$11,254, and the total budget is \$17,254. Congratulations!

John Cyrus in Omaha, Charles Phillips in Des Moines, and Robert Smudski in Meadville, Pa., are now pastors of Unitarian Churches. We Disciples who stay around the home base wonder what these

men think of the new National Council of Churches, organized in Cleveland last January. It happens that all of these men did their graduate work in the Disciples Divinity House and we know them to be fine fellows. What attracts men with this background to Unitarian pulpits? Why do Unitarian churches invite men from such training into their pulpits? Such questions arise in considering the significance and possibilities of the functional union which the Council cultivates.

Our oldest-youngest member of the Institute, at ninety-five, is concerned that the often abused snake family be given its rightful place in biblical history and in evolutionary history! W. J. Lhamon is always surprising!

A card from W. E. Garrison, mailed in Havana, Cuba, March 12, says: We had a few busy days of speech-making and visiting in Dallas, Fort Worth, and Houston, a day of sight-seeing in New Orleans, and then flew over to Havana yesterday evening. The weather is mid-summer, and we like it. This evening we go to Kingston, Jamaica—about a two hours flight. We both send best regards."

Roy O'Brien, after a short but successful pastorate at Palo Alto, California, has resigned to become a chaplain with the Veterans' Administration in the Veteran's Hospital in Palo Alto. Roy O'Brien is one of the most gifted of our Disciple ministers in this country, and we trust he will continue to make contributions by his pen for our quickening and guidance.

It is an accomplished event of real significance when a Disciple minister reaches his thirtieth year in the successful service of one pastorate. Hayes Farish has achieved that distinction in the Woodland Church, Lexington, Kentucky, and the congregation celebrated the day by presenting a gift of \$660

toward the completion of their Crusade Fund of more than \$11,000. Only a small balance remains to be met.

Years ago at a large convention of Disciples, I heard Hugh McLellan preach a sermon. The sermon was carefully prepared, delivered with ease and power, in the tone and manner of an accomplished incisive thinker. I have not seen or heard him since that day, but I have urged him to write and speak his telling message to reach beyond his church in Winchester, Kentucky. It is too bad that he is not more widely known and appreciated. He is one preacher who is appreciated in his own country. The Kentucky Christian says, "Dr. McLellan is recognized as one of the outstanding pulpit men of the Brotherhood and has spent 55 years preaching in Disciple churches." We trust his health may improve and that he may yet give us a volume of his pithy sermons.

Sterling W. Brown of New York gave us a flying visit one evening last week. He told me of the good fortune that has come to the National Council of Christians and Jews. A recent cash gift of a million dollars will provide a building for the Council close by the new building of the United Nations. It is a good omen that far seeing representatives of Judaism, Roman Catholicism, and Protestantism are vigorously seeking to understand each other and to cultivate practical methods to increase tolerance and brotherhood in the world. Mr. Brown has been appointed to represent the State Department of this country for three months in the near future in Germany where he has spent more than two years in educational and social work in recovery work. As evidence that he still believes in the Campbell Institute, he made a gift like Pastor Jordan's toward the new age!

The members of the Campbell Institute are publishing books faster than THE SCROLL can get them adequately reviewed. McCasland has written about, *The Finger of God*, Curtis Jones about *Being Your Best*, and Edgar De Witt Jones about *The Royalty of the Pulpit*. There are other books by our men that have gone so long and so well without the help of a review in THE SCROLL, that we hesitate to offer our comments at this late day.

Speaking of these books leads to an exhortation which all should heed. It is that every member of the Institute, and every friend of the cause, should remember that contributions to these pages are always welcome. This publication is a cooperative enterprise, and members should not wait for a personal invitation to write for it. The editor is just a copy and proof reader among his brethren, a kind of voluntary Printer's Devil!!

Pres. S. Marion Smith announces that the annual meeting for 1951 will be held in the Disciples Divinity House July 23, 24, and 25. Pleasant weather is predicted!

A Letter From Mrs. Albin Bro

Valentine's Day, 1951

USIS, American Embassy,
Djakarta, Indonesia

Dear Friends,

As I sit and watch the western monsoon, wind, big wind and more wind, bending the motherly palms and fatherly pines in parental solicitude over the trembling banana and avacado trees, I figure I might as well take my pen in hand. This is a sunny day, good for a neighborly chat; last week we had terrific rains and our roof leaked in ten places and the tile skipped around merrily. However, we who live only one family to a house, can move away from

the wet spots. Most dwellings in Java house many families and the persnickety Americans have to sit in hotels and cool their heels month after month because there is a law that people cannot be dislodged from their dwelling place, no matter who has bought the house, unless the occupants are offered another house just as good. The population of Djakarta and Bandung has quadrupled since the war. Albin was lucky to find this five-roomed house in Bandung's most beautiful suburb, Bandung being only a hundred miles—half an hour by air—from Djakarta. Cool here, too; we sleep under blankets. Week ends Albin leaves the sticky heat of Djakarta and comes here and we entertain madly almost the clock around; there are so many who need to know the inside of an ordinary American home. And if I do say it as shouldn't, our long living-dining-room with its many bookshelves, made from packing boxes, is about the homiest place I've seen. When we came our garden was a tangle of marigold and cosmos much higher than my head and completely impenetrable so that we had to cut everything to the ground and start over, but flowers and bushes grow overnight here and we will soon have a gay place. We must have twenty pines in our yard with papayas, limes, bamboo and some immense banyan trees nearby.

This whole city is beautiful; miles of attractive houses, each with its flower boxes and garden; the wealthy Indonesians and the thrifty Dutch keep things spruce. Sudden steep hillsides are terraced with tiny rice fields; the city is really cupped in a high valley and rimmed by blue and lavender mountains, one of the near mountains being a live volcano over which watchmen preside, taking a daily reckoning of the height of the spurt of the lava. But all across and around the city are the little kompoons

or native villages where, since the Dutch have lost supervision, the poor Indonesians live in stark poverty. Nevertheless there is a fair public health service with decreasing typhoid. Although the Dutch—as patriotic citizens continually point out—did take hundreds of millions of dollars out of Indonesia and left the people, after 300 years, 80% illiterate, still all the education does not come in schools and the poorest people are bath conscious. To be sure they bathe in the same open ditches and narrow canals which are used for clothes washing and public toilets, but the water runs swiftly, directly toward the numerous small rice fields.

The need of schools is almost the first problem in this country; thousands and thousands wanting to go to school but not enough teachers nor buildings. Part of Albin's job is selecting a few teachers and advanced students to go to the USA for varying periods of training. If you could hear the enthusiasm with which they return! Recently we had as dinner guest a man fresh back from three months in the US and his regard for the open-minded, open-handed, diligent, exuberant way of life is worth more than years of talk on our part. Always, however, there is one blight on the bloom of regard for American democracy; the color barrier. If America could do away with color discrimination, I now think—after having visited eight Far Eastern countries and having previously lived for six years in China—we could save one-fourth the world's peoples for democracy, thereby putting the quietus on Russia's expansion and allowing our sons to live to a ripe old age instead of becoming bullet stops. This is no figure of speech but a practical actuality. Every instance of color discrimination finds a ready sounding board among these sensitive proud peoples.

In Bandung, as in all the other cities of Indonesia,

there is a large Chinese population; the Chinese are the business men, the prosperous citizens, the balance of power. Bandung is the communist headquarters, although their sizable embassy is of course in Djakarta. The other day I was gaily exercising my fluent Chinese in a grocery when the proprietor's son began giving me a pep talk about the Red government in China. A sight-seeing party of prominent women is now being arranged for a trip to Peking. And officially we do not have one American working in this city, either among the university students or the general population. If we had half a dozen Americans, two or three of them young and forthright like Son-Andy, I'd wager that the attitude of this important city could be changed in a year. And the first three months of the year would have to go onto language study, which same absorbs a lot of my time. Andy has a gift for friendship and people will speak out to a young chap as they won't to older, more official representatives of democracy. I think he is worth a regiment of soldiers; meaning that he may save the necessity for the regiment later.

The Dutch have left this country by the thousands since the War and more are going to Australia and New Zealand all the time. They say that Java was a heaven on earth before the movement for independence; no doubt it was—for the Dutch! The Indonesian government has taken over so rapidly that there is a consequent breakdown in law enforcement; the road to Djakarta is only now beginning to be safe.

Yesterday the former premier asked us to take his twelve year old son, who is bright as a gold button and talks good English, to live with us and educate. Just like that. I wish we had room and a better set-up; it is tempting. There is not one single first-rate boarding school for Indonesian

children. Albin ought to be quadruplets. It makes me ill to think what the price of one atom bomb could do here.

For all the fact that we are absorbed in the job at hand, there is no doubt but that we lead a double life, half our minds in Korea. A triple life, really, for certainly one's concerns and joys abide with the home-folks. And then there are the places we visited on our way out here. Just a few days, at most a week, in Japan, Formosa, Honkong, Indo-China, Siam, the Philippines, Singapore, but in each place we met such alert and vigorous nationals that we could have moved in happily.

Snakes!

W. J. LHAMON, *Columbia, Mo.*

I am sending you something quite new, as I judge, for your pages in THE SCROLL. It is truly a biblical theme, so your more orthodox readers need not be disturbed by it. Of course the Campbell Institute people are familiar with the "rib story" as it is humorously called in proof that woman is simply a "side issue." However a lady friend of mine insists that the snake (serpent) was really befriending Mother Eve when he directed her to the Tree of Knowledge, and that for that good deed he got the worst of the deal, and was condemned to travel "on his belly" the rest of his days. How he travelled previously one can only guess. However, he took to his divine destiny with seeming zeal and good sense. And he has been sticking to it for a long while, probably for some thousands of evolutionary years. History has it that in ancient Egypt there wasn't a beast or a bug, or any other living thing but was an object of worship. So the snake god must have had his rightful place among the Egyptian gods with their human bodies capped with cows heads, and sheep heads, etc. There must have been in

Egypt a human body crowned with a coiled snake's body, his head high—as it must have been when he tried to befriend Mother Eve by introducing her to the tree of wisdom. Gen. Ch. 3. Indeed our Savior, in his proverbial way recognized the snake's wisdom when he exhorted his disciples, saying, "I send you forth as sheep among wolves. Be ye therefore wise as serpents, and harmless as doves." Mat. 10-16.

Indeed he is wise in several ways. Rather than "pick a quarrel" he virtually "turns the other cheek" and runs away. He fights only in self defense, like most of the rest of our animal friends, and "brithers," as Robert Burns would say.

He has some unusual personal habits. When his coat gets dusty or muddy in his earthen den, or too old and badly worn he slits it longitudinally along each side, and dextrously slips out of it; thus he suddenly appears with a brand new coat—and no thanks to the tailor. Also he plays a great role in supporting "the balance of nature." He devours mice, gophers, grasshoppers, frogs, and even other smaller reptiles. . . Some snakes can be tamed so far as to be harmless, and even friendly. One can roll them up and carry them in his side pocket for display to his admiring friends. There are but a few of his tribe that are dangerous, such as the viper of India, and the rattler of our own country. But they can be rendered harmless under the hypnotism, or the surgery of professional "snake charmers."

This leads to an interesting fact here in our own land. Every two years the Moqui Indians of Arizona hold their "snake dance." It is the culmination of their nine days of secret rites. They dance till they drop on their knees, and seize the snakes with their teeth. In their dance they finally throw the snakes from their mouths, and then indulge in a general

scramble to recover them—till finally they release them into the brush or the jungle.

There is much more of a defensive kind to be said for the much dreaded, and too often abused snake family. However in this short essay I have tried to give him his rightful place both in our biblical literature, and so far as we know in evolutionary history. He is surely "one of God's creatures," as we say, and surely also he is deserving of his rights. I rise to his defense.

Sketch of Reformer Zwingli

ROBERT A. THOMAS, *St. Joseph, Mo.*

The reason for the modern lack of interest in Zwingli is that five years after he died there began at Geneva the memorable career of John Calvin. To him and not to Zwingli the Reformed Church looks back. From him and not from the earlier founder the Reformed people now date their existence. (See biography of Huldreich Zwingli by S. M. Jackson.)

In connection with the Reformation two Swiss cities became especially prominent. The first was Zurich under the leadership of Zwingli, and then Geneva under the masterful authority of John Calvin. Zurich was on the through route of travel and trade and exposed to German influence.

The pope permitted certain things to happen in Switzerland which he did not stand for anywhere else because of the fact that he was so dependent on the mercenaries of the country for his army. Half his palace guard came from Zurich. He employed thousands of men from this country to fight his battles. Other governments also bid for the services of the legions from Switzerland and the mercenary business was a source of revenue of great importance. The Great Council insisted on reports from the nunneries and cloisters within its

territory. It required the clergy to make reports and come up to certain standards. In effect, it took over the control of ecclesiastical matters from Rome. And all this before the Reformation was even thought of.

Huldreich Zwingli was born the first of January, 1484, at Wildhaus, the highest village in the Toggenburg Valley. He was the third in a large family of eight sons and 2 daughters. His father was the headman of the commune (chief magistrate and farmer), and his uncle, Bartholomew Zwingli, was the parish priest. Huldreich's education was superintended by his uncle, who became Dean of Wesen in 1487, and took the small boy with him to his new sphere of work. Zwingli was sent to school in Wesen where he made such rapid progress that his uncle soon discovered that his nephew was a precocious boy, and deserved a fine education. One author remarks that it was the providence of God that put the child in the keeping of his uncle, for Bartholomew was something of a scholar with progressive ideas. It was due to the positive influence of this uncle that Zwingli was kept out of a monastery, to which he was invited because of his musical talent.

In free Switzerland, the connecting-link between Italy and North Germany, the Humanistic studies had early taken root and had given rise to a decided ecclesiastical liberality, which had great influence on Zwingli's early culture. At Berne his teacher was Henrich Wolfin, the talented founder of the classical schools in Switzerland. It was while he was at Berne that the Dominican monks tried to enroll him in their order. In 1499, at the age of 15, Zwingli went to the University of Vienna where he was well schooled in all Humanist accomplishments such as modern Latin prose and poetry. Then he returned to Basel where he had as teacher the courageous theologian, Thomas Wittenbach who ventured openly

to preach that the whole system of indulgences was a delusion and that Christ alone had paid the ransom for the sins of mankind. Wittenbach exercised so powerful an influence over Zwingli that while at Basel he resolved to devote himself entirely to theology. In 1504 he received his A.B. degree, and in 1506 his Masters. The time spent in these Humanist schools resulted in his coming to early manhood a cultured Humanist and not a monk or a hide-bound scholastic or a fanatical ignoramus.

But Zwingli's real education began when he became the Parish Priest at Glarus in 1506. For ten years this important charge made it necessary for him to really exert himself, and his scholarly ambition incited him to diligent use of every opportunity to increase his learning. During all these years he was absorbed in a study of the history of his native land, music, and classical studies. Learning Greek enabled him to go to the sources of much information which in more or less imperfect form had been brought to his attention in Latin translations. Being Humanist, he sought the company of Humanists, and so his contempt for medieval teaching was increased. Part of this time he spent in Italy with the mercenary troops from Glarus (as chaplain) and his contact with the church there undermined his belief in its authority. It was while he was at Glarus that he discovered Erasmus, and under the instruction of this prince of the Humanists he came to common-sense views in theology and some knowledge of monastic arrogance and ignorance. Erasmus led him to a contempt for the whole scholastic system of theology, and to the idea that the true Christian philosophy is found in the moral teachings of Jesus and Paul. Immediately on publication of Erasmus' Greek New Testament Zwingli began to study it and saw how far the "unchanging" church had strayed from the Church of New Testament times.

Impressed on a visit with the advantages in the way of study at Einsiedeln, he applied for a position there and was successful. From 1516-1518 Zwingli was curate of the abbey there, which at the time was in the hands of a free-thinker. Strange to say, the place itself, with its wonder-working image in St. Meinrad's cell, was the center of the worst sort of superstition. It was known as the great pilgrimage-resort of Switzerland. Here Zwingli came to know at first hand superstition, idol-worship, relic-worship, saint-worship and the abuse of indulgences. And here for the first time he began to preach the gospel—steadily advancing toward the Reform position. There are many who believe he had already reached that Reformation position and thus anticipated Luther.

When the position of Peoples' Priest became vacant in the Great Minster in Zurich, Zwingli was immediately a candidate. His friends worked hard for his election to the post, and were successful, so that in December of 1518 Zwingli became chief preacher in perhaps the most important city in Switzerland. He came to this post a broad-minded, highly educated independent, thoughtful, determined man, turned in the direction of ecclesiastical freedom. In Zurich he played from the beginning an important part in the life of the town and in the progress of the whole Reformation movement. The Scriptures became of more and more account to him and the Church Fathers and Schoolmen less and less. Almost his first act was to inform the chapter that he intended to begin a preaching program in which he would expound the Scriptures, book by book, chapter by chapter, beginning with Matthew (which was favored by the Humanists because it includes the Sermon on the Mount), continuing through Acts, Galatians, First and Second Timothy and so on. By

1525 he had preached through the whole New Testament, but long before that the Reformation had been established.

Zwingli was a man of stalwart frame, above middle height, of a ruddy countenance and pleasing expression. He made a good impression on spectators, and when he spoke he soon showed that he was an orator who could enchain the attention. The preaching was fresh, full of new ideas, and the preacher's fame spread rapidly. Crowds of people thronged the Great Minster. Not only the town people, but the country people listened to him with delight, and for their benefit he preached every Friday in the market-place—taking the Psalms for continuous exposition.

Perhaps the subject which first introduced the Reformation into Zurich was that of tithes. Zwingli declared that they were not of divine authority, and their payment should be voluntary. No wonder opposition developed! This struck at the heart of ecclesiastical revenue and the support of the cathedral. The next step was the simplification of the breviary as used in the Great Minster. This began in the Spring of 1520, and was accomplished with nothing more serious than a resolution passed by the Small Council against "novelties and human invention" aimed at him, but in such general terms that nothing practical happened.

The more definite move came in 1522 during Lent, when a number of Zwingli's disciples decided to take seriously what he had been saying and publicly ate meat during the Lenten Fasts. They were immediately called before the city Council, justified their acts on the grounds of Zwingli's preaching, and he came to their defense. The Council dealt leniently with the offenders and the Bishop of Constance, in whose territory Zurich belonged, let fire a blast con-

demning the Council and calling everyone concerned to task. So it was that in August Zwingli issued the first of his serious works, called the *Archeteles* (meaning "The Beginning of the End") which was a defense against the Bishop's charges. He wanted, at one blow, to win spiritual freedom, and in this work exposed the unbiblical and anti-biblical nature of the exclusive claims and post-New Testament doctrines and practices of the Roman Church.

In the Spring of 1523 the first of several public disputations was held before the Great Council of the City. Its occasion was the charges which had been leveled against Zwingli and he persuaded the Council to call the disputation to bring together the accused and the accusers and come to some decisions. In preparation for this public debate Zwingli drew up a list of Sixty-seven theses containing a summary of his doctrinal teaching. These articles insisted that the Word of God, the only rule of faith, is to be received upon its own authority and not on that of the Church. They are very full of Christ, the only Savior, the true Son of God, who has redeemed us from eternal death and reconciled us to God. They attack the Primacy of the Pope, the Mass, the Invocation of the Saints, the thought that men can acquire merit by their good works, Fasts, Pilgrimages, and Purgatory. Of Celibacy he said: "I know of no greater nor graver scandal than that which forbids lawful marriage to priests, and yet permits them on payment of money to have concubines and harlots. . ."

A second disputation was held in October of 1523 and for this he drew up an elaborate commentary on the articles written in German. It was intended to enlighten the people and it admirably served that purpose. In it he indicates that he and Luther agree on many points, but asserts his entire inde-

pendence of Luther, while confessing his great debt to Erasmus.

When the 67 Articles and the Commentary were published, Erasmus cut his relationship with Zwingli. There is not much evidence Erasmus had ever had any real affection for Zwingli, but they had much in common, and to young Zwingli there was no scholar like Erasmus. They were both devoted students of the Greek and Latin classics and had many common friends among the Humanists. Religiously they both had come to the truth through culture and reflection, and were strangers to any sort of violent conversion. But when Zwingli went on to carry out to their logical conclusions the teachings of Erasmus and proposed to abolish the evils of the Roman Church, Erasmus was much alarmed and claimed that the time was not yet ripe. He tried to dissuade Zwingli from doing anything.

The result of the first public disputation was a triumph for the Reform party. The Great Council announced that the charges against Zwingli were unfounded. He was to continue to preach the Gospel. Furthermore, other pastors throughout the district were not to preach anything except what could be established by Holy Scriptures. The victory of the Reformation in Zurich was thus assured.

The second disputation in October, 1523, resulted in a committee of laymen and ministers being appointed to devise means for moving forward the work of Christ. This committee functioned until the Reformation was complete and a synodical organization was set up in 1527. By 1525 public worship in Zurich consisted in prayers, public confession of sins, recitation of the Lord's Prayer and the Apostle's Creed, and preaching. Ministers wore ordinary dress in the pulpit. The Sacraments of the Lord's Supper and Baptism were administered

with the liturgy in the vernacular and stripped of everything reminding of the pomp and splendour of the Roman Church.

On Tuesday, April 11, 1525, Zwingli appeared before the Council and demanded the abolition of the mass and the substitution therefor of the Lord's Supper described by the evangelists and the Apostle Paul. This was debated and carried. The first evangelical communion service took place in the Great Minster on Thursday of Holy Week, 1525. The following description appears in Jackson's books: "A table covered with a clean linnen cloth was set between the choir and the nave in the Great Minster. Upon it were the bread upon wooden platters and the wine in wooden beakers. The men and the women in the congregation were upon opposite sides of the middle aisle. Zwingli preached a sermon and offered prayer. The deacon read Paul's account of the institution of the Sacrament in I Corinthians. Then Zwingli and his assistants and the congregation performed a liturgy, entirely without musical accompaniment or singing, but translated into the Swiss dialect from the Latin mass service, with the introduction of appropriate Scripture and the entire elimination of the transubstantiation teaching. The elements were passed by the deacons through the congregation. This Eucharist service was repeated upon the two following days. "The impression made upon many by this service, so radically different from the Latin one to which they were accustomed, was at first painful, but as a class the Zurichers accepted it and saw without protest the removal of the altar, now meaningless, since there was no sacrifice, and of the organ, now useless since there was no longer to be music in the churches."

His belief concerning the Mass involved him in considerable difficulty with Luther. They never got

along. Each was jealous of the other from the beginning. They came to a knowledge of the essential truths simultaneously, and should have rejoiced in the fact. Instead, Zwingli was anxious to assure everybody that he had discovered the Gospel before Luther was heard of in Switzerland. One author has indicated that they attempted no serious contact and it was a good thing! They were popes in their own way—Luther ruling a nation and Zwingli a city-state. Each was sure he had found the truth. Each had no belief in the honesty or capacity of anyone who differed from him. Luther considered Zwingli a heretic because of his attitude on the question of the Mass. For years they carried on a protracted and abusive controversy, disgraceful to both of them. And the practical effect was to divide and weaken Protestantism. They met only once and that was at Marburg in a discussion between Lutherans and Reformed arranged by the Prince of Hesse, in 1529. Each group enlightened the other about what it believed, but both had determined not to change, and each expressed contempt for the other's argument. The principal point of disagreement had to do with the construction of the words "This is my body."

Zwingli defined the Lord's Supper with special reference to the Greek word "eucharist." He spoke of it as a festival of thanksgiving among those who proclaim the death of Christ. It involves also the element of self-consecration, and is an act more for the community of Christians before whom the communicant professes thus his faith in Christ than for the communicant himself. He believed the Lord's Supper to be a symbol, and he adopted the tropical interpretation of the word "is" in the institution—paraphrasing it, "This represents my body," thus sweeping away at once the whole theory of what

is called consubstantiation, as well as transubstantiation. The Eucharist is not a mystery, but a ministry, he said, and its atmosphere is not awe but love. The result is not infusion of grace, but of enthusiasm. We remember Christ, and the thought of his presence stirs us to fresh exertion in his service.

Zwingli's view was that baptism is a sign that obligates the one baptized to the Lord Jesus, but salvation is not dependent upon it. It cannot wash away sins. It is not necessary to rebaptize those who were baptized in the Roman Church, because infant baptism is itself valid and because we may be reasonably certain of our baptism. Baptism is essentially a single act, not to be repeated. He believed that there was nothing against infant baptism in the New Testament and that it probably began in the time of Christ.

Zwingli was the one who urged a resort to arms while his group was the strongest, and the Protestants were successful without any battle at all. Zwingli reached his heights of prestige. He planned a revolution at Geneva and pushed the opposition of the Catholics. But the Forest Cantons rallied, defeated the ill-prepared army of Zurich at Cappel in 1531 and Zwingli was slain. It was a sad end to the pacifist patriot, and the leadership of the Reformation in Switzerland passed soon to Calvin at Geneva.

Jackson says we cannot put Zwingli in the front rank of the great men of the world nor give him equality with Luther and Calvin. His literary work is marred by haste. He was prejudiced and cruel in his treatment of the Baptists. His jealousy of Luther was a mark of weakness. He was more of a politician than he should have been. And yet he was a generous, self-sacrificing, lovable character. He was a stalwart Swiss who could not be bribed into

silence, who saw clearly the cause of his country's decline, but who loved her greatly. He was a never-tiring worker, a broad-minded scholar, an approved player of a large part on a small stage.

He and Luther were closer than they would let themselves believe. Zwingli had not the same all-transforming, world-renewing experience to drive him onward. His theology was more Biblical than experimental. He had a desire to explore the sources, get back to the simplicities of primitive Christianity, to the pure untainted church of the New Testament. His Biblicism resulted in a more radical Reformation. A humanist, Biblical scholar, Protestant, liberal, patriot he lacked the passionate earnestness and driving force of Luther. But Jackson says:

“. . . if the four great continental Reformers—Luther, Melancthon, Zwingli, and Calvin—should appear today, the one among them who would have to do least to adapt himself to our modern ways of thought, and the man who would soonest gather an enthusiastic following, would be Huldreich Zwingli, the Reformer of German Switzerland.”

Hoover Lectures, October, 1951

DEAN W. B. BLAKEMORE

Dr. Charles Clayton Morrison, Editor Emeritus of *The Christian Century* has accepted the invitation of the Disciples Divinity House of the University of Chicago to deliver a series of lectures on Christian Unity next Autumn. W. B. Blakemore, Dean of the Disciples Divinity House, has announced that the lectures will take place Monday, October 29, through Wednesday, October 31, in Mandel Hall at the University of Chicago. They will constitute the Fourth Series of Lectures that has been sponsored by the William Henry Hoover Lectureship on Christian Unity, which was established by the Disciples Di-

vinity House in 1945. Previous lecturers on this Foundation have been the Right Reverend Angus Dun, Episcopal Bishop of Washington, D. C., Walter Marshall Horton, Professor of Theology, Oberlin School of Religion, Oberlin, Ohio, and G. Bromley Oxman, Bishop of the New York area of the New York Methodist Church.

Dr. Morrison is a foremost American participant in present day efforts to reunite Protestantism. He participated in the great ecumenical conferences held at Oxford and Edinburgh in 1937 and was present at the formation of the World Council of Churches of Christ in Amsterdam in 1948. Dr. Morrison has also played a leading role in the Greenwich and Cincinnati meetings of the Conference on Church Union which has recently submitted to eight denominations a Plan for Church Union. His lectures next October will deal primarily with the relationship between religious unity and national destiny, and will pay particular attention to the problems of uniting American Protestantism.

In conjunction with the lectures a series of workshops will be held under the auspices of the Church Federation of Greater Chicago. These workshops are being organized by the Federation's Commission on Ecumenical Education, whose chairman is Robert L. Beaven, President of the Baptist Missionary Training School, Chicago. In conjunction with the lectures there will also be meetings of the Association for the Promotion of Christian Unity, an organization among the Disciples of Christ, which is Dr. Morrison's denomination. The lectures and the meetings to be held in conjunction with it will constitute a Conference on Christian Unity at the local level. It will be the first major attempt in America to hold such a local conference devoted to furthering unity in Protestantism in the local community.

Science and Morals

S. MORRIS EAMES, *University of Missouri*

It seems that mankind likes to think in terms of opposites, and it appears that this is none the less true when it comes to theories of moral behavior. We tend to revolve between moral scepticism on one hand and absolutism on the other, with no intermediate path between these two extremes. While atomic warfare, intense racial hatred, capital-labor conflict, widespread human starvation, economic crises, international wars, and conflicting ideologies mount to make our current social and moral problems emerge with unheard of comprehensiveness of scope, we appear to be at loss to develop any new principles of conduct to help us out of our confusion. Undoubtedly, the moral problem is the deepest problem of our age.

Many moralists of our day seem to think that our present confusion stems from the fact that morals are viewed as simply a "relative" matter. Most of the time the particular meaning of "relative" is taken in the Protagorean sense of "what is good for me is good for me." This attitude results in an extreme type of scepticism, for it follows that there can be nothing objective in moral behavior and each man sets a standard for himself. If the standards of individual men, whereby each looks for his own advantage, happen to clash with one another, the simplest means of reconciliation is that of conflict and war.

A contemporary example of one type of interpretation of "relativity" in moral behavior can be found in the works of Arthur Koestler and in particular in his novel *Darkness at Noon*. Here communism is treated as an outgrowth of Renaissance Man, which Man has no moral theory of an absolute

or objective sort to guide him. In a way it is Koestler's way of attacking a certain brand of humanism which he thinks has originated with the Renaissance Age. But Koestler has no way out of this situation when one of the characters in the novel mentioned above simply says that a new Man is arising, different from Renaissance Man, but he cannot see what his characteristics will be.

One of the contributory factors to the emphasis upon the "relativity" of morals has been the influence of Sumner's *Folkways*, which is now regarded as a classic work in sociology. It was Sumner's thesis that mores are folkways with a moral meaning or the folkways which any particular group held to be inviolable. Societies have ways of punishing those who break the mores and ways of rewarding those who keep them. When the term "relativity" is used in this sociological sense, it means "relative to the group." This meaning is different from the one mentioned previously, for the former grows out of philosophic subjectivism and moral egoism. When we say that morals are relative to a group-culture, it does give some "objectivity" to moral behavior, but now that great clashes of groups and cultures the world over are increasing, we are led to re-examine whether "loyalty to the group" is an adequate moral guide when these conflicts become overwhelming in their scope.

One of the reactions to moral scepticism is to run to the other extreme and to land in the arms of moral absolutism. It might be said that scepticism was a general reaction to the notions of an eternal, unchangeable morality of the middle ages, and now with current social and moral problems emerging on a grand scale, it is easy for some to cry out that we should try to "get back" to what is called "fundamentals" in morals and religion.

Interpretations of moral absolutism have taken a variety of expressions, but a few of them will suffice to show the consequences of this general position. Sometimes it is held that the truth of morality cannot be wholly and perfectly known because man is finite and God is infinite. This notion interprets man's calamity in such a way that there is no way out through his own works, or motives, or moral decisions, but he is doomed by the very nature of his existence. Modern neo-supernaturalists in religion, and especially those who follow Kierkegaard, are saying that the salvation of men primarily if not wholly is in the hands of God and that it is through God's grace that man is lifted out of his predicament. Some of the existentialists who follow Jean Paul Sartre are saying that there is "no exit" to man's condition. The new philosophies of pessimism, whether they are neo-supernatural or existentialist, doom man to failure on his own account.

What these new philosophies of moral pessimism produce is really a new type of moral scepticism. Since man cannot understand his own predicament, or even attempt to reconstruct his life, there is little use to experiment in moral behavior or to observe the life patterns of individuals or the cultural processes of peoples in order to develop new moral theories. This attitude stagnates inquiry, closes the door to the opportunity to learn anything new in moral behavior, and discourages real moral effort in the attempt to solve personal and social conflicts when they take on moral significance.

Another attempt to tighten the belt of moral absolutism is found in those people who desire to lift specific moral patterns which have evolved for the most part out of human trial and error living and

to dogmatize them into "eternal" moral forms and laws. It is held that moral laws are as inflexible and immutable as the laws of science. This appeal to the return to moral law is an interpretation of moral law which grew up with the ideas of science in the seventeenth and eighteenth centuries when laws of nature were regarded as mechanistic, thus immutable and inflexible. No attention is paid to the contexts out of which these so-called laws of morality arose, the particular problems, conflicts, needs, desires, and goals of the peoples of near-primitive times are ignored and the moral prescriptions which they developed are sometimes held to be "eternal" and "lasting" for all peoples in all times under all conditions. The contemporary counterpart of scientific law in morals would speak of moral law as probable, not absolute; objective, not sceptical.

The revolt against scepticism has forced some moralists into a type of authoritarianism which seeks for security and assuredness in moral behavior in contrast to the slippery ways of individualistic creeds. But analysis shows that authoritarianism in morals is built upon some "authority," whether it be a particular person, church, or school of thought. Authorities are human, subject to error, and when the methods of attaining moral principles are based upon faith and intuition, then there is no way to check or to verify the truth of the principles.

The most disastrous attack upon moral absolutism can be found in the consequences to human life which psychiatrists like to call "guilt feelings." Guilt feelings may occur in a variety of ways, but one of the most significant ways is by the feeling that one has violated some absolute moral standard which has had religious sanction. The circumstances of life under which moral decisions are made are

ignored and there is "plastered" down upon the human situation a principle which in no way can be kept, or if it is kept, creates disturbances in other areas of living which are catastrophic and fundamentally demoralizing in their effects. Long ago William James pointed out some of the consequences to human life of entertaining certain beliefs, and moralists today surely should be aware of how the principles they advocate are going to effect human personalities. Awareness of this might help to correct some of the conditions that are leading to more and more numbers entering our institutions for the mentally disordered.

It is unfortunate that so many theories about moral behavior revolve between scepticism and absolutism. A clue to this dilemma might be found in modelling moral procedure and study upon the scientific method which has worked so well in the physical and natural areas. Science in these areas of life is neither sceptical in the extreme sense nor is it absolutistic in the rigid sense. It is objective in the sense that it avoids the position of "what is true for me is true for me"; and it is not absolutistic in the sense that it claims that its laws are not open to revision, reproof, or even radical change. This does not mean that science has no certain beliefs, but they are certain in a new sense. They are certain in the sense that they are the most dependable. Human life can act upon scientific beliefs and come out with favorable consequences. I believe that much of our moral confusion stems from the failure to adopt the attitude of "objectivity." The point made here is merely suggestive and not conclusive.

Men of religion and the church should be deeply interested in trying to ground their moral principles on an objective basis, avoiding the extremes of

scepticism and absolutism, for it is possible to conceive of morality without religion, but I have never been able to see how one could be religious without a morality. Religion without a morality cuts the nerve of prophetic action, turns preaching into edification without prescriptions for conduct or motivational appeal, and ignores the heritage of Christians being the leavening power of society. If we look upon the church as the supreme moral agency of our civilization, then its leaders must be aware of the moral problems and conflicts of our people; they should observe carefully the moral practices of both individuals and groups; and they should project hypotheses of moral action to fit the times. This means that we need the sensitivity of a scientist, the radical attitude of the prophet to project new principles, the conservatism of the priest to preserve the tested values, and the intelligence of an educator to fit the material to the human need.

The world looks to the church as the supreme moral agency and the initiator of moral principles to fit the needs of the moment, but if the church has lost its savor, its leavening power, its purifying influence in the moral life; if it produces more scepticism in morals by continuing to laud the absolutistic principles handed down by authority and convention, then we are headed for more confusion than we have had in the past. Atomic warfare, racial and economic conflicts, international wars, tremendous social crises and human struggle and death are only preludes to the awful state that is ahead for mankind.

Persuasion vs. Coercion

A Sermon By REV. J. ROBERT SMUDSKI
*The Independent Congregational Church—
Unitarian, Meadville, Pa.*

Pick up any newspaper, listen to any newsbroadcast, or read a current novel, and the fact of human conflict stares you in the face. There is a continual parade of persons pitted against their fellows. There is murder, labor trouble, broken homes, war, law suits, and a hundred other types of human conflict with which we have regular mental contact. In addition to these items that make news in our papers, there are other tensions that fill all of our lives, even though they are known to few beside ourselves. Social and personal conflict is widespread among us. I know of no one who would claim to be free of conflict in his life.

The existence of conflict among men is not a new situation. In all probability it has existed since the beginnings of human society. Certainly it has been in existence since the advent of our great religious systems, for all of them are concerned with the conflicts among men. Not only are they concerned, but each makes recommendations about the resolution of such conflicts.

The outstanding religious leaders of the world have given much of their time to this situation of human conflict. Although their teachings may appear to be primarily concerned with a new interpretation of divinity, the actual emphasis of their teachings have been a concern for the elimination of ill will among men. This is one of the reasons for a continuing study of the ancients. Not that we shall learn something about the universe, or God, from their teachings, but that we may learn something about resolving human conflicts, for the personal conflicts of today are basically the same as they

were centuries ago.

I am impressed with the unanimity of thinking on the part of the ancient teachers in this area of better human relations. Through all of the prominent writings there is a similar trend; persuasion in human relations is advocated, while coercion is condemned. Equally impressive is the substantiation of this understanding by modern students. Coercion in human relations tends to drive men apart, and to sever the ties they have in common, while the use of persuasion in a situation of differences tends to preserve the togetherness of mankind.

It is also noteworthy that this development, on the part of both ancients and moderns, occurred in societies largely dominated by the use of power. We of the modern world are very conscious of the use of brute power. Terrible as the use of that power may be, the influence of power groups in ancient civilizations was even more prevalent than it is today. Yet in the midst of both of these situations, men have come to the conclusion that persuasion among men is a better way of living than is coercion.

Today, I want you to think with me about the respective merits of persuasion and coercion in human relations. I want this examination to take place on a very elementary level, for until we understand it on a simple plane, we cannot hope to understand it on a complex plane. By an elementary level I mean our own personal lives and the immediate social groups in which we are involved. We shall proceed then by asking the question, "What are some of the common ways in which we find coercion destroying our relations with others?" Once we have gathered some thoughts on this question, we will then proceed to ask ourselves, "Would a technique of persuasion, or compromise, or talking it over, eliminate this conflict from our lives?"

There is no doubt in my mind that every human life is immersed in conflict situations. Since people are different, and we have every right to expect them to continue to be different, we can expect human beings always to be involved in conflict situations. Since this is so, our concerns are twofold. One would lead us to a study of ways in which we could lessen the number of conflict situations, and the other would be the development of a technique for living in a conflict situation. I think the latter is the most important of the two, because we can always do something about the way in which we meet a conflict, while we cannot always control the development of a conflict.

Probably the best way to approach such a subject is to explore some of the possible ways in which we ourselves use coercive methods, either deliberately or unconsciously. I consider these techniques as coercive because their use is for the purpose of forcing a one sided decision, rather than for the resolution of honest differences.

All of you have been in discussion groups where the discussion has suddenly been taken out of the realm of logical reasoning and placed in the realm of emotion through the use of a label, or an emotionally loaded word. If the discussion is political, words like "radical new dealer," or "reactionary Republican," or "red," are almost certain to make tempers rise, and to strain the relationships between people. With the injection of such labels men immediately become defensive, and their personal honor becomes the issue instead of the ideas previously discussed. The same kind of a thing happens in religion when the terms "humanist," or "fundamentalist," or "Bible-Christians" are used. Once the labels are issued, personalities are involved, and tensions increase.

The use of such words is coercion, just as patriotic slogans are so often coercive. Their use in any discussion is for the purpose of forcing a person to comply who cannot be convinced by the arguments presented. It is the attempt to decide human issues by human passions instead of reason, with the result that the situation is not resolved, and the tensions present are magnified by injured personal feelings.

Much marital friction can be traced to the same thoughtless use of words. Name calling always aggravates any difference of opinion that exists, and problems that could be resolved through an intelligent discussion between a married couple are made almost insolvable through the development of injured feelings. This also is coercion, the kind that rarely succeeds, for marriage is a cooperative venture, and although a point may be temporarily gained by one partner through such coercion, a scar is left in that relationship which will prevent it from ever again being the same.

Ridicule is another form of coercion just as disastrous for good human relations as is the label. To scornfully laugh at a person for the assumption of any honest position is to jeopardize your relations with that person. This technique is the same as labelling, for the intention of the ridicule is to force a person to change his position, not because he is convinced that the new position is correct, but simply because he does not like to be the object of laughter. The victims of ridicule do not easily get over their embarrassment. Too often such victims develop hatred where before only a difference of opinion existed.

Closely allied to the direct coercion of ridicule is the indirect coercion created through malicious jokes. There is much damage done to good human re-

lations by thoughtless parents who tell jokes ridiculing a race or religion. The effect of such ridicule is not felt immediately, but is very often felt in attitudes of prejudice developed by children who grow under such conditioning. In many ways, such joke conditioning is a double barreled coercion, for it not only creates a prejudice which in turn creates a coercive social situation, but it also coerces the child to accept attitudes which he might not want to accept, but does simply to maintain his status of belonging through conformity.

Coercion also exists in Churches. All of you are familiar with the attempts to force decisions through the threat of resignation from membership, or the board of control, or through the announcement that if such and such a thing comes to pass, financial support will be withdrawn. Such coercion occurs in democratically organized churches as well as in churches with a clerical hierarchy. Countless have been the examples of this kind of coercion. Any church that has tried to be a social force for justice in a community has encountered this kind of force. It is rare that a church can survive if it tolerates this kind of coercion.

Another kind of coercion that exists in churches, but also exists in all types of social organizations, is the ultimatum. This is the kind of a situation where an individual or a group will say, "Either you do this, or I will do something else." No attitude is so apt to produce an explosive situation as this one. I well remember the incident related the other day by a friend of mine. He was telling about a minister who had just taken over a new parish. The second Sunday on the new job he preached a sermon about race relations. The next day at a board meeting, one of the members of the board who was a real estate dealer said to him, "Pastor, if we

followed your recommendations I would be out of a job." Whereupon the minister drew himself up in a righteous manner, and said, "Mr. Jones, your attitude is unworthy of a Unitarian layman. Either you resign your membership from this church, or I shall resign as minister." The result was that Mr. Jones bristled and said, "Well I certainly have no intentions of resigning." To which the minister replied, "I'll have to think this matter over."

What could have been a real opportunity for mutual give and take of ideas on an explosive question, was made impossible by the use of an ultimatum. I imagine it would take a long time for the healing of such a breach between a minister and one of his parishioners. Of course, the same kind of a breach can occur in any social situation where an ultimatum is issued. There is something within the human personality that automatically resists such an attempt at force, and it inevitably leads to a rupture of friendly relations.

At the opposite extreme from the ultimatum is the coercion of silence. This may also exist in any social group, but it probably is most prevalent in families. Husband and wife will not speak to one another, or a child in the family will not speak to the parents. The result is a straining of ties, and unless a deliberate effort is made to resolve such a situation, silence can be just as destructive as the ultimatum. This too is force, for generally the one who uses the silent treatment is attempting to force the other person to meet his terms in order that a resumption of fellowship may occur. How often has the thought flitted through your mind, "I won't speak to him, or I won't speak to her, until I am approached with an apology." This too is coercion, because we attempt to force an acceptance of our point of view in order that some degree of mutual-ity may be resumed.

These are some of the very common techniques for coercion that we all use. Through them we attempt to force others to accept our position, and in so doing we foster the many frictions in living that drive people apart. Every time such a coercive measure is used we deny our belief in the worth and importance of the individual personality. In effect this is the message of the great religious thinkers. The use of force in human relations destroys the respect for other people upon which goodwill and human happiness depends. This is the reason religious leaders have insisted that a new method is necessary for the brotherhood we say we want. It is impossible to build a brotherhood by force, and such coercive techniques as I have described make it just as impossible as the use of the sword. Goodwill among men can only be built upon a mutual respect for individual differences, and the resolution to peacefully compromise a situation of conflict.

In a large measure, this is the message we have for men. Coercion in human relations must be replaced with the technique of persuasion, or conference, or discussion. If we are to eliminate much of the friction from our lives, there must actually be a new way in which we approach our problems. This need provides one of the great opportunities for our church. We are an organization of individuals, banded together for a mutual purpose. As such, it is inevitable that differences shall arise among us. When they do, we must see that the conference technique is fostered, so that subtle, or blunt, coercions do not become involved. May I repeat a recommendation I have made on previous occasions. One of the most valuable services our organization can render its members is to provide a social laboratory in which we try out the things we say are important for human living. In this way we can foster an understanding among ourselves that can be apprehended in no other manner.

THE SCROLL

VOL. XLIII

APRIL, 1951

No. 8

The Way Forward

E. S. AMES

In THE SCROLL for January, 1944, there was an article under my name which bore the title, "Distinctive and Unifying Traits of the Disciples of Christ." Fourteen points were enumerated. These were as follows:

1. They are a large protestant body of *American origin*.
2. They began and developed in the *quest for Christian union*.
3. They are *neither trinitarian nor unitarian* but see God in many ways.
4. They have *no* required official *creed* or *theology*.
5. They believe in the *dignity of man* and in great possibilities of *growth*.
6. They observe the Lord's Supper weekly as a *memorial* and *fellowship*.
7. They have a democratic policy which is *congregational*.
8. They do not differentiate between clergy and laymen.
9. They teach conversion as turning of mind and heart to a new way.
10. They hold to an *evolution* through stages, called dispensations.
11. They regard the *New Testament* as the primary guide for Christians.
12. They stress the right of *private interpretation* and freedom of opinion.
13. They believe salvation is a process of *growth* in knowledge and love.
14. They encourage a functional attitude in ideas and forms.

SHARE WITH OTHER DENOMINATIONS

The Disciples share with other Christians loyalty to the Scriptures as a collection of books cherished through the ages of man's quest for the good life. These books, written by many authors, under very diverse circumstances, are books of wisdom, devotion, and inspiration. They are to be seen and felt as carrying at their depths a light which illumines the path of man's ascent. There is a profound corrective in them which shows the evils as well as the goods of life. It is like the fine quality of a good life which serves in the long run to differentiate the better from the worse, the noble from the base, the beautiful from the vulgar. The Bible is to be understood as any other book by the use of definition, grammar, syntax, intention, criticism, and consensus of opinion. Coleridge said the greatness and value of the Bible is shown by the fact that "it *finds* me."

The Disciples share with other denominations the missionary spirit and enterprise. They promote church federations, religious education, and great practical social movements such as those for peace, elimination of race prejudice, crime, partisan politics. They use religious literature from all sources, sing the great hymns of all churches, and cherish the devotional books of all faiths. In increasing numbers their students for the ministry are attending great universities at home and abroad without regard to denominational affiliation.

DISTINCTION AND AGREEMENT

Ministerial interpretations of religion, in every denomination, tend to emphasize the things in which they differ from others, or the things in which they agree with others. The danger in proclaiming differences is that it may contribute to division and alienation; the danger of emphasizing agreements is that real and important developments may be ob-

scured. Rightly conceived and stated, both similarities and criticisms are important to note. It is a shallow view which asserts that "one church is as good as another." Some are narrow and dogmatic; some proclaim beliefs that are absurd and silly. There are instances, however, of distinctive characteristics which make for enrichment of the religious life and are not divisive. For example, the Quakers have witnessed a quiet faith and most generous service for suffering and oppressed humanity. Moravians have exemplified sacrificial missionary zeal. Congregationalists have been leaders in education and tolerance. Methodists have been conspicuous for zeal and song, and for work among the underprivileged. All of these are sharable traits and have radiated their influence through all communions. They prove that it is possible for groups to distinguish themselves by their ideas and achievements without being exclusive or dogmatic.

BIBLICAL PREACHERS

Another trait of the Disciples has been the cultivation of their converts in the knowledge of the elements of the faith of their leaders. Alexander Campbell and the early leaders associated with him were biblical preachers, and knew the key passages of the New Testament by heart. They quoted from memory scripture passages in support of their central ideas. The Calvinism common in the leading denominations was answered by texts offering the water of life freely to all who were athirst and would come to the fountain and drink. "Whosoever will, may come." The doctrine of inherited evil, and of human helplessness to escape it, was rejected as untrue to human nature and unworthy of a good God. The attitude of Jesus toward little children whom he took in his arms and blessed, contradicted the horrible Calvinistic saying that there are "in-

fants in hell a span long" doomed there by the secret divine decrees! No more terrible immoral behavior was ever attributed to a supposedly beneficent deity than the doctrine of election by which persons were doomed to hell or assigned to heaven before they were born, or before even the earth was created. Common sense morality and ordinary human decency revolted against such doctrines, though it is amazing that the whole of Christendom did not rise in rebellion against them. It is no wonder that great numbers of individuals in early American society, gave up that kind of religion entirely. The wonder is that any religion tainted with that background could maintain itself at all. It was a religion of fear, of Old Testament legalism, of almighty arbitrary power, of superstition, and of measureless harm to millions of human beings, and to the cause of Christianity itself.

FRONTIER RELIGION

It is little wonder that the Disciples in the days of the "American Frontier" attracted great numbers of converts by their protests, in biblical language, against such doctrines, and by their reasonable appeal, also in biblical language, on behalf of a gracious ethical, and beautiful faith in the value of human personality, and in the possibility of developing Christian faith in man and in a "working religion" of the spirit. Members of churches need to cultivate acquaintance with the history and teachings of the movement to which they belong. They need to know the "fourteen points" that are distinctive, and also beliefs and attitudes shared with other denominations. There should be a revival of "tracts" and pamphlets which fit the pocket as well as the mind. Every church should have a literature table at its door for the display and easy accessibility of the writings designed to furnish information con-

cerning the church and its work. New pamphlets for these times are needed. It may too easily be assumed that the path has been laid out and the directions made adequate for the guidance of all souls. But the religious world has taken on new aspects. More people have high school and college education. Science has illuminated and refashioned much of everyday life. Papers and magazines load down all crowded terminals of transportation. New religions have their monitors there. Old occult cults offer strange faiths. How seldom does one see in such places a sane, sober, and vital message of the Christian religion for modern man! That this modern man is hungry of heart for something to meet his religious needs is as true today as ever, but it is also true that this modern man is more sophisticated, less subject to impassioned emotional appeals, eager to learn and ready to listen to ideas about religion that make sense.

REASONABLENESS IN RELIGION

The last half century has seen a great enhancement of reasonableness in religion but it has not had popular expression. It is still too academic, too much limited by old conservative types of thought which have a deep hold through memories of childhood, and social influence. Better understanding through competent scholarship is needed. Such understanding brings conviction, and the courage of conviction founded on knowledge wins men. Moreover, the way forward is well illustrated in the cause of *Christian union*. For almost a century the Disciples were the only organized body advocating union. They have now lived to see that cause carried out on a great scale by practical, functional methods. The Federal Council of Churches, and now the National Council of Churches, has had amazing success in developing working plans by which millions of church leaders and members of churches are work-

ing together more effectively than ever to promote religious education, world missions, organization, finances and many forms of cooperation. This is often called "functional" union rather than doctrinal union, because it is more concerned to get people and churches to cooperate in good works than to make them think precisely alike. It is interesting that on mission fields different denominations have drawn closer together in combined efforts to promote Christian ways of life than has been the case "at home." The people who give their money for church purposes appreciate seeing practical results, such as additions to churches, building chapels, printing bibles and literature for training children and youth, building schools, sending teachers, doctors, engineers, farmers, and many kinds of social workers.

PIONEERS IN UNION

The Disciples had the initiative to launch the idea of union when there was little interest in it, and much opposition to it. Now when there is great and growing interest in it, and real desire for it, the Disciples have a unique opportunity to further it. Protestantism is haltingly seeking "ecumenicity" through a minimum of doctrine, and is discovering that union develops faster and more inclusively when great practical enterprises are undertaken in the name of Christ for the whole of mankind. This functional appeal has already united millions of people and secured millions of dollars, and enlisted Christian leaders who are proving themselves geniuses in releasing and directing the vast spiritual forces resident in all churches. This functional fellowship is the sure means for the union of spirit and of deed. Love is the true ground of fellowship, love of Christ and love of man. This is no more revolutionary in these times than it was a century ago to say to the religious world that they should give

up their man-made creeds and take the New Testament alone as their rule of faith and practice.

A TIME FOR LOYALTY

This is no time for Disciple ministers, young or old, to lessen their loyalty to the cause to which they have dedicated themselves. This is the time of hope and promise for trained men of ability and ardor. Some of them go into what they think are more "liberal" denominations. The real pathos of this is that in many such changes the individuals are not aware of the larger history and deeper meaning of the Disciple cause. They did not get it in college and they could not find it in Yale or Union or Harvard. Until recently they could not find it even in Disciple Bible Colleges! This ignorance of the Disciple position and teaching on the part of Disciple ministers and educated laymen has very naturally made them susceptible to an "inferiority complex" concerning the "plea." They do not know that the groundwork of that "plea" was laid in the philosophy of Francis Bacon and John Locke in the seventeenth century, the century which Whitehead calls "the century of genius." The philosophy of Locke dominated the eighteenth century in England, and the University of Glasgow where Alexander Campbell was educated, and the University of Edinburgh where Walter Scott graduated. The importance of the eighteenth century for religious and ethical thought is recognized and made clear by Albert Schweitzer.

Protestantism was a product of the sixteenth century. Both Luther and Calvin date from that century, and it was in the seventeenth and eighteenth centuries that scholasticism, creedal theology and a legalistic conception of the Bible and Christianity began to fall in the face of the criticism and opposition of modern physical science and the rise of

the social sciences. This does not mean that all the old theologies gave way at once before the penetrating light of the newer types of thought. Old phrases and concepts hang on by force of habit and custom when there is no longer any reasonable ground for them. But the sap had gone out of them, and only new winds of doctrine and new social movements were needed to carry them away.

NOT PERFECTION BUT GROWTH

It is of course absurd to suppose that the Disciples or any other religious group have attained perfection or reached the end of profitable research in the scriptures or in experimental enterprises for the application of the Christian spirit. Every association of scholars in higher learning, every group of ministers denominational or interdenominational has before it limitless possibilities of discovery, and the invention of better ways of formulating, communicating, exemplifying, and enriching the Christian faith and practice. There is a propulsive power and creative dynamic within the reach of every minister and congregation that could enliven and enrich religion for all members of the local congregation and for its community. By this is meant something more than the conventional "reforms" and routine study groups. Perhaps smaller, more intimate "cells" would generate more understanding and solving inquiry. There are better facilities than ever before for psychological studies of individual problems and of social processes, without giving undue attention to sensational claims of psychoanalysis and psychiatry. Well directed groups of old age persons bearing the ripe fruits of various trades, occupations, and life experiences might well cooperate to useful ends. It is a temptation which besets churches and ministers to assume, after many busy years that nothing new or better can be found

than the best of the past. That is one reason why ministers are changed so often, their initiative is worn out, and they with their congregations fall into drowsy ways. Yet it sometimes happens that a fresh breath and a voice blowing over the dry bones brings them to life. Both for priest and people there are always new ideas, new converts, new plans, new victories, world without end!

THE WAY FORWARD

More than fifty years ago a group of young university students banded themselves together to cooperate together in developing the work they were undertaking as ministers and teachers. They created a simple organization through which to cultivate acquaintance and fellowship, to gain fuller understanding of religion, and to make what contribution they could through study of men and books, and by writing and exchanges of ideas. The most effective instruments for furthering these interests have been the annual meeting where papers and discussions have been shared, and the meeting at conventions where odd hours have been made the occasion of forums and conversation. A monthly publication has been maintained for half a century with papers and news. The most faithful and useful officers of the group have been those who have served as secretary-treasurer, sometimes continuously for several years in succession. No one has received any financial remuneration for the work in these offices though at times the duties have been heavy. Many of the finest men in this brotherhood have participated in this modest organization. Its membership is now scattered over this country and in other countries especially where the missionaries have gone. The purpose of this fellowship is nothing esoteric or denominationally circumscribed. It is rather to stimulate and help members to see and

feel the wide reaches of any intelligent and consecrated effort to sound the depths and scale the heights of the Christian religion as it lives and works within our minds and hearts and strives to achieve its high social goals. There are young men coming out of the colleges and universities every year who should be enlisted in this association. It already has in its membership graduates of the seminaries at Yale, Union, Harvard, and Chicago. It is not partial to any one locality, institution, or point of view. It seeks to be representative of various types of thought and to gain the richness and stimulus of many strains of thinking and areas of life. Any of the officers or long-time members will be glad to answer inquiries concerning the Institute.

Poems by Thomas Curtis Clark

ASSURANCE

If life has naught for us beyond this earth—
 A few brief, zestful years, then rayless night;
 If that which buoys our hearts, that inner light,
 Is but a hope which in our fear has birth;
 If only these we have: bright childhood dreams,
 Youth's forward urge, strong manhood's valiant
 deeds,

Then sweet old age, which loving memory feeds—
 These are enough, though false all future gleams.
 To view one dawn is worth a lifetime's price;
 To greet one spring, that will long griefs repay;
 To trust one friend makes glad a pilgrim way;
 Though night come fast, these will our hearts suffice.
 They will suffice—and yet, beyond the night,
 There waits a Day of days, an undreamed Light!

SONG AT SUNRISE

Say not that death is king, that night is lord,
 That loveliness is passing, beauty dies;
 Nor tell me hope's a vain, deceptive dream

Fate lends to life, a pleasing, luring gleam
To light awhile the earth's despondent skies,
Till death brings swift and sure its dread reward.
Say not that youth deceives, but age is true,
That roses quickly pass, while cypress bides,
That happiness is foolish, grief is wise,
That stubborn dust shall choke our human cries.
Death tells new worlds, and life immortal hides
Beyond the veil, which shall all wrongs undo.
This was the tale God breathed to me at dawn
When flooding sunrises told that night was gone.

INTIMATIONS

If life is but a dream of joy and beauty,
A dream that fades as night bedims our vision,
How rare its prize! How shall we seize and love it—
Till Terror holds us!

And if it be a glimpse of life eternal,
The portal to a world of starry grandeur,
How blest the day of our expectant waiting—
Till Love enfolds us!

THE SEA

Far, far away—how far I cannot tell—
There is a Sea which has no bounding shore;
Though men have sought to grasp its mystic lore,
Their search is vain—it keeps its secret well.
Years come and go, and still it wields its spell.
But who shall say that time will evermore
Rebuff our quest? Through some now closed door,
Which faces east, shall men behold the swell
Of fair blue seas, and they shall surely know
That all its waters are of God, who hides
His brightest goals. Some day, at sunset glow,
They too will venture forth on mighty tides;
And they will see, afar, men come and go,
Inviting them to Life, where light abides.

THE JOURNEY

When Death, the angel of our higher dreams,
 Shall come, far ranging from the hills of light,
 He will not catch me unaware; for I
 Shall be as now communing with the dawn.
 For I shall make all haste to follow him
 Along the valley, up the misty slope
 Where life lets go and Life at last is born.
 There I shall find the dreams that I have lost
 On toilsome earth, and they will guide me on,
 Beyond the mists unto the farthest height.
 I shall not grieve except to pity those
 Who cannot hear the songs that I shall hear!

(Mr. Clark writes me that "The Journey" was his mother's favorite of his 1,000 or so poems. It was read at her funeral. E.S.A.)

HOOSIER HOMELAND

THOMAS CURTIS CLARK, Bellwood, Ill.

You roamers of the world, from home bonds free,
 Who scour the earth for cities of renown,
 How cramped your view!—for you have yet to see
 The Junetime glory of our little town.

You speak of ancient peoples, courts, and kings;
 You tell of storied castles you have seen;
 But you have yet to learn how gladness sings
 In our small streets, as winter turns to green.

The snowdrifts gone, what friendly gossip then
 Of gardens—crocus, tulip, iris, phlox;
 The rose and larkspur bring their cheer again,
 And, best of all, the stately hollyhocks.

The lore of Heaven!—yet you roam afar
 In search of wisdom! You shall late return
 From wandering beneath an alien star
 To find the altar fires that brightly burn

In every little town where meek hearts dwell,
Where friendliness is still a thing to prize.
O that we had the magic tongue to tell
The glory of the world before our eyes!

I Visited Palestine

DAVID M. BRYAN, Sedalia, Mo.

A few weeks ago, after having completed a tour through Spain, France, Switzerland, Italy, Greece, and Egypt, I left Cairo flying south-east across the Nile River and out into the Arabian Desert. My plane crossed one arm of the Red Sea just south of the Suez Canal. We continued south-east across the Sinai Peninsula and crossed the other arm of the Red Sea just south of Aqaba in the edge of Saudi Arabia. Here we turned north flying over Petra, city of rose-red rock and capital of wealthy Nabatean kingdom in the time of Jesus. We flew beside the Dead Sea almost its entire length at Amman, "Philadelphia" in the time of Jesus, we again turned west and flew down over the mountains of Moab, crossed the Jordan River near Jerico and landed at Jerusalem.

If you will look over your map you will see that I followed almost exactly the same route over which Moses led the Children of Israel into the Promised Land out of Egyptian bondage. The Bible tells us that it took the Hebrews forty years to reach their destination, many more than that before they actually took Jerusalem. It took me less than three hours to cover virtually the same ground. As I glided over miles of shifting deserts broken only by an occasional oasis, I looked down and thought of how vastly superior my journey was to that which Moses and his followers took some three thousand years ago. I thought of the hundreds of people who

must have literally poured out their lives in a wearisome desert trek. I looked down and smiled at those nomads as they wandered across the burning sands.

I was thus congratulating myself when another sobering thought struck me. When I got off at Jerusalem, I would be the very same person who left Egypt; no better and no worse. However, when the Hebrews finally reached their destination they were a transformed people. The rigors of the journey had toughened the fibers of their characters and made them a stronger race. God had dealings with them on the way. Enroute they had camped at the foot of Mt. Sinai to receive their marching orders from the Eternal. They arrived in Palestine with a new knowledge of God and the Ten Commandments. Could it be that these primitives had the better part? Perhaps the Twentieth Century cheated me.

I had left Cairo, Egypt, after breakfast and arrived in Jerusalem in time for lunch at the American Colony. One of the first and most lasting impressions that is made on a visitor to Palestine is the stark tragedy of the recent Israelic war. Everywhere one sees roadblocks, barbwire entanglements, shelled buildings, and heavily armed soldiers. Jerusalem means "city of peace" but today one sees little to suggest the title. Although I was writing regularly for some newspapers, I deliberately refrained from commenting on the Arab-Jewish problem until after I had visited in the new state of Israel and heard their side of the story too. I tried desperately to be fair. In fact, I was prejudiced in favor of Israel. Nevertheless, I have returned extremely critical of what I saw.

Everywhere I traveled in eastern Palestine I saw large camps of Arab refugees, people made destitute

and homeless by the recent war. I saw them in great tent cities near Bethlehem, around Jerico, and others north of Jerusalem on the road to old Samaria. My heart went out to these almost 100,000 people living in abject poverty and hopelessness. If space permitted I could give case histories. They have a tragic heart-rending story.

To pass from the old city of Jerusalem (Arab) to the new (Jewish) I had to pass through military lines and a "no man's land" with its bomb craters and shelled out buildings. Any visitor must be impressed with the spirit of intense nationalism and pride in New Israel. I had difficulty getting my guide to show me the historical points I wanted to see. He was much more interested in exhibiting the many great constructive efforts of the new state of Israel.

All over Israel one sees the brand-new communities constructed to house the thousands of European refugee Jews that pour into the land. Roads are built. Hillsides are being reforested or terraced for farming. Irrigation systems are being constructed. And all is moving forward at a rapid pace. As one Jewish leader explained it, "the brains and manpower comes from Europe and the money from America." One must admire Israel for these constructive efforts.

I must not embarrass anyone by mentioning names. But in both Israel and Jordan I talked to many people about the political situation, including two high U. N. officials. Unbiased people in Palestine are unanimous in their condemnation of Israel, and of the rest of the world for permitting this thing to happen. In Israel one said to me, "I'm ashamed to admit I'm an American." One who worked closely with Count Bernadote quoted him as saying: "The question of justice is now irrelevant. The Arabs will

simply have to sacrifice (or be sacrificed) in the interest of world peace.”

I do not know all the political ramifications, but I know what I've seen. Nearly 100,000 Arab men, women, and children spent this winter and last living in makeshift tents and existing on meager U.N. rations. They will be there next winter and the winter following that unless starvation and diseases relieve them of their misery. I have also seen beautiful homes they built and own, now occupied by those who took them by force and terror. My heart goes out to these people who have been the victims of greed and international expediency.

Outside of the political situation, I was not disappointed in my visit to Palestine. As I walked the streets and climbed the mountains and hills of this country my Bible had taken on new meaning. Its narratives have come to life for me. Now, like the man in the parable, I too have gone down from Jerusalem to Jerico. When I descended 3,400 feet in the 21 miles to find myself nearly 900 feet below sea level, I realized the accuracy of Jesus' statement. I visited Hebron where David first established his capital; Ramah, the birthplace of Samuel; Bethel with its memories of Jacob; Shiloh, a holy place of the Hebrews and with its memories of Eli and Samuel.

Just as Jesus did 2000 years ago, I too, paused on my way to Jerusalem to quench my thirst at Jacob's well. I looked up to Sychar from whence came the Samaritan woman that day and then recalled how she had reminded Jesus that "Our fathers worshipped in this mountain" and I glanced up to see Mount Gerizim, sacred to the Samaritans to this day.

One of the most memorable experiences of my life was that of standing on the top of a high hill and

looking down upon the blue Sea of Galilee. From my vantage point I could see the entire sea from north to south and from east to west. There before me lay the chief site of Jesus' ministry—Magdale, Bethsaida, and Capernaum. Never in all history was so mighty a drama enacted on so small a stage.

People — Places — Events

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

On the evening of April 2 of this year about one hundred people from a dozen different states gathered at the Northwood Christian Church in Indianapolis for a testimonial dinner honoring Dr. Alva W. Taylor of Nashville, Tenn. As is usually the case with social prophets these honors came rather late in life. Speakers had agreed that nothing would be said about age but while the evening was yet young, Alva let everyone know that before this calendar year passes he will have reached his eightieth birthday. Seated at the tables were people of all ages—Charles M. Fillmore was there who is well along in his nineties; shocks of gray hair were seen in many spots, and there were also young chaps yet in their twenties.

Dr. James A. Crain upon whom a portion of the prophetic mantle of Dr. Taylor has fallen presided. During the evening Dr. Crain presented the guest of honor with a large volume of letters written by scores of friends across the land. A few brief speeches of appreciation were made but the people had gathered to hear Alva Taylor sketch the high points of his notable career.

Those present could better understand the pioneering spirit of our social prophet when they were told that his father and mother were pioneers of covered-wagon days. Much of Alva's early educa-

tion came from his father as they labored in the fields together and gathered around the coal-oil lamp at eventide in a two room shack on an Iowa prairie. His later education was received at Drake and the University of Chicago. It should also be added that he has always been an omniverous reader.

This brief article cannot review his varied career as preacher, teacher, executive secretary, lecturer, traveler, writer, humanitarian, labor conciliator, and above all the champion of the underprivileged. You have to know Alva Taylor to know how one man could do all these things and do them well. At the banquet were representatives of many of these fields of endeavor and the presence of these distinguished people from different races and various backgrounds was in itself a great tribute to this man of many parts.

The road of a social prophet is never paved with smooth cement. Centuries ago Isaiah, Amos and Micah found that there are always plenty of people who do not hesitate to stone the prophets. Especially is this true if the prophet attempts in any way to interfere with the status quo in economic realms. From the days when Dr. Taylor wrestled with the problems of poverty around the Chicago Commons, on through his early experiences with the InterChurch Commission appointed to investigate the Pittsburgh steel strike, and on to the days when he sat in the Chair of Ethics at Vanderbilt University, Alva has not hesitated to challenge injustice, war and demagogery and speak up for peace and social justice. For the courage of his Christian conviction he carries in his heart if not in his body the marks made by stones thrown at him.

With all this Alva Taylor has not grown bitter. It is said of Maude Royden that when a heckler

threw at her a head of cabbage she caught it and said as she looked at the cabbage, "I thought for a minute the man had lost his head." With something of this same good humor Dr. Taylor has met his opponents.

Dr. Alva W. Taylor has had the social vision of a Rauschenbush, the tenderness of a Graham Taylor and the compassion of Jesus Christ. It was good to see this Disciple prophet honored. May his tribe increase and may the sun in the western sky be made more glorious by reading that sheaf of letters from a grateful brotherhood.

Christian Faith as Social Concern

SAMUEL C. KINCHELOE

We seek the highest social values for our society and for our communities from the scriptures, from the teachings of the church, from prophetic and poetic geniuses who give us moral insight, from social analysis by those interested in ethical and moral questions, from all the sources by which we may come to achieve these higher social values. We see what the various conditions of life do to us as persons, to our communities, and to society; we seek those conditions which foster the good life.

We have accepted the facts regarding the growth and development of Hebrew law, of the codes. We see in part how they arose from the struggles and the efforts of the Hebrews to give something of law and order, of justice and equity to human relationships.

We need to realize that there are social processes by which the grace of God comes to the children of men today. The very thought of the free gift of God coming to men is suggestive of spiritual ways past finding out. Laws and codes are in one

order; grace seems to be in another. Just as God worked through men among the Hebrews as revealed in the Old Testament, so He works through men and women in the "new dispensation." The heritages of the Hebrew-Christian religion are from God, through leaders, through prophets with inspiration, through apostles with great devotion, through men and women in the ordinary ways of life.

Christian faith as social concern seems to demand from us an absolute committment to these higher social values which we receive and accept. Religious values always tend to be absolutes. To be sure we hold them in tentative fashion in our relativistic world, but with a commitment so complete that for all practical purposes they are absolutes. Jesus in Matthew 5:33 and following listed a number of very difficult things to do such as resisting not injury, giving your coat also, going the second mile, turning not away one who wants to borrow, loving your enemy, and then says, "So you are to be perfect as your heavenly Father is." An absolute commitment is as if we say, "In the name of God, amen."

While we may accept the notion that for our goals there must be an absolute commitment, we accept the idea that we work in relationship to the needs of men and that therefore our procedures must be relative to these conditions and to the associations in which men are found. The speed also with which we move may need to be relative. All men belong to the one great human species. However, man is found in such great diversity in time and space that the message must be given in very different accent and with very special illustration.

The changed conditions in which the Protestant

church works today contrast sharply with the conditions sixty years ago in 1890 when our grandfathers worked and worshipped in America. One needs to see the major changes in the conditions of family life, of labor, of play, of education, of social welfare. One needs to see how all these changes impinge upon the local community, the family, and the person; to see how all the inventions of travel and transportation, and especially communication have given modern man a new habitat in which to survive.

One needs to see how the great uprooting of humanity has occurred, the rapid movement from place to place, from east to west, from south to north, from country to city, from neighborhood to neighborhood. With the influences of change and environment, new people, strange morals and different values, one needs to see how there are associations with many persons whose ideas and actions at first give shock, but with whom we come to feel at home only to meet still other people whose ways are strange to us. The processes of urbanization in our world have moved so rapidly and the relations of man have become so secondary and so impersonal that as Susanne K. Langer says, "Few people today are born to an environment which gives spiritual support."

Pitirim A. Sorokin in a little book, *Altruistic Love* puts it this way:

Mankind will survive if there are no great scientific or philosophical or artistic or technological achievements during the next hundred years. But this survival becomes doubtful if the egotism of individuals and groups remains undiminished; if it is not transcended by . . . love as a dynamic force effectively transfiguring individuals, ennobling social institutions, inspir-

ing culture, and making the whole world a warm, friendly and beautiful cosmos."

The church is now caught between the situations where small groups give the insights of the good way of life on the one hand, and the situations where the churches are unable to be effective in securing influence and control in the larger competitive regional organization of life. The local church is too formal to provide the atmosphere of creativity and confession, yet is too unrelated to other churches to influence the control of the larger community. This is especially true of Protestant churches. The Roman Catholic church has a regional organization as large as our metropolitan areas in which action takes place.

Housing, for example, is related to the municipality, the state, and the nation. In itself it is in the realm of physical equipment, whose processes for achievement have been well worked out, and involve no complicated process beyond our present achievements. Yet the house means so much for the association of those in it and the kind of relationship which may be developed. It is a symbol of the unity of the family in the community and yet for many people their housing is not adequate. The local church as such is not in an organization which enables it to act in these matters which so influence the character of its people.

If we say that our methods and procedures must be related to present day conditions and situations, it seems to me we need to develop in two major directions: in the direction of intimacy of concern and expression, where creativity on a small group level can take place; and on the other hand, an organization of Protestant people and Protestant churches beyond the mere political, which seeks to influence the larger community in the major

processes of living. We cannot have whole communities of social disorganization, where as high as twenty per cent of the boys in a neighborhood get into difficulty with the law, where they are literally "framed for evil." Delinquency is not in the germ plasm; it is not inherited. We now have political, business, and occupational corruption that eats at the very vitals of our society. These two extremes of our society—the need for intimacy and the need for control—constitute the critical phases of social concern growing out of our Christian faith.

In the small Christian group, creativity takes place through the impulse of self-communication which becomes receptive and appreciative of the communication of others. In this fashion the self grows, but the fellowship to which it is related becomes a reality and eventually is objectified. This is the process by which devotion to a cause is achieved. By seeing through the eyes of others as well as through his own, a person gets perspective. Thereby new forms of human relationship and values emerge as old ones are put aside.

In "a community of sacred love" the members of the group are freed of an egotism which seems so common to all men. Such fellowship permits the breaking down of false categorical groupings of human beings. It both fosters and nourishes the comprehension and appreciation of others in the fellowship. Herein lies the power which enables the person to see beyond his own family or tribe; beyond his own occupational or social group.

A basic ingredient of Christian faith in social concern is that of *hope*. Some people speak as if hope were closely related to shallow optimism. It has a very different quality. Hope has a positive creativeness closely related to faith and love. St. Paul says, "So faith, hope and love endure. These

are the great three, and the greatest of them is love." Faith is basic, love is the greatest, but *hope* is central in this great trilogy. Furthermore, Christian hope has been exemplified by the church from age to age in conditions of great difficulty and disaster.

We need not abdicate to objective description saying what it must be; or to social trends saying what has been will be. We need not abdicate to any kind of determinism—economic, biological, cultural, ecological—any kind of determinism which inhibits us from exploring the various ways in which social concern may be expressed. Although we have limitations within which we work, within them are wide variations of planning and action. The rebuilding of our slums which force families to live in crowded and unhealthful living quarters is not due to an ecological determinism, but to the lack of the proper distribution and use of our resources.

Once we accept the proposition that we need to take an absolute position with reference to our goals, but a relative position with reference to the methods of achieving them, then we are in the area of exploration in which hope rather than defeatism becomes basic. Hope means that we have a creative edge to our lives in which we say it does not yet appear what we shall be. Even the most realistic statement of our problems and of what we wish to achieve have in them the element of hope when we relate our lives to the grace of God. "If with all your heart ye truly seek me, ye shall ever surely find me. Thus saith your God."

Our Only Defense

W. F. BRUCE, *Eureka Springs, Arkansas*

At war, again! Minor or major would be hard to tell. A half century after the Hague Peace Conference called by the Czar of Russia himself, followed by a World Court, and the magnificent Peace Palace. Then a "war to end war." Another war to "make the world safe for democracy." A world weary of war and ready to quit fighting, forever! And a general disavowal of any intention of getting into war. And an organized movement to set up machinery that would head off war. Conference after conference; session after session of the United Nations Assembly to iron out puckers in international relations that might lead to war. And here we are at it again! How did we get into the very plight we so anxiously wished to stay out of?

If Russia has the blame it is in her plotting world domination, spreading subversive propaganda, and speeding intensive military preparedness. Of course much of this guilt, in view of the iron curtain, has to be surmised. Giving ourselves the benefit of the doubt, we thought, we have entered overwhelmingly into an unheard of campaign that includes billions in money for equipment and millions in men through universal military training for manpower.

Before guns of World War II were silent news hints were suggesting retention of military bases in Europe and in the South Pacific, as if someone were already visualizing World War III. Generous aid to Europe and to other war torn areas was made a bid for allies. Treaties and pacts were primarily military. Still more threatening were the veiled announcements at studied intervals of jet propulsion nearing supersonic speeds, of more and more powerful A- and H-bombs, of possible bacteriologi-

cal warfare; and always with the avowed intent of keeping ahead of any possible belligerent antagonist, specifically, of course, ahead of what we presumed Russia was doing.

So we are leading the world in armed force, although professing a peaceful purpose. We can only conjecture what impression our procedure is making behind the iron curtain or how far military leaders are using it to justify *their* heavy armament program. And we are informing them—or bluffing them?—what we are up to. We can only guess how closely they are following suit.

But we have succeeded not in scaring but in daring our opponent. The indecisive campaign in Korea only hesitantly backed by the United Nations and involving the millions of the Chinese nation and abetted by the Soviet Union and her satellites has turned out to be more than “police action”; has threatened to become World War III. Our intensive arming to secure the peace of the world has helped entangle the world in another war.

Meanwhile Russia is conserving her resources and strengthening her reserves while we are kept uneasy around the border of the iron curtain and are using up men and munitions in a doubtful warfare far from our own shores. What is likely is that the Soviet regime had schemed a non-military spread of communistic doctrine through propaganda that plays continually upon the failures and inequalities in the economic systems of other nations while ignoring their virtues; by exalting the attractive phases of communism and concealing its vicious effects. The underprivileged races and restricted peoples are allured by any offer of relief from their economic and political insecurity.

We cannot stop an idea by materialistic force. Even a decisive military victory would no doubt leave much of world population under various modi-

fications of a socialistic political system. Our only defense against a coercive, totalitarian perversion of popular government is to offer a system that secures to every individual freedom from regimentation by a dictatorial state on one hand, and on the other hand from restriction by monopolistic control of production and distribution that can manipulate prices and dictate wages and thus instigate an inflation or a depression. Extreme collectivism ignores the worth of the individual; extreme individualism the welfare of the group.

If we are to attract these discontented peoples to our way of life we will have to revise a social economy that is kept ruffled by a see-saw wage-price rise and fall through strikes by organized labor to secure a share of goods that belongs to every individual as fruits of his labor, and through manipulation by organized business to secure an excess of goods. Then our military power, instead of being a major resort for the defense of an economic system that speaks poorly for itself, will be only an adjunct to the spiritual force of universal goodwill by which we seek to promote freedom and justice among all men.

People — Places — Events

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

It was about the year 2 A.P. (After Prohibition) that the *Christian Century* carried an editorial on "The Snobbery of the Suburbs." Oak Park, where I then lived, and Evanston, another Chicago suburb, had voted for the repeal of the Eighteenth Amendment. Soon thereafter, each of these suburbs by local option voted itself "dry." The *Christian Century* in its editorial took these communities apart for voting for repeal and pointed out that the later vote showed the suburbs were con-

cerned about themselves but not concerned about other communities.

The Oak Park Ministerial Association was in session and some of us who had worked hard to vote the liquor traffic out of our community were a bit agitated over The Century editorial. The red-headed Y.M.C.A. Secretary who had led the dry campaign was more than agitated, for he felt the editorial stressed the things that we had not done rather than the things we had achieved. He made a speech calling upon us either to write a strong protest or to send a delegation down to The Century office. At the height of his impassioned plea for action, he suddenly stopped and added in lower tones—"Unless," he said, "Unless Charles Morrison really is God."

Those of us who have known Charles Clayton Morrison across several decades of time know that although he has never claimed to be God, he has never hesitated to be the voice of God for causes in which he sincerely believed. Like the prophets of old his utterances have not always been pleasing to the ear but they have usually pricked the conscience and disturbed the mind of his readers and his hearers.

It would be interesting to assemble in one place all the articles that have come from the pen of this great editor. These articles if put end to end would undoubtedly encircle the globe. What is far more important they would deal with every religious moral and ethical problem that has perplexed the world during the past half century. We Disciples may not have agreed with all he has written but when walking in ecumenical circles we always manage somehow to remind our friends that Dr. Morrison is a Disciple. Even those Disciples who have at times charged him with heresy have held their heads high when Charles Clayton Mor-

risson has arisen to champion the simplicities of our Christian faith.

Dr. Morrison has been so busy with the "weightier matters of the law" that he has had little time for the "mint, anise and cummin" of small talk in which so many of us engage. This has at times made him appear a bit cold and aloof. When I first went to Chicago some 27 years ago I felt sure that Dr. Morrison would be glad to know that his city was to be saved by my coming. I went soon to his office to announce my arrival and perhaps tell him about some of the great sermons I intended to preach. After some time his secretary evidently persuaded him to hold up his editorial long enough to greet a young "upstart." I was ushered into his small office. He arose to greet me and tried to make me think he knew who I was. He did not invite me to sit down for there was no chair in the office save the one he was occupying—apparently he had been interrupted before by preachers who wanted to loaf in his office. I backed out as quickly as I could and have never been in his office since.

One of the most delightful evenings I ever spent was in the home of Dr. and Mrs. Morrison. Along with some dozen couples Mrs. Davison and I were invited to their commodious apartment. The evening was not spent playing cards, listening to the radio or watching the antics of television. It was an evening of guided conversation. The host and hostess saw to it that the whole group talked (and listened) to center. Every ten or fifteen minutes the subject of conversation was changed. To spend an evening watching the minds of Morrison, Willett, Ames, Garrison, Rice and others discuss the problems of the day was like dwelling in Beulah Land.

Only once did I ever break into the columns of *The Christian Century* and that was when I was a pastor in a country town and wrote an article on "The Church and The Community." I do have in my files somewhere two of those beautifully printed rejection cards from *The Pulpit*. The sermons I sent in deserved exactly what they got but if they were any worse than some I have read in *The Pulpit* my rejection cards should have been framed with a black border.

All of us are thrilled to know that Dr. Morrison is to give the Hoover lectures on "Christian Unity" next Fall. We believe that this will be another occasion when this editor, orator, prophet will blaze new paths and reach new heights. Again we Disciples will throw out our chests and declare anew our love for this man of God who has had no equal in the field of religious journalism.

The Annual Meeting

S. MARION SMITH,

President of The Campbell Institute

The 1951 Annual Meeting of the Institute will be held Monday evening, July 23, through Thursday evening, July 26, at the Disciples Divinity House, Chicago. The theme for the meeting is "Preachers and Seminaries Face Their Task."

Papers to be presented include:

Edgar DeWitt Jones: "Life with the Beecher Lectures"

W. L. Reed of T.C.U.: "The Bible and a Prophetic Ministry"

Dr. Dwight Stevenson, Lexington, Ky.: "Practical Preaching, an Avenue to Personal Growth"

David E. Pellett, Butler University: "Biblical Criticism"

W. B. Blakemore, Chicago, Illinois: "Personality

and Preaching”

The Presidential Address will be delivered by S. Marion Smith, Butler University. Irvin E. Lunger and S. C. Kincheloe of Chicago will both present papers, subjects to be announced. The May issue of THE SCROLL will publish the names and subjects of several more participants, but it is obvious from the names and subjects already scheduled that the 1951 Annual Meeting will be in the best traditions of the Institute. The June issue of THE SCROLL will carry the full schedule of the program.

The Treasurer's Page

BEN F. BURNS,

*Austin Boulevard Christian Church,
Oak Park, Illinois*

Along with the \$3.00 repentances received by the treasurer during the last two months have come some shareworthy plugs from SCROLL readers:

“I read THE SCROLL just like I read a letter—from beginning to end without stopping. Each issue seems always a little better. MY MEMBERSHIP DUES ENCLOSED WITH PLEASURE.”

A. Preston Gray, Kingsport, Tenn.

“. . . Thanks for your specific reminder. I don't want to lose out. ENCLOSED CHECK FOR \$6.00 FOR 2 YEARS.”

Riley B. Montgomery, Lexington, Ky.

“We enjoy THE SCROLL. Wouldn't want to miss a copy . . . ENCLOSED IS A CHECK . . .”

Mr. and Mrs. C. Shollenberger

“For poetry you made a call
That surely reached the heart of all
And now with THREE DOLLARS I COME
To help make the needed sum
So it may aid in gracious way
The Institute its role to play.”

R. H. Hill, Washington, D. C.

“Sorry, Sorry, I am so late
ENCLOSED FIND THREE IRON MEN
Eradicate your fate.”

J. F. Stubbs, Eureka, Calif.

“Overdue
True
SO THIS CHECK TO YOU
Whew!!!”

C. Lee, Jackson, Miss.

“PECCOVI!”*

W. P. Monroe, Chicago

*This single word translated by the treasurer means: “ENCLOSED PLEASE FIND CHECK FOR THREE DOLLARS!”

Note carefully the stimulating refrain in all these communications (YOU’LL FIND IT IN CAPITAL LETTERS). GET IT?

A. P. Campbell, Liberal Layman

J. J. VAN BOSKIRK, *Chicago*

A. P. Campbell, for many years an enthusiastic supporter of the aims of the Campbell Institute, died recently at the age of 83 years. His interest in liberal religion dated back to the turn of the century at which time L. J. Marshall, an early “Instituter” and successor to Alexander Proctor in the Independence, Missouri pulpit, held a revival in Campbell’s town in southern Missouri.

Campbell was a young business man who had recently been schooled in the naval academy at Annapolis, missing graduation due to a physical handicap. His keen, inquiring mind rejected much of the narrowness that characterized our “plea” at that time, and the words of Marshall, who was among the first of our men to go to Yale, sank deeply into his soul and gave him the basis of the philosophy he hammered out for himself in succeeding years.

It was my good fortune to be his minister at Florence, Alabama for a time, and I rate him the most outstanding layman it has been my privilege to work with. His liberality was not merely in matters of theology, for his generous purse was put to the service of many a harrassed unfortunate. There was the Southern Baptist minister who lay ill in the hospital and received a crisp bank note together with a request from Campbell that it be used to pay the hospital bill and that no publicity be given to the gift. Young people were helped to go to school, children were "adopted" for support, scholarships were endowed—no one knows the extent of "Dad's" philanthropies. When his will is probated it will doubtless be shown that most of his estate is left to religious institutions.

In February, 1947 the editor of *Front Rank* asked me to do an article on "My Most Unforgettable Layman," and I wrote to Dad to supply me with some pictures and details about his life. In a letter dated Feb. 12, 1947 he wrote me: "I certainly appreciate very much your thinking of me in that connection, but I have always shunned any publicity in such matters and must beg off supplying you with the information about myself. . . . My giving from some points of view may have been liberal, but I wonder what the Lord thinks about them."

While Dad liked to have his way as well as anyone and was a harder fighter than most, he did not use his giving as a club. When I was his minister I was much brasher in my social and economic views than now, and even though I battered his ears with socialistic "heresies" there was never a rift in our friendship nor a lag in his support of the church.

THE SCROLL

Vol. XLIII

MAY, 1951

No. 9

Three Ships

E. S. AMES

It seems necessary to repeat over and over again, line upon line, and precept upon precept, just what the Campbell Institute is. It is an organization of Disciples, ministers and laymen, who believe that Alexander Campbell spoke and wrote many important words in the quest for the understanding of the Christian religion. They think the movement in which he was so important, pointed beyond some of the things which he and his brethren accomplished. New tasks have arisen, in scholarship as in the study of the scriptures, in missions, in city churches, in union, in the work of women in churches, and in many other fields which have become important since the days of "the founding fathers."

It is possible that even the members of the Institute may gain a new and more vital idea of the importance of the Institute from a statement of its purposes which formulated itself in my mind the other night, at four o'clock in the morning, when I was seeking some way to express in better terms the meaning of this organization for the members, for winning new members, and for avoiding any shadow of sectarianism, denominational bigotry, or sinful pride.

The answer finally came in terms of three "ships," comradeship, scholarship, and intelligent discipleship. These were the original purposes written into the constitution of the Institute by W. E. Garrison, a member of the committee to draft the document. The wording was somewhat different, but the meaning continues and is very important.

1. The word fellowship was used, and it ex-

pressed the quality of feeling arising from close association imbued by a serious purpose. Soldiers on the march, in heat and cold, in bivouac and combat, in songs of home and victory, merge into a common self. College classes, and alumni develop a corporate soul through the personalities they have known, the ideas they have learned, and the institutional crises they have shared. The Campbell Institute arose from dreams of youth who saw the struggles of their fathers in proclaiming a freer faith and a more intelligent practice of essentials. The common forms of the ceremonies, the communion, the prayer meeting, the revival, the weddings, the funerals, the dinners, entertainments, socials, plays, pageants, musicals, all such activities and many more, formed a spirit and a character that created comradeships and welded people into a kind of sacred, mystic oneness. All such comradeship grows best where it is not too consciously sought but springs spontaneously as a kind of vital accompaniment of activities felt to be of the utmost importance and of lasting value.

2. Scholarship was an interest which could develop in more conscious effort to achieve it. The approval of education for all persons who can take it, is characteristic of a free democratic American society. The free schools offering training for the professions and the arts have carried the opportunities for education farther, and to greater numbers of citizens in America than anywhere else in the world. It was natural that when voting was made the privilege of all citizens, education should be sought for every person. The Christian religion in this democracy has always led in the founding of the great universities. Harvard, Yale, Princeton, and scores of colleges throughout the country began as church schools, and they are the pride of the nation

today. When religion no longer supports scholarship, it has lost its vitality and has become fear-ridden and subject to superstition and pretentious cults. (It is an interesting coincidence that at that point I was interrupted by the call of two of Jehovah's Witnesses!)

It was a great merit of Alexander Campbell that he saw the difference between medieval scholarship and modern scholarship. Like John Locke, he denounced much that went by the name of learning, which was sheer word-mongering, and made no sense. Like Locke, he believed that a new day was dawning when religion should cultivate reasonable ideas, and read the Bible "like any other book" in the light of facts of experience and common sense. He was also averse to "theology," as something belonging to old prerational things like astrology and alchemy. Campbell thought that sensible biblical scholarship would put these things in their proper place and not require modern man to adhere to primitive notions that science had put away. Under his influence, it was prescribed that "theology" should not be taught in Bethany College which he founded. Biblical knowledge is taught in its place.

Scholarship is not just learning something by rote. Real scholarship involves some degree of critical reaction to what is studied. There are some cults that prohibit their followers from discussing their beliefs. The faithful are indoctrinated into the authoritative beliefs of the cult and discouraged from entertaining any doubts about them. This is quite the opposite of the scientific mind, which encourages inquiry and justifies most thorough research concerning any question held to be important.

3. Intelligent discipleship. This is the third "ship" and the most important, for it expresses the purpose and direction of Christian fellowship and

scholarship. The discipleship here referred to is spelled with a small "d" because it expresses an attitude of mind and heart. A disciple is a learner, a follower, a questing soul, eager to learn and ready to venture on new paths when the old paths point onward and upward. Mr. Campbell was a child of the new age of thought which dawned with the discovery of the new world, and with the liberation of the human mind when men moved into a new continent and found freedom from old creeds and much social tyranny. Discipleship has too often been taken to mean slavish devotion with no liberty of opinion or independent inquiry. "Intelligent discipleship," should be understood as thoughtful, reasonable acceptance of the leadership of Jesus, as of any other great soul who can teach us wisdom and ways of growth.

These three "ships" sail together. They are not independent of each other. Each helps the others. The members of the Institute bind themselves together, stimulate one another to keep up with the growing knowledge of wise men, and seek to learn what discipleship to Jesus means for each person and for all who try to follow in his way. It is an interesting, free and happy association. It has not yet grown to full development. If all members applied its three principles to himself, to his local church, and to whatever groups he wished to promote, very great and good results would be obtained. Comradeship, scholarship, and intelligent discipleship are above criticism. They are sought by all sincere and genuine persons. All who wish to have the encouragement, and help to be derived from the several hundred ministers and laymen who now belong are welcome to membership, and to free participation in its life and work.

Barnstorming in the Caribbean

By W. E. GARRISON

In March and early April my wife and I spent a day in Cuba, two days in Haiti, five days in Jamaica and three weeks in Puerto Rico, with a one-day excursion to St. Croix in the Virgin Islands. The travel was by air. The purpose was to see the scenery, meet the people, visit the churches and the educational and religious institutions (our own and others), and render any service that might be possible within the narrow limits of the available time and my capacities. I put myself at the disposal of the U.C.M.S. representatives, Bob Nelson in Jamaica and Hugh Williams in Puerto Rico. Both made dates for me to speak and served as guide, liaison officer, congenial companion and chauffeur (of their own cars). The success and pleasure of the trip were chiefly due to their good offices. Williams' skill in handling a car on Puerto Rico's curvaceous mountain roads was a marvel until I learned that he had been an airplane pilot in World War I. Nelson's no less notable dexterity, on roads half as wide over mountains twice as high, is still unexplained.

In Jamaica, which is thoroughly British, we naturally started in with a "tea," given by the executive committee of the Jamaica Council of Churches. It had the formal, as well as the genial, qualities of a British tea. There were addresses of welcome, a response, and much good conversation. Jamaica is almost as black as it is British. The fifteen or twenty ministers present were all black. One whom I particularly liked was "Rev. Cohen of the Church of God, Anderson, Indiana." When I asked him where he got his rather surprising name, his explanation was complete: "I got it from my father. He was a Jew."

That evening I preached to a mass meeting of Jamaica Disciples which, I was told, included delegations from every one of our thirty-two churches on the island. Some said there were 1,000 present, but I would settle for 700. Anyway the audience packed the large church and swarmed around the open windows and doors. I appreciated that turnout all the more when I had visited some of the mountain communities and had seen the roads over which many of the people had come, in trucks and buses; on horseback or on foot. A choir of sixty voices, composed of the choirs of our three churches in Kingston, sang some good music, including the Hallelujah Chorus from the Messiah, and sang it superbly. The zest and responsiveness of the people made it seem that the occasion was a great event in their lives. It certainly was a great event in mine.

Jamaica's mountains are high and steep. We crossed a pass at 4,800 feet in driving from the south to the north side of the island. The lush growth of trees and shrubbery conceals most of the little houses that are everywhere. Churches are perched on the most improbable crags. Find a spot that seems suitable only for an eagle's nest, and there you will find a church. What is more, you will find it full of people if there is a service, for there are people living all around it. The churches are elevated but not isolated. Some, of course, are in the narrow valleys.

The Disciples have a "college" (i.e., boarding school) at Lawrence Tavern. That is the name of a post office in the mountains, but there is no tavern and no noticeable village. The terrain is rugged. One evening the students put on a native supper, a sing and a performance of some original dramatic skits, all for our special benefit. The supper was good, if you like that kind of food; the singing was excellent and interesting, especially the "work

songs" with action; the skits were cleverly written and still more cleverly acted. The whole show, supper included, was staged in a sort of ravine where they are trying to hack out a "playing field," reached by a break-neck trail which plunges down a couple of hundred feet from the school buildings. The boys and girls of the school seemed to me to give great promise of development if they only had any economic and cultural setting in which to develop. The problem for them, as for nearly everyone else in Jamaica, is that the whole island seems on the verge of starvation. Five days there do not make me an expert, so I can only say what the conditions seem to be. But I can add that they seemed this way also to a British commission after some months of study two years ago. That is why most of our churches, though zealous and devout, are not self-supporting. Jamaica itself is not self-supporting.

Three weeks in Puerto Rico gave me a chance to see more and get better acquainted. Williams took me literally when I told him I would do all the work he would give me. I made 24 speeches in the 21 days, including lectures at the Union Theological Seminary, the University of Puerto Rico, the Polytechnic Institute and groups of ministers, sermons in Disciple, Presbyterian, Mennonite, Evangelical and Union churches, and addresses at the San Juan Rotary, a nurses' training school and university student groups.

The Union Seminary is a very substantial institution with about 35 graduate students and a faculty of six (four Ph.D.'s) good enough to be the faculty of any divinity school. My lectures there were the core of my work in Puerto Rico, but, thanks to Williams, Farmer and Plyler, I got around over most of the island. A chart of my wanderings looks like a fairly complete road map of Puerto Rico. The

whole place is beautiful and, naturally, I took a lot of kodochrome pictures. But the scenic beauties are so obvious and continuous that one can observe them incidentally while pursuing other interests.

The Disciples have 42 churches in Puerto Rico. More than half of them are self-supporting, but most of them had help from outside in financing their buildings, which are generally substantial, commodious and in good repair. The churches have some sort of meeting nearly every night in the week, and the people come. Only once, I think, did I preach to less than a standing-room-only house, and that was not in a Disciple church. Sunday morning is devoted to a two-hour session for Bible study, with men, women and children in classes. The big preaching service is Sunday night. The communion service is generally Thursday evening.

The Disciple churches generally have developed a type of emotionalized expression which is unlike our general tradition. The visiting preacher must get used to having his sermon accompanied by a running fire of "Amen," "Hallelujah," "Gracias a Dios." These outbursts of audience participation usually have no specific reference to anything the preacher had said. He need not flatter himself that any specially moving utterance of his has evoked these concurring responses. It is merely that certain people had kept silent as long as they could and felt like shouting; and, further, that the congregation regards it as fitting that it should supply a rather constant stream of pious ejaculations upon which the preacher's homiletical craft can sail. After recovering from the initial shock, I rather liked it, at least for a time, in contrast with the rigor mortis of unresponsive respectability that marks the behavior of many Anglo-Saxon congregations.

There is much more of this "audience participation" in Puerto Rico than in Jamaica. I do not know how it came in, unless "Holiness" evangelists brought it. Certainly it cannot be accounted for as a characteristically Negro phenomenon, for Jamaica is strongly Negro and Puerto Rico is not. The native Puerto Rican is swarthy, and doubtless his swarthiness is partly of African derivation, but he does not impress one as being Negro.

Economic conditions in Puerto Rico are bad. They would have seemed worse if I had not come direct from Jamaica, where they are terrible. The trouble is, of course, too many people on too little cultivable land. Two and a quarter million people can't earn a living on an island of that size with few industries and little to export except sugar. They also export some tobacco (bad, in my opinion), and pineapples and cocoanuts. But production costs are higher than those of their competitors because wages are higher. Wages are higher because of American ideas of standards of living. But the standard of living which has come to seem a minimum is one which the resources of the island will not support. Moreover, the division of the land into small holdings has not gone as far as it ought. Besides that, every Puerto Rican seems to consider it his privilege and duty to have about eight children. So, even if the economic problem could be solved for this generation, it would have to be solved over again for the next one. If Malthus could come back to earth and visit either Jamaica or Puerto Rico, he would say, "What did I tell you?"

Some Inter-Relations Between Process Philosophy and Existentialism

THOMAS L. HANNA, *The Disciples Divinity House*

The following is a sketch of certain inter-relations between the two types of modern philosophy known as Process Philosophy and as Existentialism. It is the intent of this sketch to indicate that certain inter-relations of these two philosophies form a proper description of human reality and a vitally meaningful philosophical view-point. This view-point will be called the "doctrine of relations."

The specific aspects of Process Philosophy with which we shall be concerned are the following, namely: the point of view that all things are in potency somewhere in this world of actuality (Whitehead's "ontological principle"); the derivative notion of the inter-relatedness of all things: the idea with which this sketch is primarily concerned—especially the schemes of relations within human experience; and the observation that the ultimate character of reality is creativity or process. In general, these principles mean that all individual entities in the world are inter-related and are in a movement into novelty.

The aspects of Existentialism of which we shall speak are this philosophy's stress on certain subjective human experiences, namely: choice and the nature of the human will, the experiences of suffering, anguish, forlornness and despair, and the feeling that one is alone and cut off from a world which itself does not have an objective moral structure. These ideas are present in a greater or lesser degree in the thinking of Kierkegaard, Nietzsche and Sartre, philosophers upon whom we principally rely for our presentation of Existentialism.

There is a unique aspect of Existentialism which has arisen in recent times and is of central importance in understanding this philosophy. This unique aspect is the experience which some individuals have of an utter loneliness, a break-down of one's fruitful relation with the world. René Descartes sat by his stove one afternoon and proceeded to doubt all that he could; the Existentialist is one who does with his whole personal orientation to life that which Descartes did only with his intellect. This is the realization that everything in life is doubtful, arbitrary, baseless and valueless. This is an awareness of a reality which has literally lost its structure and fallen apart: the awareness is of a nothingness. And from such an experience arise the terms of anguish, despair, forlornness, the feeling that there is no value or moral pattern in life, the realization that the only resource left is the will. One can be certain that there are more Existentialists in this world than there are those who recognize themselves as such. Perhaps only a few individuals reach this nadir, but many persons are experiencing some aspects of this same loss of direction. The fact that people are having such experiences means that we must accept this aspect of Existentialism as true, as matter of fact, and perhaps also accept some of the tenets of the Existentialists. This philosophy is basically descriptive and not speculative. In all of its expressions Existentialism is rooted in the problems and searchings of the self. Thus, this subjective philosophy is religious in its concern for value and meaning and for what the human creature has true need. I suggest that these terms which Existentialism uses are the *essentials* with which we must work if we are to find an understanding of life.

Our problem with Existentialism is to make sense out of these personal experiences in terms of some larger understanding of life. If the basic insights

of Existential thinking are valid, and if we are able to interpret them in terms of a larger world-view, then we have achieved some progress toward a deeper-rooted orientation to our world. It is the intent of this sketch to show that Existentialism implies and finds this larger interpretation in the insights of Process Philosophy. We shall now pursue this argument by first making an application of Process Philosophy's notion of relations and then applying this to an elucidation of Existential philosophy.

Let us examine the process of education: this is a problem of relations. The study of chemistry, for example, is the study of the types of relations which one element or compound has with others. One learns how sodium is related to citric acid by combining them in various manners and observing their reactions to each other. The concept of sodium is, in itself, defined by the manner in which it is related to all other elements, and all chemical substances actually find their meaning from the system of relations within which they reside. When the student has a knowledge of these inter-relations which is consistent and workable, then we may say that his knowledge of chemistry has *meaning* for him. This is true of physics, of geology and of all other physical sciences. The student of history is also concerned with understanding the structure of relationships which knits events into an historical pattern, though here in the social sciences we must entertain certain value judgements as well as judgements of objective meaning, because we are more personally involved in understanding relationships of human events than we are between those of chemical entities. In the field of the humanities this personal reckoning becomes more intense. The student finds that understanding the structure of ideas in a poem or opera involves some such awareness of that same grouping

of ideas and feelings within himself. The data of the humanities is contained within ourselves and thus demands an understanding of ourselves. However, the ultimate phase of this personal involvement is in the study of theology. For theology is the extreme study in the nature of human reality; it deals almost entirely with how we should relate basic motives, beliefs, ideas, frustrations and hopes so that life is of ultimate value to us. It is just such an endeavor to feel these inner realities and relate them to life with which religion has always been concerned. Our point is, that in all learning one attempts to discover the proper and consistent relations between the objects which one studies. The success or failure of a body of knowledge is dependent upon whether the scheme of relations by which one views his subject is meaningful and pragmatic. Also we understand that the more objective studies discover the *meanings* of their subject, but the humanities deal more precisely with *value* as seen in the inter-relations or structures of human reality.

It seems then that the process of learning is concerned not with separate ideas about things, but rather with the relationships between ideas, for ideas have no significance except through their position with other ideas in a scheme of relations. We have said that this attempt to see a structure in the humanities, and especially in theology, is very difficult, because we are attempting to see relations between parts of our own personality and not between impersonal objects as in the area of the physical sciences. In the subjective personal sphere we are not only dealing with meaning, but here we must use the term "value." *Meaning* is the feeling or response to something being in its proper place within a larger sphere of objects which are more or less *outside of us*, but meaning merges into *value*

as we begin to deal with parts of *our own personalities*. Value, then, is the response or feeling that some aspect of our inner being is in its proper place within a larger relational scheme which is giving life richness.

Thus, we have defined meaning and value, and the rationale of this distinction implies that the difference between science and religion is a difference of personal involvement. The upshot of our argument is that the meaningful, the rich and the value-filled life is dependent upon interpreting the experience which comes into our life by certain relational schemes, and without these proper relational schemes the world can have no meaning, no value, and, in short, the world and all that is within it will appear unrelated to us, because it has been emasculated of the meaning and value which we are not able to give it.

At this point we have arrived at the experience which underlies contemporary Existentialism, for this Existential experience is of a reality which disintegrates into nothingness because of a lack of *personal* structure of *value* through which to interpret reality. The presence or absence of such a value-scheme has its deepest effects not in our understanding but in our feeling about life. Thus, one feels anguish, forlornness and solitariness. One feels that the only power that we possess to discover new value is the power of our own will in choosing. According to this doctrine of relations the Existentialist is understood as a person who has no relational scheme within the personal area of his experience: it has broken down.

Now, Kierkegaard, Sartre and Nietzsche, especially the latter two, all teach that we move into a better and higher state only by brunt of choosing. Choice is the instrument of human redemption. But what these men do not tell us is (1) by what

criterion do we know what to choose and (2) what has been accomplished by virtue of a series of choices. The guide for choosing is simply that structure of meaning which continues to endure and function despite any break-down in value-structure which may take place in our inner lives. We continue to find a life that is meaningful but not a life that is valuable. What we understand to be consistent and meaningful in the non-subjective world about us is our only guide toward an understanding of what our personal reality should be. This means that our understanding of the meaningful inter-relations of the world outside of us—people, ideas and nature—is our only indication of how to choose: this understanding is not of value in itself, but it is the meaningful guide for the finding of value. In this sense it is correct to say that science and religion, truth and goodness, are aspects of the same reality, merging into each other at the boundaries between the personal and the non-personal.

What is accomplished by a series of choices? In the terms of this doctrine of relations "choice" means that one has given one's self to acting in a certain manner in which he has not acted previously. The human will pushes, curbs and forms one's person into a certain pattern. To do this means discomfort and suffering, but it is only through the suffering action of our wills that relational schemes are built. In time we get the "feel" of the scheme which we have willed, and, if it is the proper scheme, we feel the value which this scheme brings. Then we have begun to reap the value of our suffering, and the suffering is past. Put in other terms this means that redemption comes only through suffering and comes only if we will it.

The final aspect of this sketch is the assertion that reality is in process. The world outside of us is in

constant change, and we as a part of that world experience a constant individual change. The arising of new situations means that our prevailing relational structure may no longer bring us full value, because it no longer properly interprets the changed world to us or our changed selves to the world. This means that we must seek again for ways in which to bring value out of our experience. We may hold to our present relational scheme in its entirety and try to remake or ignore the world, or we may, in part, remake our lives in adjustment to this world. In either case, we seek value.

Stated theologically, this doctrine of relations means that God is a *how* and not a *what*. God is that relational scheme through which every entity in the world finds a valuable inter-play with the rest of the world. This means that God is the source of all goodness, beauty and truth of which the world partakes. But the world is lured into change by the need for more value, and thus God must constantly be discerned anew and chosen anew. This means that the will of God is ever before us, beckoning us to new and greater value. If we obey this will, then we grow through the suffering action of the accepting will. If we do not seek and obey this will, then the judgement of God is that of a life without value, a drifting away from the world's creativity and a self-centered loneliness.

If the principles of Process Philosophy and the deep insights of Existentialism are descriptive of reality, then there is *one* world of which God and ourselves are essential parts. And in this world God is the Source of all goodness, the Lure toward greater richness, the beckoning Hope for redemption and the Judge upon those who do not choose to follow His will.

Dear Comrades of the Institute:

STERLING W. BROWN, 381 *Fourth Ave., N. Y.*

April 23, 1951

It has been some months since I have had the privilege of submitting a manuscript for the consideration of the distinguished editor of THE SCROLL. Aware of his affinity for informality I am sending this letter.

In 1947, the Department of the Army asked the National Conference of Christians and Jews to grant me a leave of absence so that I might serve on the staff of the Office of Military Government in the American zone in Germany. With the approval of the Conference I began, in early 1947, a period of two years of service as a member of the Education and Cultural Relations staff, with headquarters in Berlin.

Those were dark days for the Germans. Most of them were living on the thin line of existence bordering on starvation. Their cities lay prostrate from the saturation destruction made necessary by the fanatical last-ditch resistance of the Nazis. Only a few streets were cleared of the broken stone and twisted, rusting steel that lay everywhere in the larger cities. Acres and acres of gutted buildings were ever-present reminders of the horrors and evils of war. Most Germans were concerned with the most elemental needs—how to get enough food to keep body and soul together, fuel and clothing to stave off the rigors of cold and, in some instances where hope still existed, ways to re-establish business, profession or remunerative employment.

Those were depressing days for the personnel of the occupying powers, too. It is not easy to feast on plenty, even though it comes from an army commissary, when those around you are on the point of starvation. One hardly enjoys wearing good

clothes when others are dressed in rags. I can recall, during every working day of our two years in Berlin, being able to look out of my office window to see some twenty to thirty Germans going through garbage cans from the G.I. mess located just below. These were indigenous employees of the United States Government, otherwise they would not have been permitted in the compound. They were furnished free one hot meal per day, but they were searching the garbage cans for any bits of food—bread, potatoes, orange peelings or coffee grounds. They took these food items home to help keep their families alive. A smoker of a cigarette would sometimes be followed for more than two blocks by a poor tottering German man or woman who hoped to get the cigarette butt when it was tossed away.

It is interesting to look back now and consider the fundamental objectives of the Western occupation powers. They were:

1. To occupy the country militarily as a governing authority;
2. To assist the Germans in economic rehabilitation;
3. To denazify the German people;
4. To demilitarize the Germans;
5. To reorient and democratize.

The first objective was about the only one that was completely attainable. Germany was about as fully occupied as was physically possible; armies of five occupying powers, supplemented by civilian officials and some two dozen military missions from other countries. It took more than three and a half years to demilitarize Western Germany in a physical sense. It was a little paradoxical to contend that militarism was an evil, when the Germans knew that we got there by superior military might and that a worse

occupation than that of the Western Allies awaited them if our military forces were withdrawn. In Eastern Germany, the efforts for remilitarization began simultaneously with a pseudo-demilitarization campaign. As one German observer noted:

Man verlangt lediglich, dass die braune gegen die "rote" Uniform vertausche wird (They ask only that we change the brown uniform for a "red" one).

The Education and Cultural Relations Division, of which I was a staff member, was of course mainly concerned with the problem of the reorientation of the German people. We soon learned that, in the final analysis, a people have to democratize themselves. This was difficult for the Germans to understand because they thought of democracy as something that could be accepted almost instantaneously, like the election or appointment of a new premier. Being a member of a staff of some seventy professors, social workers, religious educators and cultural leaders, with the assignment of changing the way of life of about twenty million people in the American zone, was an overwhelming assignment. Our government was only spending something like one half of one per cent on this objective. In any case, we did not get the full job done!

We did accomplish some things: we assisted the Germans in rewriting textbooks and in the creation of new ones; gave them an opportunity to learn something of the developments that had taken place in the educational and cultural field during their more than twelve years in a cultural vacuum; placed in positions of leadership those who seemed to be motivated by a sense of values that would sustain a democratic way of life; instituted a program of cultural exchange of materials and leaders; motivated German leaders, Protestant, Catholic and Jewish, to organize local councils of Christians and

Jews in a half-dozen cities in Western Germany. My personal opinion is that there were more intangible contributions that it is impossible to document or measure objectively. Certainly the American people have earned the eternal gratitude of Germans in the Western German areas for the material assistance given, not only by government, but by church and benevolent organizations.

Demilitarization had hardly been accomplished when it became clear that, in the kind of a world in which we live, a nation either has to have an army of its own or depend on an occupying army of another nation or nations. Denazification, which began with strong support from both Germans and Western allies, became more and more unpopular as well as more difficult to define. Certainly the leadership of the Nazi party was definitely taken out of play by death, imprisonment, or disenfranchisement. After the change of currency and the allocation of Marshall-Plan aid, in late 1948, the first signs of economic rehabilitation began to appear. It came slowly and almost imperceptibly like the first buds indicating the coming of spring.

In early 1949, I returned to the USA, terminating my two-year leave of absence. At that time I was made General Director of the National Conference of Christians and Jews.

During the past fifteen months since my return, I have been the chairman of a Religious Affairs Panel which is an advisory voluntary group of Protestant, Catholic and Jewish leaders who advise the State Department (responsibility for the government of the American zone of Germany was passed from the Army to the State Department in the fall of 1949) on policies relating to religious groups in the occupied areas. Among my colleagues on that panel are Dr. Reinhold Neibuhr, Father William McManus, Dr. Roswell Barnes, Rabbi Philip Bernstein,

and Dr. Paul Empie. During this period, about two hundred young Germans with religious interests have visited this country for periods ranging from 60 to 180 days, as guests of the United States government. Their program of visitation and investigation has been under the direction of the Religious Affairs Panel and the constituent organizations represented on the panel: National Council of Churches, National Lutheran Council, National Catholic Welfare Conference, Synagogue Council of America and the National Conference of Christians and Jews. The central office for the administration of this program is located in the headquarters of the National Conference of Christians and Jews. My deep interest in things German has, of course, been continued and even intensified by my relationship to this program. Groups of Germans from other areas of interest have visited this country under programs supervised by panels in other fields.

The State Department has asked me to return for a three-month period of service in Western Germany and I shall be flying over on May 3rd to assume this responsibility. As a consultant on intergroup relations, my project will have to do with assisting the local Councils of Christians and Jews, now numbering about a dozen in Western Germany, with organizational and promotional problems. It will be interesting to see the changes that have come in the past fifteen months. After my return, I would be glad to share some of my impressions in another letter to you.

THE SCROLL has followed me during all of my peregrinations and I have felt the sense of fellowship with the comrades of the Institute. My present position has given me the opportunity to work with an organization which I believe implements intelligent good will.

Notes

E. S. AMES

Ellsworth Faris. "Heartiest greetings. I'm teaching full time in the University of Utah, and they treat me with western hospitality. Climate is spring—perfect. I hope your body prospers as your soul. Affectionately."

Mrs. M. C. Schollenburger, Baltimore. "Thank you. We enjoy THE SCROLL. Wouldn't want to miss a copy. However, the time of payment is a question in our minds. Do we pay in July or June? Enclosed is check for the next period of time whatever it is."

Mrs. Melba P. Doan, Bartlesville, Okla. "Thank you for keeping THE SCROLL coming this way. Several families from Bartlesville will be moving to Idaho Falls before autumn, and I do want to keep my contact with this source of inspiration, as we find new church homes."

H. H. Walker, Charlottesville, Virginia. "Thanks for the reminder. I do enjoy reading THE SCROLL."

Hunter Beckelhymer, Kenton, Ohio. "Your letter jogged my conscience, and I am forthwith sending my long overdue three dollars to Ben. Pure oversight."

W. J. Lhamon, Columbia, Mo. "Here are your 'Three Iron Men.' Let them be the expression of a nonagenarian in his appreciation of THE SCROLL and its Editor year by year through more than a generation. I trust that you are very well, my dear Doctor: and I am sure that many do greatly appreciate your long management and editorship of THE SCROLL."

The Alexander Campbell Home at Bethany, West Virginia, is to be restored. Wilfred P. Harman, National Director of the Disciples Historical Society has been secured as Executive Secretary of the special committee in charge of the campaign. Every

member of the Campbell Institute ought to contribute to this campaign.

Mr. and Mrs. Lewis S. C. Smythe, with nearly all Disciple missionaries in China have returned to the home land. They have visited in Cincinnati, Indianapolis, Chicago, and Gary, Indiana. They have a most interesting story to tell of the present state of things in China.

Richard M. Pope, Drury College, Springfield, Mo. "It was very good to hear from you and to learn of your thinking concerning the Campbell Institute. I enjoyed your article in THE SCROLL, and share your deep concern for the Campbell Institute. Although my experience with the Institute is limited, I too can truly say that it has been a "real part of my life experience." I think this could be said by anyone who has ever enjoyed the freedom of the comradeship and intellectual stimulus of the Institute and THE SCROLL . . . We are planning to get up at least a car load of men from this region who will go to Chicago this summer for the annual meeting, and Clay Potter, who attended for the first time last summer is extremely interested."

Tom Hanna and his wife have been appointed by Disciple headquarters to go to Paris, France, in the near future, for a period of eighteen months to help in understanding Displaced Persons in European countries, and in placing them if possible. This will be a great experience for Tom and Susan. It will give them first hand opportunity to study Existentialism and other theories of despair, and to test his view of the way out which he sets forth in this SCROLL!

"*Correspondence*" on page 614 of the Christian Century for May 16th is a frank confession of the tribulations of well meaning editors. The readers react with remarks like these: "Your editorial is a

disgrace"; "I was shocked and disgusted"; "Kindly discontinue my subscription as of today"; "Your schoolboy analysis is amazing"; "We hope the Century may have a better editor in the future"; "I hereby cancel"; "Since reading your editorial I have decided I do not want your magazine another year"; "Your editorial is intolerable."

W. W. Wasson, Dean of the Christian College of Georgia. In an article in the *Christian Evangelist* of May 2, on Garfield and the *Christian Standard*, he says Garfield thought the reason the paper failed after its first year of publication was that there were not enough people to support its broad and progressive policy. He also wrote to L. L. Pinkerton, "I almost despair of ever seeing anything strong and bold and free among the Disciples . . . I may wrong our people but it seems to me that the majority of them would rather be fed on theological flap doodle, than to recognize rugged truth."

Chancellor Hutchins. In his farewell address at the Trustees-Faculty Dinner, the Chancellor said: "I say that the primary responsibility of the head of a university is to lead the attack on the intellectual problems . . . If it is not done, the university may get money, but it will be none the better for it . . . The only problems that money can solve are financial problems, and these are not the crucial problems of higher education. Money is no substitute for ideas."

"I do believe that the faculty should have higher salaries and better living conditions. But these things have little to do with dedication, and undue emphasis upon these things may tend to thwart the creation of a dedicated community. I should have held before the University the vision of a cause."

In conclusion, he quoted Seneca, who said: "Our

forefathers have done much, but they have not finished anything." We shall not finish things either, but we can make them better. That last sentence shows something important that the Chancellor learned in 21 years! It is a lesson of *relativism*.

The new Chancellor, Chancellor Kimpton, is something of a philosopher, and was a few years ago a member of the department of philosophy in Chicago. He *begins* with the wisdom of Seneca which the old Chancellor quoted at the *end* of his reign.

Senator J. William Fullbright. He is the author of the famous Fullbright Scholarship Plan for the exchange of professors and students between this country and other countries. He is a Rhodes scholar, and was formerly president of the University of Arkansas. I knew all these things about him before I learned that he is a Disciple. It was the publication of his address in the Christian Evangelist of April 18 that gave me some adequate appreciation of his good mind and forceful moral character. His questions and comments in his long quiz of General MacArthur before Congress revealed the mind of a democrat which is beyond narrow partisan lines. By some who know our statesmen well in Washington, he is rated with our Illinois Senator Paul Douglas as among the really great men of their party. Maybe one or both of them will be President some day!

THOMAS CURTIS CLARK writes, in answer to my questions, that his paternal grandfather, William A. Clark, was for fifty years "the best blacksmith in Bloomington, Ind." He led the Christian Church choir for twenty years. My Father, Thomas J., as a lad of 17, enlisted in the Civil War; after three years in the War, became a carpenter; then entered Indiana University, graduating in 1872. He taught

Latin in Vincennes High School, preaching every other Sunday at the local church. After a year the church board asked him to become full-time minister; which he did, quitting teaching. During his 22 years at Vincennes he built up the membership from 50 to 800. In 1894 he went to Kirkwood Avenue Christian Church in Bloomington and there put his five children through the University. In 1908 he accepted a call to Albion, Illinois, and after nine years he retired, going to Bloomington. Within a few months he died of a heart attack, in 1918, at the age of 72. Father was an excellent "Bible preacher" but liberal. He followed Lyman Abbott and J. H. Garrison. He wanted me to come to Chicago to be under Dr. Willett's influence.

My maternal grandfather, Theodore C. Jennings, of English descent, drove in a covered wagon from Tennessee to near Greencastle, Indiana, with his family. He bought a thousand acres near Cloverdale, built a mill, and later two others. The township was named for him. He called his settlement Cataract. Mother, one of ten children, was born there, December 18, 1852. The family later moved to Bloomington, where Mother graduated in 1873. She was married on her Commencement day, and went to Vincennes as the new minister's wife. She was a perfect wife for a minister. Father's success was as much due to her various abilities and consecration as to his own ability. The five children of that manse—three girls, two boys—were greatly blessed in the start life gave us. Now we do miss mother, who was alert and active until her fatal accident. She too was "liberal"—liked Goodspeed's N. T. because it was "Modern."

Mother died February 16, 1951 at 98. Her father died at 98, one sister at 100, another at 94. She was the oldest alumna of Indiana University.

People – Places – Events

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

George A Campbell, of sainted memory, was pastor of the great Union Avenue Christian Church in St. Louis and I was pastor of the Austin Boulevard Church in Oak Park where Dr. Campbell had served for the eleven years he was in the Chicago area. I had just returned from my vacation and had gone into my pulpit with even less preparation than usual expecting to speak on the subject "Signs Along the Road." After the service had begun I was startled to see Dr Campbell come into the sanctuary and sit down in the back pew.

My mind was quickly shifted into high and in thirty seconds a dozen questions presented themselves—"How can I preach that sermon with George Campbell in the audience?" "Do I have some other sermon in mind to which I could shift?" "Why did I print my subject in the bulletin?" "Should I use the illustration listed under point three or forget it?"

The hymn immediately preceding the sermon was being announced when a bright idea struck me. I said to the congregation "Dr. George Campbell of St. Louis former pastor of this church is with us this morning. He is so greatly loved by the people here that they would never forgive me nor him if I did not insist that following this hymn Dr. Campbell come to the pulpit and speak to us this morning out of the overflow of his heart." Throughout the entire hymn George stood in his pew wearing his wisest and most unrevealing look. I was on "pins and needles" but at the close of the hymn he stepped out into the aisle and started toward the front. It was then that I said to myself "Davy you are a pretty smart cookie and know how to get out of tight jams."

When Dr. Campbell reached the front he never even approached the pulpit steps but turned to the

people and said, "It is always a joy to see my good friends of this church. Mrs. Campbell and I have been at our cottage in Pentwater and I am on my way back to St. Louis. I have been on vacation for six weeks and haven't an idea in my head." Whereupon he seated himself in the front pew.

What was said in the sermon I preached that morning only the Lord knows and I am sure He was ashamed of it. I do know that Dr. Campbell would have been much safer in the back pew for if I ever "spit and sputtered" it was then.

A Book Review

F. W. BURNHAM, *Richmond, Va.*

THE BELIEF IN PROGRESS, John Baillie of the University of Edinburgh, Charles Scribner's Sons, N. Y., 1951, \$2.75, 240 pp. Religious Book Club Edition.

Here is a book calculated to call forth the preacher's hard thinking, which is something John Baillie usually does.

Announcing his thesis the author says:-

"Historians agree in regarding belief in progress as one of the ruling ideas in the Western thought of the last hundred and fifty or two hundred years" . . . "They differ so widely as to whether the belief provides a sound clue to the interpretation of the past and a safe guide to our outlook on the future; both as to whether there has been progress in history, and if so of what kind, and as to whether we have the right to hope for progress in time to come, and if so of what kind. Yet few things can be more important in the present crisis of our Western fortunes than to have a clear mind on these questions."

Reviewing ancient historians the author finds that they wrote chiefly of incidents in the affairs of men

and nations without considerations of cause and effect. Ancient philosophers did some better.

He says; "Lucretious's understanding of the development of civilization slowly and by small gradations, from early savagery is indeed a notable achievement. It cannot fail to remind us of the accounts of the early progress of the race which we have, since the beginning of the nineteenth century, been accustomed to receive from our modern archaeologists and palaeanthropologists."

Having discovered progress in the improvement of tools, in skills, in the discovery of facts and the recombining of elements, the question remains, is there progress in man himself, in the human soul? If so is it confined to individuals or does it apply to races, to nations and to the human family as a whole? Is humanity getting somewhere? If it is what is the goal? Is the final consummation, if there is any final, within history or beyond history or both?

Beginning chapter II. the author turns our attention to "the quasi-religious faith in progress" and says: "The problem is essentially one of the philosophy of history. The approach is to set it in contrast to other and earlier philosophies of history." This he does in two succeeding chapters. He discusses the doctrine of recurrent cycles present in the thought of the Chinese, Babylonians, and Indians 1000 years before Christ. A concept based upon the recurrence of the seasons of the solar year and the procession of the stars. The ancients figured that once in every 36,000 years everything begins all over again. Here we get an echo found in the book of Ecclesiastes. The author then carries us into the New Testament and shows how a new element of hope entered into the concept of progress. The full development of this, however, he reserves for his final chapter; but he observes that it was to dominate the thought of the

West for many centuries. Reviewing the writers on New Testament history the author discovers "A forward moving process of a special kind." In demonstration of this he summarizes both New Testament history and doctrine. He says:—"All their patterns of history have a certain *a priori* character, a sense of preconceived pattern in the light of which the historical process is seen developed." He then traces the idea of progress through the writings of German, French and English philosophers; Lessing, Herder, Kant, Fichte, Hegel, Croce, Descartes, Thomas Paine, David Hartley, Dunbar, Turnbull and Adam Ferguson of Aberdeen. The idea of progress is there in varying degree and concept. He shows the emergence of socialist thought and the resurgence of the modern Christian concept. He reveals that "The idea of progress inclines to assume a new form with the emergence of socialist thought. The hope of a slow movement throughout the future indefinitely continued gives place to a lively expectation of a new order which can be brought about almost at a stroke by radical social rearrangement and which will then require no further important change."

It is in the final chapter, however, that the author stirs the imagination and revives the hope of a Christian thinker. After paying due respect to the position of Albert Schweitzer's eschatology of Christ, also to Edwyn Bevan's essay on "Human Progress" he refers to a new movement in contemporary New Testament criticism called "realized eschatology" associated with the name of Dr. C. H. Dodd. Also he finds help in the writings of Dr. Oscar Cullman, who holds that "the primary emphasis is no longer upon a future fulfilment, but upon a fulfilment already granted, a salvation already assured, a victory already won, a new age already inaugurated, and a new quality of life that is now possible."

In the final section of the last chapter of his book the author writes:-

“Our conclusion then is that the Christian faith does offer us a very confident hope for the future course of terrestrial history . . . We must recover that sense of standing on the threshold of a new historical economy (or dispensation), that sense of a noble prospect opening before us, that sense of a power of the Spirit and of the inexhaustible resources now available to us, that adventurous zeal for the renewal of humanity and that confidence in ultimate victory of which the New Testament is so full.”

Campbell Institute Program

W. B. BLAKEMORE, *Secretary*

The annual meeting of the Campbell Institute will take place at the Disciple's Divinity House of the University of Chicago Tuesday through Thursday, July 24 to 26. The opening session will begin at 2 P.M. on the afternoon of Tuesday, July 24. At that session papers will be read by Professor *Dwight Stevenson* of the College of the Bible, Lexington, Kentucky, on *Practical Preaching, an Avenue to Personal Growth*, and by *W. L. Reid* of Texas Christian University on the *Bible and the Prophetic Ministry*. On Tuesday night *Edgar DeWitt Jones* of Detroit, Michigan, will deliver an address on *Life with the Beecher Lectures*. On Wednesday morning Professor *David Pellett* of the School of Religion, Butler University, will present a paper on *Biblical Criticism*, and *I. E. Lunger*, minister of the University Church of Disciples, Chicago, Illinois, will deliver a paper on the *Preacher and the News of the Day*. The Wednesday afternoon session will be devoted to reports from the Seminar on the Church and Economic Life, being held under the auspices of the Federated Theological Faculty of the University of

Chicago. On Wednesday evening it is expected that Professor *Hyatt* of Vanderbilt University, will read a paper dealing with the forthcoming publication of the Revised Standard Version of the Old Testament. *W. E. Garrison* of The Christian Century, will deliver a paper on the *Roots of the Disciple Movement*. On Thursday morning *W. B. Blakemore*, Dean of the Disciples Divinity House, will present a paper on *Disciple Baptism and the Ecumenical Problem*. *C. C. Morrison*, Chicago, Illinois, will present an analysis of the Hoover Lectureship. On Thursday evening the presidential address of the meeting will be given by Professor *S. Marion Smith*, Butler University, Indianapolis, and the meeting will close with a communion service in the Chapel of the Holy Grail.

The Treasurer's Statement

BEN F. BURNS

In the current year there is one more SCROLL to be published. This means that a total of \$595.88 must be received from you subscribers and readers before June 30 if we are to be able to pay the printer and continue the publication of THE SCROLL.

Dues for the next year start on July 1 and we cannot start using them to work against the current deficit or we will wind up next year where we were at the beginning of this year.

P.S. The treasurer has made a valiant fight to overcome the financial difficulties which were largely the accumulation of several years. He is right in urging all of us to help clear away the present deficit. A final accounting will be made to all our readers in the June SCROLL. If all who have been getting the SCROLL since last September or longer, and have "forgotten" to pay, will send in three dollars, it will bring all our "three ships" safely to port, and make them ready for another and more glorious voyage!—E.S.A.

THE SCROLL

Vol. XLIII

JUNE, 1951

No. 10

The Dangers of Shipwreck

E. S. AMES

All of the three "Ships" of which I have lately written are at times in danger of being wrecked. The Titanic and the Lusitania disasters are still shocking reminders that the greatest ships may run afoul of hidden dangers like icebergs, or submarines. The marvelous ships of the air, safe from those perils, have dangers of their own. The paths of the sea, of the air, and of the land, have their hazards. Travel of any kind is never perfectly safe. Neither is it possible to be entirely secure at home or in a guarded fortress or in any kind of habitation. William James says: "I find myself willing to take the universe to be really dangerous and adventurous, without therefore backing out and crying 'no play'." He quotes as expressing this state of mind the following old Greek epigram:

"A shipwrecked sailor, buried on this coast,
Bids you set sail.

Full many a gallant bark, where we were lost,
Weathered the gale."

Whoever senses the soul of this shipwrecked sailor will see that he is willing "to live on a scheme of uncertified possibilities which he trusts; willing to pay with his own person, if need be, for the realization of the ideals which he frames."

Thus life goes on. When her child starts off for the first day of school, the anxious mother stands at the door lost in mingled pride and wonder. All new experiences begin with more or less tension, the first sermon, the first day of teaching, the first case of a lawyer, or doctor, or salesman.

The Perils of Comradeship. Every comradeship is

liable to become wrecked by the defect of its own virtue! The loneliness and hunger for companionship has often thrown a sensitive youth off his intended course and made him susceptible to friendship which had no depth of seasoned acquaintance, or height of tested purpose. Man is naturally a social animal, but sociability is not of itself a guarantee of safety. Even college fraternities are in danger of deterioration and corruption through the cheer and expansion of soul which a close-knit group may offer the individuals drawn together within its warmth and protection. The mutual devotion of the members of a clique may easily become more influential over them than the school, church, or community within which the clique has its being. The "gangs" which grow so commonly in city streets and parks spring up from deep and powerful forces but their development is always precarious. They may extend into local and even national politics.

All such societies, brotherhoods, orders, parties, sects, depend for their life upon the inner bonds of comradeship, and their power grows as they are extended to greater numbers and to more important tasks. The greater the solidarity, the greater the power for good or evil. It may too easily be forgotten that great societies within religious movements have brought disasters of conflict, rivalry, jealousy, and bitter misunderstanding. Often the original motivations of high ideals have suffered detachment from their higher inspirations, and have deteriorated under the control of selfish and worldly ambitions.

The Perils of Scholarship. Education requires, with other things, the attainment of knowledge which is accurate, ample, and applicable to important needs. Dangers arise from discipline in these

very qualities. Accuracy makes learning reliable. It requires great care and diligence in attending to facts and to information from reading. Great advances have been made in the schools in training students to read books rapidly, for of the making of books there is no end. Top scholars make a point of reading everything a given author has written, and all important criticism and discussion of that author's views. That of itself is a great undertaking, but it is often desirable for a man to become acquainted with a whole field of knowledge, such as that of English philosophy in the 18th century, or of the main lines of English thought since John Locke. There are histories of selected periods like these, and familiarity with a college textbook may give the student some definite impressions of these large areas, but to be a "scholar" in any subject demands far more than this. Too frequently when one's knowledge is ample, it is not accurate, and sometimes when knowledge is ample and accurate it is useless in serving any real need. The consequence is that scholarship is often the target of jibes and ridicule. Popular prejudice arises against "professors" and against men reputed to be learned. They are high-brows, snobs, impractical, cranks, crackpots, dreamers, visionaries, dwellers in ivory towers. They are theorists, bookish, unrealistic, unsafe guides in practical matters. And there is too much truth in all these charges! The highbrows are easily deceived about themselves. They may have attended great universities, studied many languages, traveled far and even written books, without finding out many simple "facts of life," and basic characteristics of human nature. They have not read Clarence Day's, *This Simian World*, which is more important for a revealing view of this human world than the same author's, *Life with*

Father. We live in an age of marvelous advertising, by papers, magazines, radio, television, lectures, books and incorporated institutions. Astrology with its horoscopes, alchemy with its patent medicines, religious cults with their quotations from the scriptures, temples of stone with their robed prophets and promises of health, whom shall we trust?

The Perils of Discipleship. The Campbell Institute was organized by young men preparing for the ministry among the Disciples of Christ, and they rightly incorporated in the constitution of their organization as the third purpose after comradeship and scholarship, the cultivation of the personal religious life. They were familiar with the idea of a close, devotional and moral allegiance to Jesus Christ. Perhaps this feature of their association was so much assumed as a quality in the life of every genuine Christian that it has not been discussed and made so clearly an objective as scholarship and fellowship. There may have been a very real though unconscious reason for this in a realization that the intense evangelicalism of the last decade of the 19th century overemphasized the attitude of obedience and complete surrender to Jesus Christ as the first and supreme requirement for being his disciples.

Since that decade, with new studies in the life of Christ, and new insight into the psychology of religion, and of the moral development of children and men, there has come an understanding of a finer loyalty than that of legal obedience to the letter or to the formal authority of Christ. Yet with this deeper meaning of discipleship there is experienced a richer and fuller oneness with the Master. In a real sense, the moral and spiritual sense, the duties of the Christian life remain the same from age to age, but it is also apparent that

in our modern world the good life requires more thoughtfulness and consideration. It is undoubtedly required of us that we love our neighbor, but it is not so simple to say who is our neighbor. We should undoubtedly render unto God the things that are his, and unto the state the things that rightly belong to it. But who can make it clear just what division of property this implies? There are problems of birth control, of divorce, of economics including taxes, usury, leisure, patents, copyrights etc. Is the Golden Rule meant to be applied in human society, or is it an ideal only, to indicate a general attitude and direction?

However such questions are answered, there is certainly a genuine meaning in the need for discipleship with reference to the spirit and temper with which one tries to live among his neighbors and friends and his enemies, if any! A Christian certainly must endeavor to be just, generous, understanding, kindly, and sympathetic with his fellows. It is frequently said that what is needed to heal the world's ills is a more tolerant and cooperative spirit. If a fraction of the money now spent for war and destruction were devoted to things that make for peace, a new and larger hope for mankind would spread around the world. It is jealousy for national and personal interests that rules parties and nations with fear, and plunges them ever deeper into hatred and confusion. The most appalling signs of the times are the reports of corruption, partisan ferocity, demagogery and measureless abuse of power in our society, which still tries to think of itself as a Christian democracy, and boasts of itself as the country of Washington and Lincoln!

Christianity itself suffers from the independence and conflict of scores of denominations and sects

which strive for leadership and power, and waste much of their strength in opposition to each other. Perhaps the strongest motive holding these bodies apart is the conviction that they are also impelled by obedience to Christ. They make enormous sacrifices of money and men to build up their claims and propaganda. Their "conscience" keeps them separate from other Christians, for they do not see how they can be true to the scriptures as they have learned them, and at the same time recognize the validity of the faith and works of other Christians.

In this connection the reflections of Albert Schweitzer may arrest attention. In his book, *Out of My Life and Thought*, (pp. 72ff.) he says, "Many people are shocked on learning that the historical Jesus must be accepted as 'capable of error' . . . He himself never made any claim to such omniscience . . . He would have set His face against those who would have liked to attribute to him a divine infallibility. . . . The Sermon on the Mount becomes the incontestable charter of liberal Christianity. The truth that the ethical is the essence of religion is firmly established on the authority of Jesus. Further than this, the religion of love taught by Jesus has been freed from any dogmatism which clung to it." "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 S. 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."

There is a growing realization that these three "ships" need each other for life's long voyage, and

that they should travel together. Comradeship requires scholarship in the form of information and knowledge of the routes followed, and all good ships provide maps, and a daily log for passengers, storm signals, and radio news of the great world of which all ships at sea remain a part. Scholarship also needs to remind itself, and to be reminded, that it cannot live to itself. The most expert knowledge becomes meaningless by itself. If it is wholly "objective" and purposeless, it dries and withers. The demand that education shall have market value is a travesty on the idea that education shall be valuable and genuinely useful for social ends. But what is most essential to comradeship and scholarship is that they have and express reverence for life, and most of all for human life. What does it profit a man if he gains hosts of friends and comrades, and attains all knowledge if he lacks the love that goes with faith and hope, and is the greatest of all!

After more than fifty years these ideals invite and allure thoughtful, ardent young men. In this time of religious unrest and confusion they offer steadiness and satisfying rewards. There are endless opportunities in this realm of higher values for those who are not mere individualists but willing to be intelligently cooperative; for those who are not baffled by conceit, but humbly willing to learn; for those who are not too impetuous to bring in the kingdom suddenly, but are wise enough to patiently labor and gather ripe harvests in due time.

From Behind the Iron Curtain

STERLING W. BROWN, *New York*

Dear Fellows!

A few minutes ago we took off from Rhein-Main Military Air Base in an Air Force C-47. Frankfurt is fading in the distance and we are headed for Berlin. There are many changes: although by no means as deluxe as a commercial ship, this plane has soft reclining seats and the interior has been lined and painted: gone are the bucket seats and the bulky parachutes which under military regulations we had to strap on during 1947-49.

The sergeant calls our attention to the winding Elbe River which divides Western Germany from the East. Every passenger aboard (5 enlisted men, 3 civilians and one Air Force Colonel) peers downward as we hurtle quickly over the Eiserne Vorhang, (Iron Curtain). Below all is quiet! We see no military installations—but they are there, bulging with East German soldiers disguised as police. (No explanation of why tanks and anti-aircraft guns are needed.) The landscape seems just the same as in West Germany—but there is much less food; one West German Mark is worth five East Marks; one does not speak one's mind unless it is pro-Russian—all this and more in the name of a Peoples Republic!

We are circling Berlin now. It has been more than 2½ years since I was last here. It seems only a few days ago: Tempelhof Airdrome was under the shadow of scores of planes in succession landing, unloading, taking off—one every minute and 20 seconds! Thousands of German workmen unloading food from West Germany, England and American to feed two millions of West Berliners who otherwise would be starved into submission to Communism.

It is quiet now—almost too quiet! There are only

three other planes on the field and one of those is a Pan-American ship. A half dozen GIs are playing baseball on the green alongside the runway. An E.M. meets us politely, escorts us to a comfortable lounge and we pick up our baggage—no security check, no questions on travel orders, no passport inspection. When I remark about this to the Sergeant in charge he grins and says: "It's a free country, you know!" And it is free—a democracy in the making behind the Iron Curtain.

The West Berliners are proud. They know they are being sustained by strong friends from the West who do so despite a militarily indefensible position. (Should the Russians decide to take over West Berlin not one Allied National would escape. We could probably hold out for several hours or days if there was a warning—but there would be none). But Berliners feel they have done and are doing their part. Their drive and determination to be free and democratic is everywhere in evidence. Gone are the 'grauenvollen Hungerjahre, die nun wie ein böser Traum uns liegen' (the horrible hunger years which lie behind us like a terrible dream).

One sees new roofs, new buildings, lovely replanted parks, smooth streets; stores bulging with meats, fruits, clothes, furniture, hardware; every need can be met. New automobiles of a dozen German makes and a half dozen American, French, British or Italian well known names, are available. Traffic is heavy. There is a good bus and electric transit system to supplement the U-Bahn. And amid the lovely flowers and shrubs of a parkway a group of German boys and girls sing folk songs. It is good to hear German Youth sing! I never heard them sing in 1947. (Even worse I heard them sing "Deutschland Uber Alles" in 1937.)

But this apparent prosperity is misleading. The

abundance of goods is in a very real sense a facade for the stern realities of life in Germany. Few Germans have money enough to buy what they need, much less what they would like for a fairly comfortable life. Prices are about the same as in the U.S.A., but wages are much lower. A Hausfrau must work more than 3 weeks to make enough to buy a good pair of shoes. Most Germans have no reserves—many having lost savings several times, no longer try to put something aside. Prices are entirely too high for all except the few who have money. So the economic scene appears to be healthy but those in the know say that it is not sound. And in the meantime the Germans just go on receiving what they can get, spending it, and thinking the future will surely bring a war but being human possessing a much starved hope that life may somehow be better.

(Later) I have just returned from a meeting with ten German young people. They are the remnant from the 21 youths who composed the Interfaith Youth Group which we organized in our home in 1947-48. Four of the group had already become active in the Youth Section of the Berlin Council of Christians and Jews. Now the others, too, are joining up to help make group relations livable in a democratic society.

There is a tremendous urge on the part of Germans to become a part of international activities. But there is also a resurgence of nationalism. Thus, their basic problem is somewhat like that of the U.S.A. But there is one great difference—Germans know that they cannot go it alone. They want to go with the West, but all the while the terrible threat of War—the realities of which they know probably better than any people in the world—hangs darkly overhead! And if it comes Germany will be the

battlefield twice—once when the Russians sweep westward and again when the West comes back.

To answer these fears and give a sense of security in an insecure society is the great challenge to German leaders and to her Allies with whom she is now bound by the existence of time and circumstance.

Tumors And Mice

W. J. LHAMON, *Columbia, Mo.*

This time my theme is "tumors and mice," as Dr. Moffett has it in his translation. (Emerods, in King James.) The theme is based on the first six chapters of First Samuel. These chapters are more fascinating than fiction, which I think, they really are. There is a lot of fiction and poetry in the Old Testament—about one third of it in fact. Some of the Old Testament prophets were the best writers in the world. They had high idealism and imagination, and they used it bravely. Of course their fiction was of a primitive and anthropomorphic kind.

Our theme has its center in the magical Ark of Jehovah and its evil effects of the Philistine god Dagon, and upon the Philistines themselves wherever it rested with them. So they summoned their "priests and magicians" to tell them what to do about it. "These magical Doctors of the law" decided that the Eternal (the God of Israel) should be placated for his trouble with their god Dagon with a present of five golden emerods and five golden mice. They thought that would do the work. But why five? Because there were five cities, or tribes of those Philistines, and each must have a hand in it. So they sent The Ark of the Eternal back carrying the golden tumors and mice back to their rightful place on a cart drawn by two cows whose calves had been left behind. It was assumed that if in spite of that the cows took the right way everything was all right.

So the tumors and mice were placed in a box on the cow-cart with their burden of reparation, AND THEY DID TAKE THE RIGHT WAY. I quote: "The cows went straight along the road to Bethshemeth, lowing as they went, and turning neither to the right or the left, while the Philistine tyrants followed them."

Is not this a fair example with which the Old Testament is loaded almost from beginning to end? Of course one must except the great, clear seeing prophets, such as Amos, Jeremiah, and most surely the wonderful Second Isaiah, with his rhapsody of Zion Redeemed.

It is a joy beyond expression that our Savior would have none of all this, superstition and anthropomorphism. Read the sermons and parables of Jesus, and note his almost utter disuse of Old Testament themes and situations. In fact he discarded nine tenths of it all. He gave us the New Testament, and it is the Bible of understanding Christians—and how beautifully, wholesomely sane it is. His parables, his prayers and his sermons are not for a people or a tribe; they are applicable to all people, times and places. They are timeless and eternal. I close with a single example. Whole books have been written on the subject of the atonement. Jesus summed it all up in his story of a Repentant Prodigal, coming back with the classic language of repentance on his lips, and the love of the old home in his heart, while the waiting Father runs to greet him, calling to the household to bring new shoes, and a robe, and "kill the fatted calf for a family feast, crying, "My son was dead; he is alive. He was lost; he is found." Was there ever such another climax of redemption? Or call it ATONEMENT! One cannot but think that all the parables of Jesus fall into the same category of the timeless, and of the universally applicable.

The Meaning of Personal Loyalty

by W. B. BLAKEMORE, *Chicago, Illinois*

The Disciples of Christ assert that the bond of their religious community is "personal loyalty to Christ." This they substitute for conformance to a creed as the requirement for church membership. The great value of the Disciple position is that it releases the individual from bondage to some particular form of words. The ancient creeds, at one time and for certain persons were meaningful expressions of the Christian faith, but they have become irrelevant or obsolete. The Disciple position saves the individual from idolizing some historic statement of the faith and the particular type of society which produced it. In this sense, the assertion that we are bound together in personal loyalty to Christ is an affirmation of personal liberty.

There is danger in the Disciple position only when the word "personal" is not taken seriously. It should not be taken to mean a vague sentiment about Jesus of Nazareth because personality is more than sentiment. It should not be taken to mean only an intellectual proposition regarding the Christ because personality is more than intellect. It should not be taken to mean an individual license to think and do as one pleases in the name of religion because personality is social and not individualistic.

Among the Disciples the idea of personal loyalty has sometimes been taken to mean that the individual does not need to be bothered about religious ideas or even about the structures of religious organization. Theology and ecclesiastical matters, it is felt, can be put to one side. A man may express his personal loyalty in some individualistically satisfying way, but if we properly understand the nature of personality such a pietistic reduction of the idea

of personal loyalty cannot be accepted.

Personality is a complex structure. Only those can truly be called persons who live out to the full the potentialities and powers with which they are endowed.

Granted that there are different gifts, and granted that there is growth in personal development, within these limits true personality can be defined as the full exercise of a man's talents in accordance with the maturity which he should have reached. Less can be expected of the 9-year old than of the 50-year old, but each in his own way can love the Lord with his whole heart and mind and strength and his neighbor as himself.

Typically in Disciple churches, the words used for a confession of faith are "Jesus is the son of the Living God and I take him to be my personal Savior." The term "personal Savior" undoubtedly means one thing to a 9-year old and something different when that person has come to be 50 years old. At the latter age he should have a far more adequate comprehension of the meaning of a "personal Savior" or of religious values. If God has been loved with all of one's heart and mind and strength a well developed and elaborated comprehension of the nature of religious values will have been attained. There is no reason to believe that the fairly young cannot get some apprehension of the religious values, but these are filled with rich meanings and implications for the organization of life which are only achieved if there is a personal dedication to their discovery. Unless we grow and mature in our understanding of the nature of Christ we never come to a vision of what he can mean to us. Unless each person gives himself to the discovery of an intellectual statement of his faith and to the elaboration of his convictions regarding the proper order-

ing of Christian life he never succeeds in making a contribution to mankind. If he does not do these things he will either persist in traditional ways or eventually become diffuse and ineffective. He will either fall back into dogmatism, or relinquish the possibility of influencing life because he has nothing to offer it in terms of a clue for the achievement of the values that are bound up in God.

In other words our personal loyalty to Christ is just as great or just as small as our personalities. If a personality is small, cramped, inhibited or frustrated his grasp of God will be similarly crabbed, and values will escape him. If a personality is a full-orbed one, it will move forward to comprehensions of God worked out on every level of personal existence. Its increasing richness will make it useful to all who come into relationship with that personality.

John B. Owen, Sr. 1904 - 1951

WILBUR S. HOGEVOLL, *Alexandria, Va.*

John B. Owen, Sr., prince among churchmen, departed this life suddenly April 7. He was born in Osborne, Missouri, forty-six years ago, on Oct. 5th. He grew up in Miami, Oklahoma, and attended the University of Missouri to prepare himself for Journalism. For nine years he was the editor of the Okmulgee, Oklahoma, Daily Times, and for the last fifteen years he has been a reporter and editor of the Associated Press. Mr. Owen brought his family to Alexandria in 1944 when the Associated Press called him from its Oklahoma bureau. Being strong believers in the church, without delay they placed their membership in the First Christian Church of Alexandria, and sought ways in which they could serve. Mr. Owen was elected an Elder. He had great zeal for the cause of Christian unity, and was a founding delegate in the organization of the Alex-

andria Council of Churches. He was a member of the national Historical Society of the Disciples of Christ, and was a frequent attendant at the National Convention of the Disciples.

His love for the local Church was expressed in his great devotion to securing funds and plans for a new building. Under his leadership the Church purchased the beautiful site at 2721 King Street. His mother and sister live in Hartford, Connecticut. His wife and two children will keep their residence in Alexandria. The son is in the armed forces and is stationed at Camp Breckinridge, Ky. Mr. Owen initiated The Church Bulletin for the local Church and gave it his energetic leadership. It grew from 125 copies in 1948 to 475 copies at the present time, and it measured the growth of the Church. Instead of money being spent for flowers at the funeral, it was added to the building fund. There was a large attendance at the funeral service, and there were present many representatives of the Associated Press.

Note: When Mr. Hogevoll requested a brief notice of Mr. Owen's death, he remarked that Mr. Owen "was an avid reader of THE SCROLL."—E.S.A..

People — Places — Events

F. E. DAVISON

It was the morning of June 1, 1951. My office phone rang. A prominent attorney of my city asked if he might come at once to see me. Fifteen minutes later he sat by my desk and told me that the New York office of American Christian Palestine Committee had named me as one of twenty-five Americans to go to Palestine for three weeks of observation and study.

After I was convinced that there was no joke

involved and that I was receiving a bona fide invitation, I waked up. The attorney stated that I must be ready to sail on a Pan-American stratosphere plane by the evening of June 16. My first question was, "What strings are attached?" His answer came quickly "There are no strings. You were chosen because we believe you to be a fair-minded American citizen. We want you to visit both the Israel and Arab sections of Palestine. Your commission will have government status and you will have opportunity to interview government, educational, and religious leaders in all sections of Palestine. You will be free to report things as you see them.

No doubt every minister dreams of the time when he can visit the Holy Land but that was one dream that I had marked off my expectation list. However, a meeting of church officers was assembled that night and they unanimously ordered me to accept the assignment. Yesterday a packed house at worship service voted its hearty approval. Now I am running to and fro trying to get passports, visas, vaccination shots etc. My schedule has to be shifted and my greatest embarrassment comes from letting three of my fine young ladies down on their wedding day.

If all goes well I will leave New York at 6:00 p.m. on Saturday, June 16, and be in Paris by noon the next day. After a one day's stop in Paris we go to Beirut where for two days we will visit the American University, refugee camps and other places of study. The rest of the time will be spent in Palestine. A few of the spots on a full itinerary includes Bethlehem, Jericho, Jerusalem, Tel Aviv, Haifa, Nazareth. I am scheduled to be back in South Bend July 8. The next day Mrs. Davison and I will board the train for California where I am to afflict the people of Northern California convention with a half dozen addresses.

It looks like quite a summer ahead. The readers of

THE SCROLL had better take to cover for I may meet some new "People," visit some interesting "Places" and have some part in "Events."

Words Of Praise

FREDERICK D. KERSHNER in

The Christian Evangelist of May 30, 1951

Franklin Roosevelt started something when he introduced his fireside chat to the American public. There is nothing derogatory in the statement that some of the later "chats" have lived up in full to the rather difficult standard furnished by the original messages.

This certainly applies to the "fireside chat" of Dr. Edward Scribner Ames in the February, 1951, issue of THE SCROLL. It is a heartwarming document which reflects with clarity and accuracy the spirit of its author. THE SCROLL, like the Campbell Institute of which it is the official organ, is a monument to the intelligent and persevering energy of the youthful enthusiast who founded it so many years ago.

We are sure that we reflect the sentiments of all its readers when we say that we hope that the same ever-youthful enthusiast will continue to produce "fireside chats" for many years to come.

President M. E. Sadler, T.C.U.

Let me say just a word concerning the significance of the Campbell Institute. A conscious feeling of comradeship with others who are interested in developing a higher and finer life for our brotherhood has meant very much to me for thirty years. While the Institute has carefully avoided any semblance of politics and has never had any candidates for anything, I believe it has, through its permeating influence, substantially advanced the quality of leadership in many of our brotherhood enterprises.

To you and to others who established and fostered this most helpful fellowship, I should like to express

most sincere appreciation. With kindest personal regards always.

Lacey Lee Leftwich, Canton, Mo.

My business as a member of the Campbell Institute is to go about initiating initiative. In my class room, in my counseling, in my church, in my community, I find the common folk full of initiative if once they can get the thing going.

The genius of the Disciples of Christ is in their ability to arouse the creative initiative which lies in the people of the world. We do not try to do what God has already done for folk—create a soul. We simply try to educate that religious potential until creative maturity is achieved.

As I look back upon the Campbell Institute and its mission it seems to be that it has stimulated great initiative in our Brotherhood and in the larger world scene. It has initiated comradeship, scholarship, and discipleship throughout the years. Without this our democratic dream of life will perish.

If I were to name one among us who seems to be the Head Initiator of Initiative and who has urged us on over a half-century to greater things it would be our beloved editor and leader, Edward Scribner Ames.

R. Melvyn Thompson, Minister, New Castle, Ind.

Mrs. Thompson and I spent Memorial Day with our son, Bob, and his wife at Champaign. He so often speaks of the stimulating fellowship with you which he enjoyed while at the Disciples' House.

So his indebtedness to you now matches mine. As father and son we are grateful for the substantial contribution by which you have enriched our lives.

For many, many years may we sail the seas on a sturdy craft flying the flags of "comradeship, scholarship, and fellowship."

THE SCROLL continues to enliven the lives of us all.

Earl N. Griggs, Pasadena, California

The "House News" just landed out here on the Pacific coast and as usual its pages were perused but the thing that intrigued me most was that program for the Campbell Institute. That looked so challenging that I can't resist the temptation to attend another gathering of the clan so, if there is a room in the Divinity House or somewhere else in all of Chicago that I can crawl into during that week, I think I'll cross desert, mountain and prairie to revel once more in that Fellowship that can be matched no where else—and the Scholarship that makes us stretch—and that Discipleship which keeps us strong in the faith. My soul, how much some of us owe to the Campbell Institute and its SCROLL and how little we have paid for it.

I'll be seeing you, I hope, in the health of body to match that robust mind and radiant spirit that has meant so much to so many of us.

Myron Taggart Hopper, Lexington, Ky.

In the beginning of my associations with the Campbell Institute it meant largely stimulation to think about religion in new ways. The traditional ways did not seem quite adequate, and the Institute helped open up new ways and provided fellowship in exploring them. More recently it has helped keep me related to organized religion. As a result of contact with those who have re-emphasized the irrationality of religious faith and who have tended to deny the validity of man's search for religious truth, there has been some doubt as to whether I "belonged" in organized religion. Fellowship through the Institute has helped me feel that I was not alone; that there were others who trusted man's ability to think, evaluate and judge. This has meant a great deal, and I am thankful for it.

Willis A. Parker, Asheville, N. C.

The Campbell Institute has meant much, very

much, to me. I owe to it all the incentive to loyalty I have felt for the past twenty years toward the Disciples. I have had more than one man's share of space in THE SCROLL. With no idea of its adequacy, but knowing some is better than none, I enclose this check.

Robert W. Burns, Atlanta, Georgia

Ever since reading the article by you in the April SCROLL on "The Way Forward" I have wanted to share with you my concern at the issue you raise of recruiting the graduates of our various seminaries each year for membership in the Campbell Institute. You close your article with this sentence, "any of the officers or long-time members will be glad to answer inquiries concerning the Institute." This is hardly an adequate solution of the problem of enrolling men.

I want to raise some questions, which of course imply suggestions. What systematic effort is now made with each graduating class from all our seminaries? Do you get the list of graduates? Do you write them individually? Do you have any person on each campus who interviews each one and explains face to face what is involved? How long since you have written an article for the Christian Evangelist or World Call stating the purposes of the Campbell Institute? Has any plan ever been devised for you or Dean Blakemore or the president of the Campbell Institute to visit each campus with a previously-made appointment to speak to the students and faculty on the continued cultivation of scholarship? Have you any special services to offer our men in the parish ministry which would actually stimulate serious study?

I like your article. Please do not consider this letter as destructive. It simply seems to me that you have stopped short of the effective execution of the ideas which in the early part of your article are

set forth so clearly.

We have just finished our annual Men's Retreat. We had Melvin J. Evans from Chicago as our guest speaker. Several of the men mentioned echoes of the only other man whom we have ever had from your "windy city," who was yourself. We continue to be grateful for what you brought to us.

Orvis F. Jordan, Park Ridge, Ill.

As one of the elder statesmen (?) I look back over the years of my professional fellowship with very deep satisfaction. It has been a rare privilege to know you and to know the other fellows that belong to our Institute crowd.

These men have helped to develop in me a measure of independent intellectual attitude. I have often praised their ability to hold widely varying views in friendship.

I cannot count myself as one of the scholars of the fellowship. But my acquaintance with the men of scholarship has been a very precious thing to me. At least I know what I have missed.

If I had another hundred years I should want to spend it very much as the last fifty have been spent in the quest of sound learning and cooperation with men who have caught a vision of a better world.

I prize our little journal "THE SCROLL," and hope that you may find a way to keep it in the mail.

Samuel F. Freeman, Jr., East Orange, New Jersey

Too much time passes with the going of good resolutions to write the editor of "THE SCROLL" a note of appreciation for its high quality. I want to write an expression of appreciation of The Disciples Divinity House, The Campbell Institute and "THE SCROLL" together. They are an inseparable experience for me.

Never shall I forget the liberating experiences

which came from educational exposures in college and one year of study in the Vanderbilt School of Religion. As a Disciple I was left without a sense of mission. Then came the fellowship of the Disciples House, The Campbell Institute, and "THE SCROLL." A greater sense of mission with "a higher sectarianism" emerged. I felt a part of a pioneering spirit as much alive and quite as important to me as the beginning movement of the Campbells, Stone, and Scott growing up with the country. Our kinship was reestablished on a higher level and for a continuing purpose, comrades in a religious venture reaching into the future. Under the influence of men like Guy Sarvis, Alva Taylor, E. S. Ames, W. E. Garrison, C. C. Morrison and Ellsworth Faris, I came to feel we were really "somebody" in the world of social movements and scholarship. I have not at any time lived under the delusion that I was a scholar. But from these influences I came to feel all disciples must forever be students as a part of our living tradition. Thus to this day I discover within me a sensitive conscience driving me to a serious book in the areas of psychology, sociology, philosophy, history and biography. It impels me to journey across the Hudson to listen to a course of lectures at Union Theological Seminary or to New York University to take courses such as "The Principles Of Religious Education," Religion and the Family," or "The Psychology Of Religious Leadership." This influence puts me on the alert when I listen to or read neo-orthodox ideas with too little credit to man's possibilities for reasonable and practical action. Time was when I could bask in the sunshine of Disciples preaching on Christian Unity. Now I am at home with Disciples and all Christians in the Practice of Christian Union. For all this I thank God and feel the support of the main movement of the Disciples Of Christ.

A. D. Harmon, Cable, Wisconsin

I sometimes wonder if the Campbell Institute Members, as well as the forward looking younger members of the Disciples, ever sum up the intellectual and spiritual debt they owe to the Campbell Institute.

The Campbell Institute came into being at a precarious period in Disciple history. It made its advent when the Historic Concept of the Old and New testament was taking a live hold among our preachers and church leaders. The Disciples were then for the most part hostile to the concept. Higher Criticism and the Campbell Institute were anathema. Vacant pulpits were largely closed to seminary trained preachers. Chicago and Hades were in close proximity, if indeed not in a secret covenant.

But, we have so far now passed that period that it is difficult to visualize it. Vacant pulpits now seek trained men. But, there was a time when the situation was critical, a time when some had to step to the fore. It was then a small group in the courage and spirit of Amos stepped to the fore and spoke for the God in History. That group took the name of Campbell Institute. It saved the Disciples from ultra conservatism and sectarianism and made them up-to-date partners with the God of progress.

Frederick W. Burnham, Richmond, Virginia

I have always admired your own leadership amongst us because, no matter how ugly the criticism, you have steadily held by the Disciple "movement" and insisted upon the principles for which Thomas Campbell contended. (In other words you have been "a good Campbellite"), but you have wanted the "movement" to move forward. Similarly, that was true of Rufus Jones. He was a rare soul. The Biography is rich. Again congratulations. Be of good cheer, you have yet much good work to do.

Paul Hunter Beckelhymer, Kenton, Ohio

The May SCROLL has just arrived, and I am moved to express my appreciation of your article "Three Ships." They are the qualities that give the Campbell Institute a special place in the lives of its members. It is one association of ministers and Church leaders in which one can participate freely and fully, and leave without a committee assignment, a "drive" to begin, or a statistical goal to reach. God bless committees, drives, and goals, but God bless comradeship, scholarship, and intelligent discipleship, too. And God bless you, too.

R. B. Montgomery, President, The College of the Bible, Lexington, Kentucky: Dear Dr. Ames: I have just read your article in the May SCROLL, entitled, "Three Ships." This statement tells more truly the character and value of the Campbell Institute than any word I have ever seen. The things which you say about this group and what results from the relationships of the members tally fully with my experience over a period of more than twenty years.

I have been associated with many groups and organizations within the church, all good, but the Institute associations have been the sincerest, the finest, and the wholesomest of them all. It has been true in the finest and the most inspiring way to the "Three Ships."

I thank you for this interpretation of the Institute. It should inspire the members and should attract others who would greatly profit through sharing its spirit and comradeship.

I deeply regret that a conflict in duties will prevent me from attending the annual meeting in July. Wishing the best of everything for you and thanking you for your SCROLL messages, I am yours sincerely.

John A. Tate, Richmond, Virginia. Dear Doctor Ames: You and Ben F. Burns have gotten into my

sympathy or on my nerves, I scarcely know which, by the pathetic appeal to pay up **OR THE SCROLL** will have to "shut up."

Although not a member of the Institute and never having subscribed for **THE SCROLL**, it has come to my desk for several years,—how or why it started, I don't know. Well, since I have read it more or less regularly, for so long, presumably I do owe something. Therefore the enclosed check for \$6.00—\$3.00 of which is to take care of my unassumed obligation of the past and \$3.00 to pay for a year's subscription in advance. Please pass the check to Treasurer Burns. All this is just an excuse to say to you that I still esteem you as God's leader and man's friend. Most cordially yours.

Alva W. Taylor, 3628 Richland Ave., Nashville, Tenn. I have read Dr. Ames "Three Ships" in the current **SCROLL** and heartily agree with all he says. I wrote him on his eightieth birthday that, as one who had lived through the entire life of the Institute as minister and teacher, that it and he himself had been a major factor in liberalizing the Brotherhood. **THE SCROLL** and the Institute still furnish an opening of the doors and a letting in of the light. My only criticism comes naturally out of my own activity over more than fifty years on behalf of a greater attention in both church and school to the social implications of the teaching of Jesus and the prophets. I wish the Institute and **THE SCROLL** both were as frankly enlightening on questions of social justice in and through church and school as they are on scholarship, personal righteousness and intellectual tolerance. To my mind the first great commandment means little without the second "like unto it." The question of justice is just as important as that of love and personal uprightness. Sincerely.

C. S. Linkletter, Atlantic, Iowa. My dear Dr. Ames: Enclosed you will find something which can be converted into three "iron men." I have just read your "Three Ships." It is good. I have filed away for future reference, "The Way Forward." You would think by this time people would see the light and all flock to our position. That was a most interesting article by Garrison. I am glad you are well and take such an interesting part in everything. We are in a remodeling program. They had one of those *abominable* Akron plan churches. Too bad that man was ever born who conceived that idea. We will have a good church when it is completed. This is a good small town of 7,000, a County seat town, in a very rich farming area. The Church gives me a free reign to preach my convictions. Some of them dodge a bit, but do not protest. Blessings on you, good friend. Sincerely.

G. Curtis Jones, Vine Street Church, Nashville, Tenn.: *On Keeping Our Ships Afloat*. Our days are like the surging sea—first high, then low—but always sea! Storms are gathering, the winds of a bewildered world are blowing. The foundations of our most trusted institutions are being tested as never before. More than ever, we appreciate the pertinency of the Chintse proverb which persists there are five points to the compass: "North, east, south, west, and the point where we are." That point is precarious! It will take more than physical power to preserve us. Ultimately our only protection lies in a Christian philosophy of life.

Our movement has been an intelligent thrust. Consequently, it has not always been contagious. Prophets are seldom popular. However, the critical modern mind is seeing in our philosophy of religion a reasonable approach to Christianity. We have not

been chained by creeds nor stymied by theology. Ours is a free and romantic faith: as free as a conscientious soul seeking a Saviour; as romantic as rational lovers who know they are one.

Some months ago, from the shores of Hampton, Virginia, we saw a mighty battleship—The Missouri. The most powerful of boats was stuck in the mud! It was an unfortunate experience for the new captain. However, my pride got up and shook itself when a member of my Richmond congregation was recalled from the west coast to assume the signal command. We had a memorable visit prior to his formal acceptance of the tremendous responsibility. He was a study in humility and confidence.

The Church is God's great battleship. It has withstood every conceivable assault. It is impregnable! Now, as always, her greatest enemies are the sincere but short-loving leaders who would guide her destiny. How we need to adhere to the admonition of Jesus, "Launch out into the deep . . ." How many of our churches are marooned in the shallow waters of doctrine and tradition!

Notes

The following suggestion was sent by C. E. Lemmon, the gracious pastor of the Christian Church in Columbia, Mo.: "Perhaps you would like to send a greeting to DR. AND MRS. W. J. LHAMON, One Ingleside Drive, Columbia, on their 70th wedding anniversary on June 28. Dr. Lhamon was 95 last September, and Mrs. Lhamon was 91 last March. Both are in fine health, considering their age. They keep up with the activities of the Brotherhood and will appreciate hearing from their friends.

We are happy to add our congratulations, although this page in print cannot reach them before the big day. His unique, humorous, and telling comments on religious matters, especially on biblical and doctrinal problems, are enlightening and forceful. In a private letter, the editor of this magazine will tell him something he will be glad to know, namely, that the editor has given up smoking! I am almost tempted to give him credit for this fact, but it was not due to his influence!

HONORS FOR DR. AND MRS. ROY G. ROSS were bestowed at a dinner in the Disciples Divinity House Wednesday evening, June 13th. The immediate occasion is the fact that they are leaving Chicago to live in New York where he will be able more conveniently to administer the duties of his new high office, as associate Executive Secretary of the National Council of Churches. They have lived and versity Church of Disciples, for the past fifteen years worked with us here in Chicago, and in the University Church of Disciples, for the past fifteen years. He has served as the Chairman of the Official Board of the Church, and as a Trustee of the Disciples Divinity House. Many lovely things were said to him and about him by several who have been members

of his staff for years. The most revealing words about him were spoken by his friend and associate of former years, John Harms. Those words were about the "Scratch-Pad" procedure of Roy Ross. The procedure arises from the differences between members of a conference where agreement is sought. One side states its case and the Presiding Genius makes notes of the case on his Pad. Then the other side states its case and the record of that is made on the Pad. Then the Genius who has been studying the problem from his view-point of finding the common ground between them brings the Pad into play to show both sides how they can *act* together. Of course this statement oversimplifies the case but the essence of the matter is doubtless there. The marvelous achievements of Dr. Ross in bringing so many denominations and individuals together in developing the International Council of Religious Education, and now in creating the National Council, are convincing evidences of what a real Genius may accomplish through the Scratch-Pad method. It is really the method of sympathetic understanding, and of idealistic courage in patiently and intelligently finding the way toward success in practical religious cooperation of vast and far reaching importance. It was evident that Dr. Ross has been wise in finding associates who could cooperate effectively in his great program, and everyone knows that he has been wondrously *lucky* in the faithful and sustaining devotion of his brilliant, sensitive and modest wife.

Mr. Russell Fuller, graduate of the University of Michigan, and of the Disciples Divinity House, was ordained to the Christian ministry, June 17, 1951.

Clinton Lockhart, president of Texas Christian

University, from 1906 to 1911, died in Fort Worth, Texas, June 11. He was one of the charter members of the Campbell Institute. He was 93.

Campbell Institute Program

W. B. BLAKEMORE, *Secretary*

The annual meeting of the Campbell Institute will take place at the Disciples Divinity House of the University of Chicago Tuesday through Thursday, July 24 to 26. The opening session will begin at 2 P.M. on the afternoon of Tuesday, July 24. At that session papers will be read by Professor *Dwight Stevenson* of the College of the Bible, Lexington, Kentucky, on *Practical Preaching, an Avenue to Personal Growth*, and by *W. L. Reid* of Texas Christian University on the *Bible and the Prophetic Ministry*. On Tuesday night *Edgar DeWitt Jones* of Detroit, Michigan, will deliver an address on *Life with the Beecher Lectures*. On Wednesday morning Professor *David Pellett* of the School of Religion, Butler University, will present a paper on *Biblical Criticism*, and *I. E. Lunger*, minister of the University Church of Disciples, Chicago, Illinois, will deliver a paper on the *Preacher and the News of the Day*. The Wednesday afternoon session will be devoted to reports from the Seminar on the Church and Economic Life, being held under the auspices of the Federated Theological Faculty of the University of Chicago. On Wednesday evening it is expected that Professor *Hyatt* of Vanderbilt University, will read a paper dealing with the forthcoming publication of the Revised Standard Version of the Old Testament. *W. E. Garrison* of The Christian Century, will deliver a paper on the *Roots of the Disciple Movement*. On Thursday morning *W. B. Blakemore*, Dean

of the Disciples Divinity House, will present a paper on *Disciple Baptism and the Ecumenical Problem*. C. C. Morrison, Chicago, Illinois, will present an analysis of the Hoover Lectureship. On Thursday evening the presidential address of the meeting will be given by Professor S. Marion Smith, Butler University, Indianapolis, and the meeting will close with a communion service in the Chapel of the Holy Grail.

The Treasurer's Page

BEN BURNS

"Three Ships" by the Editor in the May SCROLL was an excellent presentation of the Campbell Institute at its best. I was perturbed by the article's "clinch line." It indicated that everyone is encouraged to "membership and to *free* participation in its life and work." I offer this suggested correction:

Comradeship
 Scholarship
 Discipleship
 These three
 Almost
 For free
 Are given thee.
 An annual paltry fee
 Of dollars three
 Should be sent to me.
 Three ships would thus
 On sale e'er be.

(All dues and subscriptions become due July 1, 1951)

THE SCROLL

Vol. XLIV

SEPTEMBER, 1951

No. 1

The Seas On Which We Sail

The last two editorials written by E. S. Ames as editor of the SCROLL, were a restatement of the fundamental purposes of the Campbell Institute in terms of "ships." Scholarship, comradeship, and discipleship. They are sturdy vessels, and have already sailed through many a stormy sea. The problem of the navigators and sailors on any voyage is to know where the weather is coming from. The worst mistake in sailing is to misjudge the wind. And nothing would be more foolish than to presume that the set of the sails which made for progress yesterday will inevitably do it today.

The winds which blow today are very different from those which belabored the Campbell Institute thirty and forty years ago. In the early days of the Institute, its membership included nearly all of those Disciples who had come to an appreciation of the values of scholarship and the rewards it holds in creating an intelligent discipleship and a richer comradeship. The number of such men was small forty years ago. They knew that they were few in number. The Institute was a limited membership, not because the members were "exclusive," but because they represented a relatively small circle of common interest. There was a time when the Campbell Institute represented almost the total Disciple interest in the new levels of religious scholarship which were being reached in North America. Furthermore, the Institute found that the Disciples of that day were not merely indifferent to these new levels; many of them were openly antagonistic. The worst gales which beset the Institute in those days blew from within the brotherhood, and furious

gales they often were.

We have entered the second half of the twentieth century with an entirely different situation. Over our brotherhood as a whole there is now a love of scholarship rather than a hatred of it. Our half-dozen leading seminaries are not museums for the exhibition of the sacred shibboleths of our past. Every one of them has entered into the stream of contemporary religious thought. Every student who enters them is brought into acquaintance with a wide range of critical concern with respect to the Bible, theology, and Christian institutions. Not only in the Disciples seminaries, but in the great interdenominational schools, young Disciples in ever-increasing numbers have become familiar with a world-wide range of Christian thinking. For years these men have been pouring into our churches, lifting and elevating the general life of our brotherhood. There are not yet enough of them, but the general mood of our brotherhood has become one which recognizes and cherishes the values which a true and refined intelligence brings to the cause of the Christ.

It would be nothing but fantastic arrogance if the Campbell Institute were to consider itself a sort of preserve within which the "mentality" of the brotherhood can be found, or a "brain trust." It is not a "club for intellectuals." Its membership actually contains "all sorts and conditions of men" as far as scholarly abilities and productivity are concerned. These men do, however, have one common bond with reference to Christian intelligence. They do not want it to be corroded away into superstition, or into dogmatism, or emotionalism, nor to be imprisoned by tyrannous forces, nor dessicated by scepticism and cynicism. The common bond between the members of the Institute is that they want to do the

things that protect and promote scholarship, comradeship, and intelligent discipleship, not because they alone have these values but on behalf of all men everywhere who have them. Particularly they want to remain liberal enough to believe that others do share these values, and that there are many other voices to be harkened unto besides those of fellow Institute members.

It would be foolish to deny that within our brotherhood there are still some squally spots out of which terrible winds of obscurantism and dogmatism might arise, but these gusts have more the quality of the last back-lashes of a spent gale than the steady drone of a gathering wind on the face of the waters. The real threat to the purposes of the Institute in this day and age come from another quarter. They come from outside our own brotherhood, and largely from beyond Christianity, in the form of anti-religious intentions. Whatever its past record, it is not religion that is today the enemy of intelligence; it is not religion that is the enemy of freedom; it is not religion that is the enemy of the achievement of human values. With certain insignificant exceptions, religion is on the side of these things today as it has never been before. It is increasingly astute in its intellectual defense of freedom and democracy. Through the ecumenical movement it is struggling forward rapidly to new forms and structures for its battle against the powers of darkness. The function of the Campbell Institute is to keep the citadel of the mind, insofar as Disciples of Christ have builded it, shored up, or returning to our original figure, to keep the sails trimmed for today's weather.

The primary requirement for an intelligent community is an atmosphere that undergirds and encourages intelligence, a fellowship which provides the spiritual climate in which thinking will be car-

ried on. The great humanistic achievements have not "just happened." They come as the result of a lengthy spiritual nurture. In discussing the Italian Renaissance, John Ruskin gave first credit to the new preaching of the friars that appeared early in the thirteenth century. The friars, said Ruskin, found their way into all the corners of Italian life, and after they had heated it through and through, that life burst forth into the painting and sculpture, poetry and philosophy of the High Renaissance. Creating the atmosphere that makes for high culture is a positive process. It is not enough to ward off the attempts of the powers of darkness to destroy the fellowship and spiritual resources which make for high achievement. It is necessary also to build comradeship, to share ideas, to give encouragement, to provide opportunities for communication, to seek out new inspiration, to keep alive a process whereby mind is sharpened against mind, and soul is warmed by kindred soul. It is at this fundamental level that the real work of the Campbell Institute has been done in the past, and must be done in the future.

These are not days when the more fragile and spiritual relationships of men and groups are kept easily alive. When society is in the highly mobile state created by a warring world, it is not easy to keep constantly in touch with each other. Worse than that, subtle undercurrents eat away at personal spiritual life, and more than ever we need the sense of supporting companionship. The threat of atomic destruction is still only a threat—a possibility—but the spiritual corrosion that exists in a world containing such a threat is a reality. Atomic destruction may come in the future, but there is an advance wear and tear on the human spirit which is going on right now. That wear and tear proceeds with such subtlety that it is eating the hearts out of

men and women who are unable to identify the troubles which they deeply sense and feel. The Campbell Institute was launched in a day when men could set out with high hearts. In our own day we achieve heartiness by striking down to the depths of our affections. In closing his famous essay on *The Will to Believe*, William James quoted a description of a man pushing up through a mountain pass engulfed in storm — with only the feel of the wind to convince him that he was in a pass and not in a cul-de-sac. It is in such circumstances that we move forward today, and oft-times with only a sense of the fact that there can be a decent meaning to life. If the SCROLL and the Institute can be no more than the “feel of the wind,” which keeps alive a working conviction that intellectual effort is worth it, that there are positive values to be gained by tackling the problems and questions of religious faith, that the enterprise of religious intelligence has some validity, it will save many a Disciple soul. When the work of thinking through our religious faith becomes difficult, and we are tempted to drop back onto the old verbalisms and comfortable phrases, it will re-awaken us to the achievement of an intelligent discipleship.

EDITORIAL NOTICE

At the Annual Meeting of the Campbell Institute, a letter was received from Dr. E. S. Ames, asking that he be relieved of the editorship of the SCROLL. It was with the greatest reluctance that the meeting accepted this resignation. Through his editorial work, Dr. Ames has stood at the centre of the Institute, inspiring its life, and drawing men into its ever increasing fellowship. He used the SCROLL primarily to build a company, to weld to-

gether a community of men devoted to scholarship, comradeship, and intelligent discipleship. His years of service were so many, that most members of the Institute cannot remember a time when he was not editor of its publication. In some later issue, an appropriate celebration of those years will be made.

At the moment, the SCROLL is in a "state of transition." It is not the first such period in the life of this journal which began its career in 1903. At that time, when the Campbell Institute had already been in existence seven years, it voted to establish the *Campbell Institute Bulletin*. E. S. Ames was named as editor. In 1906, the name of the bulletin was changed to the SCROLL, and publication was continued for two years under that title. After these five years, E. S. Ames resigned as editor, and publication was abandoned for the two years between 1908 and 1910. In the latter year, publication of the *Campbell Institute Bulletin* was resumed. During the next fifteen years, various members of the Institute were elected as editors, the longest terms being served by O. F. Jordan and W. E. Garrison. In 1918, the name THE SCROLL was resumed. In 1925, E. S. Ames was again named editor, and served continuously till 1951, except for two years, 1946-47, when John L. Davis was editor.

The size and format of the Institute publication have varied through the years, as have the name and editorship. It began as a four page quarterly. After three years it became an eight page monthly. It was suspended, and then resumed as a monthly magazine. In 1926 it was converted into a column which appeared in *The Christian*, edited by Dr. Burris Jenkins of Kansas City, Missouri. This was its form for eight years until 1934, when it once again became a monthly magazine.

At the 1951 Annual Meeting a board was named with responsibility for issuing an Institute publication during 1951-52. Their decision has been to retain the name of the SCROLL, and to retain also the form of a monthly magazine. The Board trusts that it will continue to serve as the instrument for building a comradeship, and that the members of the Institute will increasingly feel that it is their channel of expression to colleagues in the great effort to lift our discipleship to more intelligent levels, and to undergird it with ever deepened spirit.

Dr. Ames Approves Scroll Plan

It was good to get the official report of the meeting of the Committee responsible for plans to continue the SCROLL. I am happy that you are all determined that it shall go on. It seems to me that we have the greatest opportunity and incentive of our lives now to make the SCROLL sail the three "Ships!" I am very appreciative of the "Words of Praise" in the June issue. I give F. E. Davison credit for getting them printed!

You ask me to write a page or two now and then, and it will be a pleasure to do so, but I have retired from making promises for regular work.

My work for the Institute has been a "labor of love" as has been the work of many others, particularly of those who have served as treasurers.

Sincerely yours,

September 10, 1951

E. S. Ames

The Annual Meeting

The 1951 Annual Meeting of the Campbell Institute was held in Chicago, Tuesday through Thursday, July 24 to 26. Fifty persons attended the meeting. The papers presented were of high order and even quality. Under the guidance of President S. Marion Smith of Indianapolis, a general theme of "Preachers and Seminaries Face Their Task" was developed in a variety of specific areas. The most lively debate, however, occurred in connection with unscheduled speeches which were arranged when two recent travellers to Palestine appeared for the sessions.

Stevenson, Reid, Jones

Preparation for preaching, its prophetic content, and great preaching personalities were the topics for Tuesday. A paper by Dwight Stevenson, College of the Bible, Lexington, Ky., on "Preaching: An Avenue of Personal Growth," was read by J. J. Van-Boskirk in the unavoidable absence of Dr. Stevenson. The paper reported this professor's methods in bringing student preachers through the crisis of discovering their deepest personalities rather than avoiding them through a procedure of self-analysis and reconstruction that is possible through practice preaching. Reflecting the best in modern methods of homiletical teaching, all of the older preachers in the sessions were appreciative of the new trends which Dr. Stevenson outlined.

Professor W. L. Reid, Texas Christian University, Fort Worth, Texas, with his paper on "The Bible and Prophetic Ministry" launched a vigorous debate on the meaning of prediction for the contemporary preacher. While many felt that preaching never

does, and never should involve a "predictive" quality, a strong case was made by those who contended that since the minister must speak of the future, and since he must sustain Christian hope for the future, the idea of prediction, in some sense, is not outworn.

On Tuesday evening, for more than an hour, Edgar DeWitt Jones discoursed upon "Life with the Beecher Lectures." Those who have heard him many times, declared that Dr. Jones had never been more eloquent, more informative, nor more inspiring. His audience knew that they were listening to the kind of great address that can come only from a mind which, having entered a great treasure house, could truly evaluate what it found because of its own concern of a lifetime with the greatness of preaching.

Pellett, Lunger, Hyatt

Another trio of papers brought out the problem of biblical interpretation. Professor David Pellett of Indianapolis, Indiana, surveyed the contemporary resurgence of interest in biblical ideas which is supplementing the interests of the last half century in biblical history and literature.

Dr. I. E. Lunger of Chicago, while emphasizing primarily the necessity of the part of the modern preacher for full acquaintance with the news of the day and its commentators, stated that the problem in preaching is not simply to discover how much "balance" there should be between topics of the day and religious ideas in preaching, but the discovery of the principles whereby the news of the day can be evaluated and interpreted in relation to Christian faith.

Dr. J. Philip Hyatt, Vanderbilt University, Nashville, Tennessee, the only Disciple representative on either the Old or New Testament Committees for

the Revised Standard Version of the Bible, reported on the progress in the preparation of the Old Testament volume which will appear in 1952. His part dealt primarily with the factors which commend this version of the Old Testament for both church and individual use.

Garrison, Blakemore, Smith

The place and validity of the voluntary principle in Christianity was of first importance in three papers. W. E. Garrison read a paper based on material gathered for his participation next November in the meetings of the Faith and Order Commission of the World Council of Churches. The thesis which Dr. Garrison presented is that the voluntary principle which has won acceptance throughout most of American Protestantism is not a post-Reformation development of Christianity, but was the basic principle of Christianity during its first four centuries, and was not destroyed until the time of establishment of Christianity within the Roman Empire.

W. B. Blakemore, Dean of the Disciples Divinity House, Chicago, Illinois, presented a paper on the Disciple position with respect to baptism. The main concern of his presentation was to point out that throughout their history the Disciples have been divided over the question of whether the individual Christian must decide upon the terms of the obedience to Christ which he must exercise in coming into the Christian community or whether the community should make that decision.

In his presidential paper, Professor S. Marion Smith, Butler University, Indianapolis, Indiana, surveyed the developmental rise of Christianity through the apostolic age. His thesis was that in this period there can be discerned a struggle between elements which sought to bind the Christian within certain legalistic compulsions, and more

truly Christian elements which recognized that Christianity called for a personal maturity in which the individual accepted responsibility for his actions and took the matter of ruling himself, in a disciplined way, solemnly and freely upon himself.

SPECIAL FEATURES

Morrison, Davison, Bryan

Dr. C. C. Morrison, Chicago, Illinois, gave an interpretation and review of the Hoover Lectureship on Christian Unity since its establishment in 1945. He gave also a prospectus of the series of Hoover lectures which he will deliver, Monday through Wednesday, October 29-31 in Mandel Hall, University of Chicago. The prospectus revealed that in the lectures Dr. Morrison will treat topics of provocative interest, and assured that many who heard his Institute presentation will attend the lectures themselves in the Fall.

F. E. Davison, South Bend, Indiana, and David M. Bryan, Sedalia, Missouri, both recently returned from trips to Palestine, made unscheduled presentations before the Institute and precipitated the liveliest of all the discussions. The two men, while agreeing that the fundamental issue in the Palestine situation is the human problem, rather than the economic or political problem, proved to be somewhat at variance on the Arab-Jew dispute. Both men are good observers of current affairs, and reported forcefully on evidences which they saw on either side of this complex issue. Their audience was so interested in what they had to report, that after a first round, time was found in the program for a second hour for discussion with these men. On the final evening of the Institute, Mr. Bryan showed colored pictures which he had taken in the Holy Land.

Dinner and Communion Service

The Annual Dinner was held in the College Hall of the Disciples Divinity House. It was an informal occasion preceding the President's address and the Communion service which closed the Institute. That service, held in the Chapel of the Holy Grail, was conducted by senior students of the Disciples House, Mr. Harold E. Ranton, who has recently been called to the Christian Church, Eureka, California, and Mr. Ray K. Kistler, who has recently been called to an assistant pastorate in the Central Christian Church, Pasadena, California.

Business Meetings

There were several business sessions during the Institute. Officers elected for 1951-52 were

President, S. Marion Smith, Indianapolis, Ind.

Vice-President, I. E. Lunger, Chicago, Ill.

Treasurer, Benjamin F. Burns, Oak Park, Ill.

Secretary, W. B. Blakemore, Chicago, Ill.

While business sessions of the Institute have always included a discussion of the ideals and purposes, that topic was very consciously discussed at this annual meeting. In light of the fact that Dr. Ames had indicated that he could not accept another term as editor of THE SCROLL, it was felt that extended discussion of the aims of the Institute would be of great value to those who will be responsible for the Institute publication. A special committee was nominated to deal with the matter of a publication for the Institute and its financing.

The committee brought in a report naming a board to be responsible for finding ways and means of providing an Institute journal, and to produce it during the coming year. The report of the committee was accepted, including the board as named: W. B. Blakemore, D. M. Bryan, B. F. Burns, Parker Rossman, J. J. VanBoskirk.

Incidental Intelligence

A. T. DEGROOT

The caption above was used frequently by Alexander Campbell to report events of less than earth-shaking magnitude observed in his travels or reported to him by post. We may set down here some quite disjointed observations during a tour of thirty-three students and friends in Europe and England in the Summer of 1951.

As I write, aboard the pastel colored cruise ship, the *Caronia* (all appointments of cabin class or better), a family sits next to us engaged in its regular morning worship. Father, mother, and seven children are returning on furlough after their latest span of eleven years in the bush of South Africa, where six of the children were born, three days' walk from a doctor and 600 miles from a railroad. They represent the Plymouth Brethren, and are humble and pious without affectation or a sense of ultra-separation from their neighbors.

Several in our group attended church services abroad together. In Paris we were early for the worship at the Eglise L'Oratoire, of the Reformed Church. Only in the hymns could we join the congregation with some unity, but it was easy to understand the genuine devotion of the people and pastor in all the worship. I recommend church-going as a good way to study any foreign language, for the preachers we heard spoke with distinctness and clarity. This church in Paris was the spiritual home of Admiral Coligny, principal leader of the French Reformation and an impressive statue of him is to be seen adjoining the building.

Another happy experience was finding, after an extended search through the narrow defiles of Venice, the Waldensian Church at worship in the

city of canals. We were late arriving, but the pastor, a handsome son of Italy who also spoke English, welcomed us, as did the people. We sang a hymn for them, and upon invitation I explained briefly who we were, while the minister translated.

Why did I find myself really liking these folk, in the Waldensian Church, whereas the other people of the same land elicited so little of my good will? I must think more about it.

Amsterdam presented the opportunity for a renewal of worship in the Nieuwe Kirke (New Church — built in 1414), where the opening service of the World Council of Churches was held in 1948. In spite of knowing no Dutch (with my name, the Hollanders can't understand such a situation), I could detect two good stopping places in the long sermon.

In England we had the pleasure of arranging that four of our young preachers should be pulpit guests in churches of Christ (Disciples) at Birmingham. It was a very great satisfaction to hear how well they represented our American brotherhood in another land. The men involved were George Williams of Ashland, Va., Weems Dykes of Nocona, Tex., Lew Davis of Phillips University, and Ned Gillum of Drake University. I suggest that our Fiscal Fellowship make sure that all these men are in the circle of the Institute.

Leslie Weatherhead returned to his pulpit at the temporary City Temple, after a leave of absence in America, on the Sunday we were in London. There were packed congregations morning and evening. Present were a number of Methodist ministers enroute to their world conference at Oxford. We had crossed the path of some of these American Methodists several times in our journey.

A pleasant experience for Mrs. DeGroot, Patricia,

and me was luncheon on the terrace of the League of Nations, Geneva, as guests of Dr. Jellinek, Dean of the Yale School of Alcohol Studies at T.C.U., who gives about half of his time to the World Health Organization. Dr. Jellinek is an eminent biologist and one of the two men in Texas who are members of the American Academy of Science.

Our daughter had her twenty-first birthday in Geneva. The Swiss make a custard-filled cake in any size which may be used for such an occasion, appropriately decorated.

Only once did a member of the party get lost. After nearly an hour's searching in and around the Milan Cathedral, we went on to Santa Maria Nuova and found the missing person waiting before Da Vinci's "Last Supper."

Several of us nearly got lost, or rather locked up, in the Palace of Versailles. The guides took groups in at intervals and the halls were soon teeming with "vultures for culture." After having long explanations about tapestries, etc., in French, we decided to swim against the current and get out via the entrance. The guard there couldn't understand our simple desire to get out rather than to hear the lectures, and gave way to our wishes only because we wore him down by using a speech he didn't understand.

Six weeks of travel by 33 persons is sure to involve some odd experiences. We were not too surprised to find the Italian officials often quite voluble and excited, but it was a shock to one of our matrons when the hotel manager in Florence rushed into the bathroom while she was in the tub, grabbed her clothes and "explained" (she learned later) in a torrent of words that there had been a mistake in her room assignment.

Tour experience sometimes also leads to unantici-

pated occasions of beauty. We shall scarcely forget a night under the stars in Rome seeing the immense stage, with beautiful costumes, scenery and music, on which the opera was presented — set in the impressive ruins of Caracalla's baths; the blue Mediterranean and its scenic shore line worked its frequent spell; the cleanliness of Switzerland, and its splendid food; the special charm of Holland; the stubborn pride of England depriving itself into a balanced economy (rare virtue in this age!) — these remain in our memories.

There was much that was less pleasing to the eye and heart. I cannot forget the seeming maturity of sadness and tragedy in the eyes of a little girl who followed our request to wade into the water near Grossetto and find shellfish or snails. She saw us only as people who must be "rich Americans" from a land of plenty who would promptly forget her land of need. The toiling farmers in all these lands still do their work by hand because the nation always needs machinery for war. Our luxurious bus, so big it had to back and gain on the mountain road turns, dashed through villages amid ancient and modern ruin, its occupants largely oblivious to most of the deprivation around them. But, in all, there was food for thought, and I am sure the preaching of our young ministers will be more mature and considerate because of the varied experiences of the tour.

And now, for no good reason except that I can't remember a story unless I write it down, here's one.

The "famous alcoholic," as we endearingly refer to our eminent Yale school man at T.C.U., tells a story to illustrate the effects of drink on aggressiveness. A chap went into a bar and said, "Bartender, let me have a drink, if you please." Getting it, he first took an eye dropper and put a drop of it into

his vest pocket, then quaffed the rest down. Soon he said, "Gimme a drink." Again he employed the dropper, then up-ended the glass. After a minute, he yelled, "Hey you — hurry up with a drink." The strange formula of the dropper and the bolted drink were repeated. After a long pause the man shouted, "If you don't get a—æ*œ!|—drink over here in a hurry, I'll come back there and tear you limb from limb!" Immediately a mouse jumped up from his vest pocket and chimed in—"Yeah, and that goes for your dad-blamed cat, too!"

Remarks at a Farewell Party For Cy Yocum

E. K. HIGDON

Every missionary learns early in his career that steamship companies compute charges on his freight in two ways. If an article is small and heavy, they charge by weight. If it is large and light, they charge by measurement. Forty cubic feet make a measured ton even though the box may be filled with feather pillows or horse feathers.

I learned these facts of life in 1917 when we sailed from San Francisco to Manila, so I was not unprepared for two suggestions that the committee made to me about my talk tonight. They stated them in terms I understood, weight and measurement. My speech *should* be *light* and it *must* be short.

That was a wise precaution because Cy and I have been in this foreign work since 1917 and, if I were to undertake to express my *personal* appreciation of him and to tell what the *Higdon family* owes to his friendship, this would not be a short talk. And it would require several such speeches to weigh his

contributions in the balance of influence and service in the Foreign Division and throughout the world. So I shall merely mention and illustrate some of the characteristics that have endeared Dr. C. M. Yocum to all of us.

Cy has an excellent sense of humor. His recital of amusing experiences, witty sayings and funny stories enlivens our daily work at the office and the frequent meetings of the Foreign Division.

He and several of us have a friend in New York, a huge man more than six feet tall, by the name of J. W. Decker. His nickname in China was "double-decker." Someone has suggested that we call Cy, Empire State — he has so many stories. They are useful stories. And the use he makes of them is one of his thoughtful ways of helping us enjoy our work.

Cy is a practical man. He could have succeeded in business. For years he has been the financial expert in the division. Many times he has made budgets without straw. His business ability might have been the inspiration for a cartoon I saw a quarter of a century ago in an internationally famous magazine. He could have been the prospective buyer, asking a farmer for information about an animal standing in the barnyard where a sign on the gate read "For Sale — A Horse and a Cow." The two men were looking at the thinnest, scrawniest, boniest, dejectedest appearing critter this side of the bone yard, and the prospective buyer was saying: "If that's the cow, I want the horse; if that's the horse, I want the cow; and if that's both, I want neither."

Cy knows what to do with criticism. He can take it — or leave it alone. He has lived such a thoroughly Christian life that he has escaped personal criticism. But he has been closely associated

with an organization that hasn't always escaped it. An occasional unkind word is spoken about that organization. In fact, enough bricks have been thrown at it to construct the building that houses it. Cy has known how to catch the bricks so that none of us would be seriously injured by them.

The Madison Square Garden of Phoenix, Arizona, where the public is entertained by wrestling, boxing and the "Ice Follies" has posted a stern notice: "\$50 fine for Persons Throwing *Anything* at *Anybody*." If we had been able to enforce such a ruling as that, our income from fines might have financed all our work. Cy has taught us that if we catch fearlessly whatever anyone throws at us, and play the game fairly, we need not fear the Umpire's decisions.

Cy has carried heavy administrative responsibilities. He has seen the work expand and has shared with the workers their visions of greater growth and more wonderful opportunities. He has helped make plans for the fulfillment of dreams and has then been forced by circumstances to visit fields to arrange for the withdrawal of missionaries and the drastic curtailment of all activities. We were in the Philippines when he came there in 1934 practically to close the mission. Many times since, I have heard him tell with tears in his eyes and a catch in his voice of the heart break of that visit to the Orient.

Cy has abiding Christian convictions and he knows how to express them. Prof. Luccock of Yale in one of his delightful Simeon Stylites columns in the *Christian Century* quotes and comments on a sentence from Winston Churchill's latest volume, *The Grand Alliance*. Churchill writes that when the news of Pearl Harbor reached him, he called the American ambassador on the phone and ended the conversation with "God be with you, or words to that effect." Luccock comments, "Just take that

phrase 'words to that effect.' It is a perfect symbol of a boneless religion — or rather a boned religion with all the bones taken out. 'God be with you, or words to that effect'— the saints preserve us! There are no words to that effect except the words themselves. We cannot say 'The Lord God omnipotent reigneth, or words to that effect.' We have suffered from too many "words to that effect," the Yale professor concludes. Cy is not guilty of words to that effect. His Christianity has bones.

After thirty-three years Cy now retires. Some of us continue for awhile. And as we all face the future, we can say to each other those words of Rabbi Ben Ezra:

Grow old along with me!
 The best is yet to be,
 The last of life for which the first was made:
 Our times are in His hand
 Who saith, "A whole I planned,
 Youth shows but half; trust God; see all
 nor be afraid."

And if we were writing a letter to you, Cy, the staff of the Foreign Division could take a leaf from a recent announcement under the heading "Incidental Intelligence" in the New Yorker: "Permanently Yours, a hairdressing partnership, of 545 Fifth Avenue, has been dissolved." The Foreign Division has never been a hairdressing partnership — we have never gotten into each other's hair. Mae Ward, our woman member, has never sung to you, "I'm goin' to wash that man right out of my hair." And your retirement does not dissolve our friendly relationships. Yet we could take a hint from that announcement and sign ourselves "Permanently Yours."

At the Communion Table

First Christian Church — Springfield, Illinois

CHARLES F. McELROY

It is said that one of the strongest of human traits is the desire to be remembered. Evidences of this come to us from remote antiquity in the monuments and inscriptions that describe the exploits of ancient rulers, such as the kings of Babylon and Persia, the Pharaohs of Egypt, and the emperors of Rome. Although the historian and the scientist value these for their help toward an understanding of those remote times, yet to a considerable extent they reflect little credit on those who thus sought to render themselves immortal. Rather, they are expressions of egotism, vanity and self-glory, with complete disregard for the well-being of the peoples over whom they tyrannized.

When Jesus said of this supper, "Do this in remembrance of me," it was with a different motive. It was not merely an expression of that human side of His character. It was more. It was an admonition to remember His life — to remember His example in going about doing good; His sinlessness although tempted as we are; His teachings that reveal His unerring understanding of the thoughts and motives of men; His call to follow Him and to carry forward the work on earth that He must soon relinquish; and His love which brought Him to the tragedy that was to follow this last supper.

Why should we thus remember Him in this communion service? Because the manner of His death intensifies the significance of His life. He lived such a life that through Him we may live more abundantly. As we share these symbols of His death, let us share also in the guiding principles of His life. It was said of certain of His disciples that people took

note that they had been with Jesus. Let that be said of us. If we are Christ-like, people will know it and will be influenced by it. Let us pray.

PRAYER

Our Father, we thank Thee for this table, which reminds us of the life our Saviour lived among men. May we open our hearts that He may come in and abide there. May men note that we have been with Jesus and that He guides our conduct. Thus may we become more capable of doing our part in the great work which Jesus has committed to human hands. In His Name. Amen.

An Ordination Charge

*By T. W. SIMER, Harvey, Illinois, to his son Scott
June 17, 1951*

I charge you Scott, to remember that God called His only begotten Son to be a minister and that you must give unreserved commitment to Him who came not to make life comfortable but to make men great, and who calls to you "Come unto me"—"Believe in me"—"Learn of me"—"Abide in me"—"Follow me."

As you walk midst the community altars of fraternalism, militarism, and commercialism which men have reared to the "unknown god" yours must be the discerning eye and understanding heart to declare to the wistful yearnings there revealed, the true God and Father of our Lord Jesus Christ.

I charge you to bring to your ministry a great compassion that shares God's travail over the "last," the "lost" and the "least." In this generation to which you minister, millions roam the earth with souls dead and consciences seared like Esau seeking repentance and finding it not. To these living dead

you must bring the healing, saving word. It will not be the new word or wanted word but the old word for the new condition.

I charge you to have a great conception of the church which you must love and to which you will give yourself, and lead others to give of themselves that you might "present it unto Him a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish": always remembering, in this day of tragic need and potential greatness, the words of a great preacher P. T. Forsyth that "one of the greatest moral dangers is a truly pious man with a conventional morality in the midst of a great crisis." You will thus teach the church that no area of man's life is exempt from the will of God and that no problem is finally political, economic, or international, but spiritual because it is personal.

In a world where wild tongues call us to the sword I charge you to remember that "our weapons are not carnal" but "we have inherited the ministry of reconciliation"; and the gospel of God's love which raised Christ from the dead and goes out to all men, whose fatherhood demands man's brotherhood and the overcoming of evil with good.

Finally I charge you Scott that to thus live and serve requires that you learn to live from a great depth of being and to "keep thyself pure." Like Daniel, the minister must keep his prayer window open toward the city of God for the spiritual insight to interpret the word of judgment and grace written by the finger of God across the wall of man's civilization which is perpetually weighed in the balance and found wanting.

That you be more worthy of this supreme calling, this could well be your constant prayer:

"God keep a clean wind blowing through my heart
Night and day.

Cleanse it with sunlight, let the silver rain
Wash away
Cobwebs and the smouldering dust that years
Leave, I pray
Bitterness can have no place in me,
Nor grief stay,
When the winds of God sweep through and wash
Them away.
God, keep a clean wind blowing through my heart
Night and day."

People — Places — Events

F. E. DAVISON

In an art gallery in Tal Avis a man engaged me in conversation. He said he was anxious to talk with someone from "The States." He mentioned the fact that he was already a half hour late to an appointment but appointments could "go hang" when he had an opportunity to talk with someone from his home land. He went on to explain that his parents lived in Israel and that they had been trying to get him to come there and make his home. He said he finally agreed to come for six months as a trial proposition. He then added that five of those months had passed and said, "In another thirty days I am going to head for California as fast as I can go and when I get to San Jose I am going to fall down and kiss the earth."

That was of particular interest to me for I knew that soon I was to be in San Jose to bring some messages to the Northern California convention. Plenty of people would be glad to testify that I "fell down" when I got there but at least I did not "kiss the earth."

San Jose is quite a convention city. I was told that it averages forty conventions a year and many of them are church conventions. I am quite sure that none of these church assemblies could equal in spirit and enthusiasm the recent gathering of Disciples. Wesley Ford is the energetic and capable power behind the throne. He has been state secretary for less than two years but already is known and loved by all. The ministers of that territory profit by his counsel and the lay people follow him gladly. Leslie Hudson served as president and presided with dignity, courtesy and humility. Clarence Franz, the host pastor, is an organizing genius. Even though he was quite ill during the convention he had his organization so set up that every detail was carried out. This pastor is also a musician of note and a painter of no mean ability. It was Rosa Page Welch who highlighted that convention. It is doubtful if there is another Disciple in the United States known and loved by as many people as this sweet singer. Rosa Page has "leaped over a wall" — the wall of denominational, racial, and sectional barriers. She is welcomed both in the North and in the South. She is sought after by the Baptists and Methodists as much as by Disciples. When she has been rebuffed and mistreated (as people of her race often are) she just keeps on singing. I do not know how many times she has received high awards for worthy achievements but I do know she is truly "An Ambassador of Goodwill." After many years of friendship here in the Middle-West it was a joy to work with Rosa Page away out West in the land of "saints" and "angels."

Notes

This issue of THE SCROLL contains a communion table meditation by C. F. McElroy, an elder of the First Christian Church, Springfield, Ill. It suggests that we ought to have more examples of the religious expressions given by laymen in our churches. Perhaps if more ministers suggested to the elders that when prayers or meditations were of high order they would be sent into THE SCROLL for publication the elders might have heightened respect for their duties.

The paper on Practical Preaching, An Avenue to Personal Growth by Dwight E. Stevenson, which was read at the 1951 Annual Meeting, will appear in full in a forthcoming issue of a College of the Bible quarterly. It is exceedingly worthwhile reading.

During the fall of 1951 the First Christian Church, South Bend, Indiana, will celebrate its Centennial. The celebration extends over two months with special Sunday services and banquets, the closing event to be the ordination of a son of the church, Robert E. Lea, into the Christian ministry. All members of the Institute will want to congratulate this great church upon the occasion of its Centennial and to hail its minister, F. E. Davison.

Letters to the Editor

This issue of THE SCROLL goes to press under a new editorial arrangement. Those letters which came during the summer to Dr. Ames are printed as expressions of the significance of the Campbell Institute and its SCROLL.

At the Equator

Coquilhatville, Congo Belge

August 27, 1951

Dear Dr. Ames:

I've been struggling with conscience for months, and conscience has finally gotten the upper hand. Why struggling with conscience, you ask? Because of Ben Burns' Page!

A copy of THE SCROLL comes to the office each month in the name of a missionary no longer here. Second class mail cannot be returned or forwarded without postage, therefore, I read it—if it looks interesting, that is. At first, I tossed THE SCROLL over with numerous other periodicals to file in No. 31—wastebasket—, but one day curiosity overcame me.

I've been enlightened, inspired, perplexed, confused, and entertained by THE SCROLL ever since. I thought I should let you know it's not been wasted before Mr. Burns looks up the subscription and changes the address. Hope it takes him a few months to find it for I'll be going on furlough then. Just finished the June issue. Very good. It's truly a delightful half hour or so, thank you.

Very sincerely yours,

Eva Marie Johnson

One Editor to Another

Chicago, Illinois

June 20, 1951

Dear Ames:

After reading the April SCROLL, I had a prompting to write a note to the Editor, making a suggestion. Preoccupation with certain tasks kept me from doing so.

Now comes the May SCROLL with your fine editorial on the "Three Ships," and I must congratu-

late you on it and thank you for it. It reveals not only the nature of our Christian fellowship, but the spirit of the editor himself. You were, of course, quite unconscious that you were revealing yourself while consciously writing about the Campbell Institute. You have been for all these years a living symbol as well as an advocate of the "Three Ships"—comradeship, scholarship and discipleship. We hold you in high honor and rejoice that you are with us and still leading us.

The suggestion I was prompted to make is related to the Fourteen points about the Disciples in the April issue. Point 5 rightly states that the Disciples "believe in the dignity of man and in great possibilities of growth." I wonder if you would not either precede or follow this item with the statement that the Disciples also believe in the creatureliness, that is, the createdness, of man and therefore his dependence upon and his humility before God. This, it seems to me, is so truly a belief of the Disciples as is their belief in man's dignity. It is also a fundamental presupposition in the Christian faith.

Blessings on you!

As ever yours,

Charles Clayton Morrison

Genuine Community

Detroit, Michigan

June 20, 1951

Dear Dr. Ames:

Just a word of appreciation of the Campbell Institute and THE SCROLL which have meant so much to all Disciples throughout the years.

The Campbell Institute is a genuine community. The fellowship is deeper than mere pious good-will. There is a definite intellectual viewpoint which ac-

cepts honest differences in kindly spirit without in any way retarding the pursuit of truth.

THE SCROLL has provided a basis of intellectual communication integral to the fellowship. Humor, ideas, love, understanding, and mutual helpfulness are characteristic of the great leadership inspired by those noble men who formed the Campbell Institute at that important time in the history of the Disciples.

Most sincerely,

Perry E. Gresham

Not Often Seen, But Always Present

Flint, Michigan

June 23, 1951

Dear Dr. Ames:

I have just finished reading your fine little statement on the Campbell Institute. I have not been to as many of the C. I. meetings as I would like, but I look forward to the coming of THE SCROLL, and I have an "awareness" of the fellowship of kindred spirits, pursuing common goals. To me the C. I. is a spiritual reality, not very often seen in the flesh, but always present. If we would all sail in your three "ships" we would soon reach the shores of the new world for which our hearts yearn. God will save the people when the ideals of the C. I. become the aims and ideals of all men.

Cordially,

Lloyd V. Channels

On the "Three Ships"

Dear Dr. Ames:

Lexington, Kentucky

June 13, 1951

Dear Dr. Ames:

I have just read your article in the May SCROLL entitled "Three Ships." This statement tells more

truly the character and value of the Campbell Institute than any word I have ever seen. The things which you say about this group and what results from the relationships of the members tally fully with my experiences over a period of more than twenty years.

I have been associated with many groups and organizations within the church, all good, but the Institute associations have been the sincerest, the freest, and the wholesomest of them all. It has been true in the finest and the most inspiring way to the "Three Ships."

I thank you for this interpretation of the Institute. It should inspire the members and should attract others who would greatly profit through sharing its spirit and comradeship.

I deeply regret that a conflict in duties will prevent me from attending the annual meeting in July.

Wishing the best of everything for you and thanking you for your SCROLL messages, I am

Yours sincerely,

R. B. Montgomery

Columbia, Missouri
June 21, 1951

My dear Doctor Ames:

Your opening article on the "Three Ships" in the May number of the SCROLL is a classic. It is the simplest and most adequate statement of the purposes of the Campbell Institute that I have read. I believe I have heard you use these three terms but I do not remember having read them and most certainly not in such adequate form as in this article.

But more important to many of us, is the fact that you have not only written this article but you have incarnated the journey of the "Three Ships" sail-

ing together — Fellowship, Scholarship and Discipleship.

THE SCROLL is always read immediately from cover to cover.

Most sincerely,

C. E. Lemmon

Strong & Bold & True

Athens, Georgia

June 20, 1951

Dear Dr. Ames:

I saw in the May issue of THE SCROLL your reference to my article in *The Christian Evangelist* on "Garfield and The Christian Standard" that Garfield "almost despaired of ever seeing anything strong and bold and free among the Disciples." Had Garfield lived to read THE SCROLL he would have had to retract his statement!

Sincerely yours,

Woodrow Wasson

J. T. McNeill. *A History of the Cure of Souls*. New York. Harper and Bros. 1951

The greatest importance of this book is that it resets the stage for pastoral work. During the past twenty-five years, the rapid development of so-called "depth" psychology has almost led to the complete domination of pastoral work by the single method of counselling. To any man who has made "counselling" the method *par excellence* of pastoral work, Dr. McNeill offers a strong reminder that it is but one among many effective methods by which the cure of souls has gone on. Among the methods which Dr. McNeill's vivid historical survey covers are some familiar ones whose spiritual power and import is often overlooked by today's devotees of the newest in counselling techniques.

Private prayer is given due attention, and the several by which a public impartation of personal guidance has been effected: teaching and writing which illumines the meaning of sorrow or the course of duty; public worship which brings a sense of true communion; drama; comedy; and recreation. The methods available to those who need individual help have been varied. The role of the spiritual guide—its earliest types in ancient Israel, in old Greece, and in Asia, form a background for the discussion of Christian mentors of the spirit—is elaborately discussed. Ministry in the midst of bereavement and sickness is, naturally enough,urveyed. The long usage by the church of regular pastoral visitation is illustrated. Less familiar to contemporary Protestants, and often feared or scorned by them, are church discipline and confessional procedures. Dr. McNeill sympathetically reveals their positive values, in times past, for the cure of souls.

For the minister who has forgotten how often his parishioners can help each other with personal problems of the spirit, Dr. McNeill traces the history of mutual ministry and lay guidance. Perhaps his most exciting paragraphs, however, deal with the use of correspondence. In this talkative age of ours few pastors are, any longer, great letter writers. It is evident that through the centuries, the sensitive and heartfelt correspondence that has been maintained by many a pastor, both great and humble, has been a stream of spiritual power preserving the spirits of those who received them. We do not often, today, write letters of counsel, yet letters still have their old charm and power, and we all like to receive them. Many ministers ought to be re-awakened to the morning mail as a particularly effective way to reach some of the souls who need their care and counsel.

THE SCROLL

Vol. XLIV

OCTOBER, 1951

No. 2

The Event of the Decade

One of America's renowned religious editors is daring enough every thirty days to identify "the event of the month." It must be a ticklish business to risk so frequently an indication of what one believes to have been the most decisive happening in the month just past. Standing that close to history, the odds must be great that time will prove that other events were more influential.

In daring to identify "the event of the decade" readers of THE SCROLL may feel that its editorship has gone completely over-board." From the "Three Ships" the cry of "Men Overboard" may go up. There need be no such fears—and for good measure we will identify "the event of the decade" for two successive decades. It is amazingly easy to do it. No one would deny that the "event of the decade" which lasted from 1937 to 1947 was the development of the atom bomb. Early in that decade there were a few news reports that atomic fission was a possibility. Then the subject was dropped from the newspapers, hidden from the public view, and to a large extent forgotten until the summer of 1945. During those silent years, a tremendous technological effort had translated the scientific discoveries hinted in the decade's early news into the reality of the bomb.

The event of the decade from 1947 to 1957 is the Bible, with the climax of the event in 1952. The beginnings of the event were heralded in 1947 with the publication of the *Revised Standard Version of the New Testament*. The full force of the event has come into view with the distribution this month of

the first volume of *The Interpreter's Bible*. The grand climax will come next year with the publication of the *Revised Standard Version of the Bible* in its entirety. The event will be completed by 1957. By then, all the volumes of *The Interpreter's Bible* will have appeared. The minister who does not, by that time, own the entire set will be an impoverished man indeed who has not set himself in the stream of the greatest event of this decade. Fortunately, the pace of publication puts these volumes within the range of everyone. And anyone who has "hefted" the first volume of *The Interpreter's Bible* knows that he has received his money's worth, almost apart from the indisputable proof of the list of contributors.

The completion of the prodigious scholarly enterprise which now culminates in the *Revised Standard Version* and the great new commentary known as *The Interpreter's Bible* brings to its greatest triumph and vindication the first seventy-five years of "the higher criticism." This movement had its beginnings early in the last century, but only toward the end did it emerge as a distinct procedure by which scholars around the world began to examine the Scriptures. From the beginning it received the scorn and attacks of traditionalists and narrow orthodoxy. The constant cry was that higher criticism could take the Bible apart, but could not put it together again, that it would be eternally analytical and never discover the constructive message, that it would dissect the religious faith of the Scriptures, and dissipate it into its parts by historical and literary criticism, by sociological and psychological analysis. As the long years of critical work went on, it seemed as if this might be the case. In many a seminary, generation after generation of students watched their professors at the work of higher

criticism, and were never quite able to discover what the outcome might be. For that matter, vast numbers of the professors themselves were upheld only by a vague faith that they were proceeding in the right way—the ultimate outcome for the meaning of the Bible remained unclear. But the work of brick-laying went on, even though the shape of the emergent structure could not yet be discerned.

Even as recently as fifteen years ago, the students of the methods of higher criticism felt some sense of inferiority as they contemplated the condition of biblical study. Fifty years before that, men had been producing vast commentaries which covered the whole biblical range. But the production of works of that stature seemed to have stopped, and the contemporary professors often seemed unable to get beyond the puzzle of dealing with some short passage of Scripture with which they had become pre-occupied. New methods of study had made the commentaries of the past irrelevant, and nowadays, there appeared only the more restricted efforts of a Moffatt, or a Barth, the latter even asserting that his commentary on Romans was really a footnote to theology. Moffatt, and Goodspeed, and Weymouth, with their great translations, did rise as beacons of encouragement, but the full scale work of exhaustive commentary seemed to be beyond our age.

It was at such a time that the work for a revision of the *Standard Version of the Bible* was begun. It was initiated on the widest scale. The number of scholars who were called into the work was the largest, and most erudite, group of scholars that had ever undertaken a work of biblical revision. For long over a decade the work has gone on, and now reaches its conclusion.

The launching of that enterprise stirred another into existence — the production of a new com-

mentary. Once again the collaboration was devised on the highest level and with the broadest scope. The scholars enlisted for the work surpass in power and ability all previous boards of commentators. The twelve volumes of the enterprise have begun to appear. The general form of the commentary is two parallel columns of Scripture — the King James Version and the Standard revised Version. The center of each page is devoted to critical biblical analysis. The bottom third of the page is given to exposition with a view to homiletical usage. Volume VII is the first to appear. Besides the commentary on Matthew and Mark it opens with 200 pages of general articles on the New Testament as a whole. A fellow of the Campbell Institute is represented. S. V. McCasland wrote the general article on "The Greco-Roman World." When Volume I appears, it will contain general articles on the Old Testament.

The effect of the *Revised Standard Version* and *The Interpreters' Commentary* upon the religious life of the nation will be immeasurable. It means that for the first time we will have a generation of seminary students who will be able to perceive the work of higher criticism as it affects the whole Bible. Their preaching, and the preaching of those contemporary ministers who give themselves to the study of these new volumes will take on a new richness of biblical culture and a new depth of biblical understanding and faith. For many years, the world of biblical scholarship has been reevaluating the Bible. That process has now been put into a form which means that the whole church can participate.

The appreciation of the Bible has always been of paramount interest to Disciples of Christ. When the newer forms of criticism appeared, many of them did not understand that a new day was at hand. All

they could discern was the destruction of the old, and they felt that darkness was descending. During the early years of this century, there was one Disciple who strove more than any other to help his brethren see the new light. The two great passions of Dr. H. L. Willett were the dissemination of new attitudes toward the Bible and the reconstruction of the Disciple plea for unity. This issue of THE SCROLL contains an article on "Dr. Willett and Modern Biblical Thought." It is written by R. L. Lemon of Havana, Illinois, and is part of a dissertation accepted this month in connection with a Bachelor of Divinity degree. The validity of Dr. Willett's evaluations, as presented by Mr. Lemon will be evident. Dr. Willett's work is already "dated" as all men's work must eventually be. That does not mean that it was erroneous, but that it was incomplete. Dr. Willett wrote at a time when the higher criticism of the Bible had completed about two thirds of its critical method. It had absorbed the work of textual or lower criticism. Archeology, and historical geography were leading to the reconstruction of the physical setting of biblical events. It had developed an extensive literary criticism of the Scriptures and was already refining it into "formgeschichte" — the illuminating history of the forms through which biblical materials passed on their way to becoming Scripture. It had also appropriated a psychological understanding which "humanized" the men and women of the Bible. Most importantly, the socio-historical method had been developed. It was with these methods that Dr. Willett worked skillfully. Since his time, two other critical instruments have been developed which have completed the apparatus whereby higher criticism examines the bible. One may be characterized as depth-history. It is the recognition that recovering

the data of history is not enough; there must also be a rigorous attempt to discover the ultimate meaning of history — history must be assessed. The other instrument is a new level of theological inquiry. It is the recognition that despite their varieties, a single purpose motivated the Biblical writers — and that purpose was not to leave behind a record of their religious experience. That they did, but it was incidental to their main purpose of presenting with as much honesty as they could the nature of God as they had discerned him. Higher criticism now recognizes this theological intention as the central fact of the Bible, and asserts that unless the modern man approaches the Bible to discover what it has to say about God he has not done justice to the biblical writers. They did not write because of a subjective aim to tell about themselves, but out of an objective aim to preach a gospel.

These depth-historical and theological instruments have been added to the method of higher criticism since Dr. Willet's time. But they do not negate the kind of work that he was doing. They complete it. Mr. Lemon's article will vividly refresh for many Institute readers the basis of understanding of the Bible on which all of us are moving forward into newer and richer appreciations of the Sacred text.

The scholarly approach toward the Bible has been a constant factor in the Disciple mentality — in *all* its major expressions. The danger points in Disciple history have occurred when the men who have adopted the liberalism that characterized the days of their youth have failed to keep abreast of the liberal mind as it moved forward. The difficulties that arise are well illustrated in the controversy that arose between J. W. McGarvey and H. L. Willett. When he was a young man, J. W. McGarvey

accepted all the critical methods that had been devised up to that time. He never abandoned the historical method as Campbell had adopted it, namely, the approach to each book of the Bible individually in terms of its authorship, date, and the purpose behind its appearance. McGarvey appreciated the work of textual criticism, and understood literary criticism as it had developed by 1875. He avidly adopted the rational implications of archeological study and of historical geography. The story of McGarvey's visit to the Holy Land is evidence that he was no mystic, no sentimental fundamentalist come to bask in the mysterious qualities of a supernatural holy of holies which man could not touch. Instead he went armed with measuring tape and maps and stormed the holy places. He counted every step; he measured everything. For thirty years after, he was remembered by the Arabian guides because of his zealous rational approach to the whole setting of Palestine. This kind of reasonableness he had learned in his younger days. During his middle age, the techniques of reasonableness were expanded by psychology and sociology. This expansion, McGarvey either could not or would not appropriate into his own methods. He crystallized as a mid-nineteenth century mind, and did not become a "turn of the century" mind. The results were pitiful, and harmful to his brotherhood. But in his way, and for his age, he was just as much a "liberal" as was H. L. Willett in the next generation.

The methods of intellectual inquiry into the Bible have moved ahead again in our own day. They have appropriated certain philosophical and theological methods of criticism. These methods are logical rather than empirical. But they have their place along-side the empirical bent of early twentieth century investigation. Fortunately, *The Inter-*

preters' Bible and *The Revised Standard Version* reflect these new instrumentalities. They will serve the new theological interest of our own day — to discover what it was that the biblical writers were trying to tell us about God, and man, and his redemption, and the hopes for the future that can honestly, by virtue of Christian faith, be the focus of our living commitments.

At the 1951 Illinois State Convention of Disciples, W. B. Blakemore gave an address on "The Local Church and Tomorrow's Community." The address fell into two major sections. The first was an identification of the essential work of the local church in relation to creating community, and appears in this issue of THE SCROLL as a sermon entitled "Virtue and Community." The second portion of the address dealt with modifications of Disciple life which are necessary if the true work of the local church is to be accomplished; this section will be published in the next issue of THE SCROLL under the title "Releasing the Churches for Community Building."

The advent of the International Convention to Chicago next May will give large numbers of Disciples the opportunity to witness the ways in which Disciples of Christ are working to meet the challenges of the city. Chicago has a certain over-whelming character. Unlike most other cities, it contains no "cathedral" churches. No denomination, not even the Roman Catholic, has succeeded in building up a local church which has a "dominant" character. The underlying reason is that Chicago is a city of cities. While the postal address for any Chicagoan

is "Chicago, Illinois," the real residence of every Chicagoan is in some smaller and well-defined unit, such as Hyde Park, or Englewood, or Ravenswood, or Bryn Mawr. The make-up of Chicago is not a central residential city surrounded by suburbs. It is a central commercial centre surrounded by about fifty suburbs that are within the "city limits" and another fifty that are outside the city limits (Evanston, Oak Park, Chicago Heights, etc.). Religion in Chicago is primarily where the people are, in these inner and outer suburbs, and not in the central core. To discover Chicago's religion it is necessary to do a great deal of moving about, not to say hunting out.

Convention visitors to Chicago will no doubt make sure that they visit some of the longer-established centres of Disciple life in this city: University Church, Jackson Blvd. Church, the Disciples Divinity House, and Austin Blvd. Church in Oak Park. In each of these churches they will have the feeling of visiting a vigorous suburban centre, and may still come away wondering where the "centre" of Chicago Discipleship is. There isn't any, in the usual sense of finding one church among the rest that has a "cathedral" character. In order to get a sense of the Disciples in Chicago it is almost necessary to visit a large number of local churches. There are twenty in the Chicagoland area which extends seventy miles north and south from Waukegan to Gary, and thirty miles east and west from the lake to the Fox River Valley, the area being comparable in size to the whole of Palestine or of Wales.

The best indication of the problem of knowing the Disciples in Chicago is illustrated by the placement of three of our most important churches from the standpoint of buildings which demonstrate the

vigor of Chicago Disciplesdom. One is in Gary, another in Maywood, and a third in Waukegan — and these three locations are twenty-five, fifteen and forty miles respectively from “the Loop.” Central Christian Church in Gary is a magnificent romanesque chapel, the first designed for our brotherhood by the beloved Mr. Wickes in connection with his work for the Board of Church Extension. The First Christian Church in Maywood is just completing a new building, which is an aesthetic and economic triumph. The congregation will be in this new home before the Convention. It stands on a main street in Maywood and has great dignity and stateliness. It is a satisfying accomplishment for a congregation that was ready to erect the church that would serve it for a century.

First Christian Church in Waukegan is just completing a sanctuary which ingeniously solves a ticklish problem. The church owns a strategic and ample lot of ground at the head of a main street. A beautiful old residence with stately columns has served for several years as the church. The residence stands exactly where a great church will someday stand. But the congregation faced a dilemma. It is not yet able to build that great church. If they tore down the residence, the only church they could now put up would, in that location, be less impressive than the present building. Yet they want a “church.” Their solution has been a beautiful small chapel built on the rear of the lot, amidst great trees. It is not an “educational unit,” (the old residence will serve that purpose for some years ahead) but a sanctuary. Eventually it can become a social hall, but at present it sacrifices none of the dignity of a sanctuary for this eventual use. It is decidedly “modernistic” in architecture, but with an unusual degree of charm. It is a stone church in the vale,

set in the midst of a great suburb, and with a vision of the great edifice that will someday replace an old residence to dominate a main artery of the city. The scale of the building is modest. There is no central aisle, but on the south a wide "fellowship" aisle, flanked by great floor-to-ceiling windows which look out into the heavily shaded "church-yard."

Perhaps there can be some arrangements made during the Convention that will facilitate visits to these and other churches. Actually, when it comes to transportation in Chicago, nothing is "facilitated." It remains the most ponderous problem in this great city. Those who live in it finally learn how to overcome its frustrations and to make it serve their purposes. Students who first come to the Disciples House are often shocked to discover that there is a six-block walk to the nearest good transportation. Even at that, those who live in the city learn that an automobile is a worse means of transport than the public conveyances. They get used to the long walks, and learn to make them rapidly. They find that they have to exercise. Perhaps that is the reason why Chicago is characterized by an unusual number of ministers and religious workers who retain their force and vitality well into their seventies and eighties. Even if there were no inner compulsion to constant activity, there is an inescapable outer compulsion in the vastness of the city which insists that in order to live in it at all, a man has to keep on the move, and do a lot of it under his own power.

These words, we trust, will not inhibit anyone from attending the convention. They should rather point to one of the sources of the excitement which leads the people who live in Chicago to love it despite its problems.

Virtue & Community

W. B. BLAKEMORE, *Chicago, Ill.*

In his popular novel, *The Cardinal*, Henry Morton Robinson sends his young hero, Stephen Fermoyle as an assistant to the pastor of dying community somewhere north of Boston. The village of Enclume is falling into dilapidation, and its church is in decay. The economic basis of the town had once been a forge, long since abandoned, its people deserted to find what living they could in the meanest of labor. From the first, Stephen Fermoyle was intrigued by pine forest which had been deeded to the parish. He worked out a scheme to lumber it on behalf of the parishioners. This scheme he presented to his superiors, and much to his dismay, it was turned down. The young priest was disappointed. A deep ethical sense seemed to tell him that this economic step was in accord with the ultimate intentions of religion for the good life of mankind. The rejection of his purpose was bitter to him. In his disappointment he turned to an older priest, and from him gained a spirit which recognized that his efforts to find an economic basis for his people had so far been a waste of spirit, and that, at the outset of his ministry he found a faith that money would come in somehow, or that if it didn't that would be all right too — a spirit that was to support him for the rest of his life. Having reached this point, the author says, Stephen Fermoyle took up his true work in the parish of Enclume.

He tightened up the relaxed procedures in religious education. He improved the worship of the congregation by scraping together a choir, a pitifully poor one, but a choir none the less. He became far more careful about his Sunday sermons, and he

intensified his pastoral care. In the midst of his calling he found that many of the idle hands of the parish discharged their restlessness through whittling, and presently he turned this slight talent toward the repair of the church — its altar rail, its pews, its sagging cross. After many long and tedious months, he began to sense himself that a new spirit was slowly flowing in the parish. Something was being rebuilt deep in the hearts and souls of his people, something far more subtle and intangible, but far more enduring than the excitement that would have come had he presented them with a new economic program. And it was only now that Stephen Fermoye began to understand that by first repairing the damaged religious state of the souls of his parishioners he had brought them to an inward condition which would make them capable of launching and sustaining a lumbering enterprise that would restore their material welfare. When next he approached his superiors, it was with a different spirit, which was readily recognized, and the spiritually restored parish was permitted to move forward into a new material enrichment.

In many a theological treatise, you and I have read of the spiritual bases of civilized life, have been told that the possibilities of a true community of mankind requires a spiritual condition within men and women. I doubt if that fact has ever been more concretely pictured than in the episode of the redemption of Enclume by Stephen Fermoye.

At the basis of every community there has existed first a spiritual structure of religious virtue which has enabled community to come to life. Even when men have been too primitive to identify those virtues, and even when they have misidentified the spiritual

basis of community, it has been faith and hope and love which have inspired them forward into the complex task of building up our social institutions.

It has only been when men have had faith, and hope, and love that they have entered into the cooperation necessary to build up even the simplest of social structures. We speak of faith, and hope and love as the Christian virtues, and they are rightfully so-called. But let us be clear about the nature of the virtues. The virtues are not moral achievements. They are what make any moral achievement possible. They are not the products of community. Community is produced by virtue of them. The virtues — as the Latin root from which they are named indicates — are the bases of life, the sources of it.

If a man have faith, hope and love, there is some possibility that he may become righteous. But these three are not moral powers within us which we can self-generate. They are treasures, gifts, qualities of life which come to us from beyond ourselves. They are sacramental in their quality; to participate in them is to participate in divine things. To be endowed with them is to be blessed at the basis of our existence. To know where to go for their recovery when they slip from us — this is the most important secret of human living.

The terrible circumstance of our present day is that men and women by the thousands are reaching a spiritual exhaustion. The consequence of it is that they have become incapable of sustaining the community that we have already achieved — much less of building into new greatness. The worst of it is that they are not able to identify the nature of their own exhaustions. Yet, it is in this area that we are face to face with the central problem

of our human existence — the capacity of men and women to enter into constructive relationships with each other. Let us therefore examine for a few minutes the nature of Christian virtue and the sins that are most directly opposite to them. And perhaps it is more important that we center our attention upon the sins — for therein are the great enemies to community against which the church is waging its relentless war.

If you were to ask the ordinary man on the street to name the opposite of faith, he would probably say "doubt." Yet you and I know that there have been many men of faith who have had their doubts, but in the midst of them have never wavered one moment in their practical faithfulness to all their obligations. In our day and age there has been a tremendous upsurge of interest in the psychology of the spiritual life, and if there is one firm finding that has been made, it is that the opposite of faith is not rightfully identified as doubt, but as despair. Back in the Middle Ages, the theologians said that the seven deadly sins were pride, covetousness, lust, wrath, gluttony, envy, and sloth. But the great Christian thinkers of more recent times insist that this list left out a more deadly sin than many of those mentioned,—namely, despair. Unfortunately, many of us have not even thought of despair as sinful. We have even entertained feelings of despair, and enjoyed feeling a little bit desperate at times. But surely the recognition of despair as sin wakens us to the true nature of faith as a virtue. Despair is a domination of ourselves by the supposition that there is no help at hand. It is the conviction that there are no adequate resources for the sustenance and advancement of human life, individual and corporate. It is the attitude which in

blindness says that there is no God here in our midst, no real possibility that you and I can lay hold of the good — only the cruel fact of the triumph of evil in personal and group life. It is therefore the denial of the Messianic principle, the denial of the fact that God undergirds the world with aid for mankind no matter what its circumstance, the denial of the Christ himself. Yet despair is one of the great facts of our age and time. Every single one of us knows the subtle, insidious way that a sense of despair is corroding the bases of community life in our midst. What we too often fail to realize is that we here confront an enemy who cannot be routed by argument, who cannot be budged by attacking it as if the error which it contains were its primary quality. It is an enemy that we must confront not only as error may be confronted — with the weapons of reason alone — but which we must confront as sin must be challenged — with the weapons of the spirit.

If we went to the man on the street and asked him to name the opposite of hope, perhaps he would rightfully say "The opposite of hope is anxiety." Faith and despair are opposite attitudes with respect to the resources at hand. Hope and anxiety are opposite attitudes toward what the future may hold. In a man of healthy spirit, the ingredient of hope is obvious. It is the ingredient which leads him to invest in the future. By virtue of hope he puts time and energy and resources into a day that is yet to be. In an unhealthy spirit, the ingredient of hope is missing, and is replaced by anxiety. Just as healthy men invest their hopes, so those whose spirits are sinful and evil invest their anxiety. Once again, every minister in this audience knows too many anxious souls who build slight handicaps and

blemishes up into mountains of hindrance for living a hopeful life. They find some little thing that is wrong, and by investing anxiety and attention in it they make of it something that inhibits and frustrates their whole lives. Now we cannot deny that this age in which we live is, as the poets have proclaimed it, the Age of Anxiety. There is a great deal of anxiety abroad in the world today. It is best symbolized perhaps in the atom bomb. We do not live in the midst of atomic destruction — but we do live in a world where the threat of it is abroad. We push the threat back and back, and do not countenance it very much — but it is there all the time. And if we are not careful, that presence dulls our vision — we are not able to see the future as we should. We begin to die slowly. "Where there is no vision the people perish." We are not dead yet, but living with our anxieties we are only half alive. At no time must the church safeguard for men the possibility of dreaming and planning and designing their common life, so much as when they are in this mood of anxiety which is set over against our hope. Anxiety was not, by the ancients, identified as a deadly sin — but the modern man would place it toward the head of the list. Where the spirits of men should burst forth in joy, anxiety is like a great cap set over the springing flood of hope.

And now a few words upon the topic of love. If we were to ask the man on the street to identify the opposite of love he would undoubtedly say "Hate." Now the emotion of hate is a dangerous emotion — there can be no doubt about that. But if we identify the opposite of love as one of the emotions, it is to imply that love is another of the emotions. That of course, is the difficulty with the world today. It treats love as if it were a sentiment instead of

being a whole way of life. It treats love as if it were a feeling among other feelings, instead of recognizing that love knows many kinds of feeling within itself; it knows its own pain, it knows both joy and sorrow; it is long-suffering and is kind. Love is not a simple emotion to be set over against other emotions. It is the set of a soul toward the rest of mankind. Fully understood, love is defined as that way of individual life which takes the lives of others into consideration — and the true opposite of love is that way of individual life which excludes others from consideration: you may call it egocentricity, or selfishness, or pride. The ancients called it pride, and this time, they did identify it as a deadly sin. In fact they put it at the head of the list. Nowadays there is a little dispute going on among the theologians to determine whether despair, or anxiety, or pride should be considered the deadliest sin. Every one of them is a killer.

The gravest difficulty which we face with regard to these sins is that we are not usually able to deal with them ourselves. There is something that prevents us from recognizing that they are deadly. We are constantly lulled by the expectation that we will be able to right ourselves. Instead we should recognize that there is no righteousness nor health in us, and that the faith, hope and love which would banish despair, anxiety and pride cannot be self-generated. What a strange figure we would have to paint to symbolize pride — the case of a man with his own hand in a strangle grip upon his own throat. And what a treacherous and tricky task to bring about the relaxation of that grip. Fortunately, in this day and age, there is an increasing skill in our pastors and counsellors as they come to minister to our serious needs in these areas. The discussion of their procedure is not in place in my sermon.

But this sermon is itself an effort to help us understand the nature of the worst sins into which we may fall, a word that has been spoken to help you to some awareness of conditions of the soul which are deadly. It is equally, an effort to waken you to the virtues which make and sustain the vast network of social existence within which we are all set and upon which we are dependent. It is also to remind you that it is within religion that the great treasure of these Christian virtues is protected. I cannot promise you that if you are religious you will avoid all trying times, that you will never know the moment when you have come close to the end of your spiritual resources. What I am saying is that it is the task of practical religion to help you lay hold upon whatever faith and hope and love will be necessary to sustain you in whatever condition your life may confront.

In a moving passage of literature I once read of a man who was lost in the mountains when a snow storm descended upon him. He knew that he was too high to turn back down the mountain; that his only security lay in pushing forward in the trust that he was moving into a pass that would carry him quickly beyond the other side of the storm. He struggled on up the mountain for hours sustained in his effort by an intuitive faith that he was in a pass and not in a cul-de-sac — and the only objective evidence that he had to support that intuition was a certain feel of the wind upon his face. Frequently, in the storms of life religion will be no more than a certain “feel of the wind” but it will be life within you, it will be the source of a virtue that will sustain your meager capacity for the social existence that is required of all men and women. It will prove the “saving grace.”

People — Places — Events

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

For several years I have been the walking-delegate of a "Preachers' Apple-Picking Union." Each Fall a group of preachers journey from my city some twenty-five miles to a large apple orchard there to engage in the fine sport of picking apples. Nothing is more fun than to have a half dozen preachers picking apples from the same trees with a car radio nearby giving a play-by-play description of the World Series. Denominational lines quickly disappear and the fellow that tries to maintain his dignity may find apples "accidentally" falling on his head. Repartee becomes as tart as the apples and old stories take on a new glow.

It is not concerning preachers but about apples that I wish to write. The manager of this famous orchard is a man who can preach a sermon any hour of the day about trees, apples, parasites, sprays, or God's great outdoors. Although he now teaches a class in a Methodist Sunday School he was reared in the "true faith" down in Johnson county, Indiana. Virgil Clark is a brother of Prof. Elbert Clark of Hiram College and the Lord endowed both these men with keen minds and great hearts. During a recent visit to these orchards George Dick, my Baptist preacher friend, wore an old baseball sweater with the words "First Baptist" printed on the front. When Virgil Clark saw George with this dirty shirt and a hat full of holes he said "If the first Baptist looked like that I would like to see the last Baptist."

The above paragraphs give me a chance to record the parable of the apples. In my first resident pastorate at Spencer, Indiana one of the honored old-

ers was Brother Harrison Hight, a retired minister. It was he that I think invented the modern "Super-Markets" for he ran a small store and spent most of his time sitting out in front reading his books and smoking his pipe. Customers would go in and get what they wanted and pay "Daddy" Hight on the way out.

Brother Hight always spoke at midweek prayer meeting much to the profit of all but usually at some length. Soon after I took this church I held a revival and added 75 new members to the church. The first Wednesday night after the meeting a large crowd turned out for the prayer service. Before the meeting started I made the rule that no one speak more than two minutes. Brother Hight said not a word all evening. The next Wednesday night the crowd was much smaller but the rule still held and Brother Hight remained silent. The third week when the attendance was down to usual I lifted the ban. After silence reigned for sometime during the closing part of this third meeting I finally said, "Brother Hight, do you have a word for us?" Slowly he arose and in his usual quiet manner said:

"I have often thought that if Jesus walked with us in these days he would have undoubtedly given us the parable of the apples. There are several kinds of apples. There is the harvest apple which is very good but it lasts only a few days. Then there is the Grimes Golden which is a very delightful apple but it does not last long in the winter. There is also the Ben Davis apple which is not very popular but it does have lasting qualities. In my boyhood days my mother used to dry apples out in the sun. She would put these dried apples in a bag and tie the bag to a rafter. Of course, no one was interested in dried apples

as long as the others were around. When winter was almost gone and food was quite scarce mother would pull down the dried apples and they tasted fairly good."

Without further comment Brother Hight took his seat and the "red-faced" pastor said, "Let us stand for the benediction."

H. L. Willett and the Bible

ROBERT L. LEMON, *Havana, Ill.*

At the turn of the twentieth century, the treatment which modern scholarship was giving to the Bible was a source of confusion and concern to most Disciples of Christ. Under the leadership of men like McGarvey and Z. T. Sweeney they had forgotten much that Alexander Campbell had said about the principles of biblical interpretation, in order to hold fast to the specific interpretations that carried the approval of their own traditions. When radically new methods were proposed, they were questioned primarily on the grounds of motivation and accomplishments. It was declared that the motive of the new criticism was to destroy the Bible and that the methods adopted would insure this accomplishment. Among Disciples of Christ, Dr. Herbert L. Willett became the foremost defendant of the new methods of Biblical study, and the leading exponent among his people of the positive results that would flow from the new critical procedures.

Textual criticism, said Dr. Willett, is the attempt to discover the most nearly perfect text of the Bible. It is made necessary by the fact that there are no original copies now in existence of any portions of the biblical literature. Through centuries

of copying many errors and additions have crept into the text as reflected by the wealth of variation in the extant manuscripts. The textual critic applies a set of carefully developed principles in his comparison and evaluation of all variant manuscripts in order to discover as nearly as possible the words and meaning intended by the authors themselves. "Criticism means separation. It is the attempt to discriminate between the genuine and the spurious, the original and the superficial. All students of the Bible recognize the invaluable nature of the labors of textual critics."

In the realm of accomplishments, textual criticism has discovered a number of small additions to the Scriptures which are probably not authentic. Among them are *Matthew* 17:21, *Mark* 16:9-20, *John* 7:53-8:11, *Acts* 8:37, and *John* 5:7. In addition to these additions there are many revisions of the text which have been discovered and are now corrected in some of the newer versions of the Bible.

Literary or "higher" criticism was even more of a problem to the Disciples. It challenged traditional beliefs concerning the authorship, unity and dates of the books of the Bible. In this connection, Willett points out that such traditions had been accepted not as a result of painstaking inquiry on the part of either Jews or Christians but merely because no one had ever questioned them. Why should such considerations "discredit a set of documents which have proved their ethical and religious value?"

The question of the motivation of the higher critics is answered in this way: "They did not come to their task for the purpose of challenging and discrediting the traditional views, nor on the other hand with the motive of their defense. Rather they came to seek the facts, knowing that whatever were

the results obtained by a process carried on in that spirit, truth and religion would profit thereby." With an obvious reference to men like McGarvey on one side and Robert Ingersoll on the other, he adds, "Already discredited in its very beginnings is the labor of any man who undertakes the work of criticism merely for the purpose of establishing a preconceived opinion, no matter whether it be conservative or radical. It is only in the atmosphere of free and unbiased research, and with the conflict of opinions which is sure to follow any new proposal that the best values of Scripture and theology emerge."

But Willett admitted that there was both a positive and negative aspect of this work. To those who raised sincere doubts about its real worth, he offers this classic statement:

"Thus criticism is both destructive and constructive. It signifies the removal of those things which can be shaken that the things which cannot be shaken may remain. In all of its earlier stages it is sure to be destructive and alarming. It appears to be an audacious digging around the roots of the tree of life. In the Christian church it has brought dismay to multitudes of souls firm in the belief that their inherited and traditional views of the Bible were identical with the very nature of divine revelation, and that any modification of such views was heretical and inexcusable. But that sentiment passes away as the discovery is made that the critical inquirers have no personal ends to serve but are only searching for facts. And in the end of the day it becomes clear that as the result of the critical process the Bible has gained immeasurably larger values, and is shown to rest not on heaps of sand but on mountains of

rock." (*The Bible Through the Centuries*, p. 259)

Herbert Willett lists the accomplishments of literary and historical criticism of the Bible:

1) It has forever destroyed the fetish of a level Bible.

2) It has destroyed the doctrine of verbal inspiration.

3) It has set in proper light the partial and primitive ethics of the Hebrews.

4) It has relieved the church of the responsibility of defending ancient social abuses which find sanction in the Old Testament.

5) It has made faith easier and more confident.

6) It has helped us to turn from the imperfect views of an adolescent stage of the race to the satisfying ideals of Jesus.

7) It has enabled us to understand the varying testimonies to the life of Jesus and the divergent tendencies of the apostolic age.

8) It has explained the seeming conflicts and contradictions of biblical statement.

But the real tribute that he pays to the success of this new biblical discipline is that it has taken the Bible out of the inaccessible realm of the supernatural and brought it down to a level where it can really be utilized instead of worshiped. As he expresses it: "The work of criticism has made human and convincing the story of the Old Testament. The prophets and apostles no longer look at us from the dim, unworldly heights of the Sistine Chapel in Michael Angelo's portraits, but from the nearer and more sympathetic levels of Sargent and Tissot."

His Theory of Inspiration

Here too Herbert Willett rejected the traditional concepts. He would not accept the theory of verbal

inspiration or any other mechanical or supernatural concept that sought to guarantee the superhuman accuracy and infallible authority of the Bible.

He was just as firm in his rejection of the view of many radicals of his day which limited the concept of inspiration in the Bible to the same sense in which we claim it for the works of Shakespeare and Milton. This, he says, is too palé a figure to meet the need.

What then is inspiration? It is a divine inbreathing into the holy literature that gives to it a unique quality of excellence, urgency, and power. Or, expressing it another way, the Bible contains values not found in a like degree in any other literature. The quality of exhibiting them in such telling manner is inspiration. These values include:

- 1) The Bible is a competent record of the greatest religious movement known to history and presents graphic portraits of some of the great men who contributed to this movement.

- 2) The Bible, more than any other, contains the profoundest truths of religion, such as the reality and love of God, and the preciousness of communion with Him.

- 3) The Bible presents a rich treasure of personalities most worthy of reverence.

- 4) The Bible leads us toward the personal and social realization of God's kingdom.

Or in still another sense: "The most competent statement that can be made is that the inspiration of the Bible is the total spirit and power it reveals. In the last issue one means by its inspiration exactly those marks of uniqueness and urgency which it exhibits, and which make it incomparably greater than any other book in the world."

I feel that the greatest contribution which Willett made in the field of the inspiration of the Bible was in his understanding of the "locus of inspiration," that is, the specific area in which God operated to inspire the Scriptures. Most contemporary concepts pictured God acting directly upon the minds or pens of the biblical authors. Herbert Willett saw God's primary action to be in the lives of the people about whom the authors wrote. God inspired lives and history, he says, and trusted men to record it in their own ways. It is not so accurate to say that the Bible is the inspired record of a history as it is to say that the Bible is the record of an inspired history. The surprising thing, he concludes, is that so much of God's spirit shines through the human workmanship of the Bible.

We can see from the material already presented that Willett was not dependent upon the biblical miracles to prove the inspiration of the Bible as was Alexander Campbell. In fact he openly declared that miracles were not performed for such purposes and do not add anything to the value of the Bible. In his correspondence with Z. T. Sweeney, Willett asserts that Jesus wrought no miracles for the purpose of convincing men of His Messiahship. These acts were performed only to help the men affected by them and to demonstrate to all the divine love and compassion within Him. In his book on the Bible he maintains that, ". . . every miracle and every prophecy could be eliminated from the Scripture, and its supreme values would not be disturbed."

Herbert Willett was far more conscious than was McGarvey of the increasing difficulty of believing in miracles among many people of that day. Since he was not bound to accept the biblical miracles either as a proof of inspiration or to support a theory

of the complete inerrancy of the Bible, it is conceivable that he might have rejected the idea of miracle altogether. This he did not choose to do. Instead he met the problem with a reinterpretation of the concept of miracle.

It was the supernatural in the idea of miracle, he felt, that was so objectionable to so many in the modern world. With reference to the concept of a supernatural power impinging upon the world of nature, Willett concludes: "This theory encounters no difficulty in the minds of one who accepts the earlier view of the world, but it is in direct conflict with all modern conceptions and is either giving away to more satisfactory explanations of the facts or to the total rejection of the miraculous."

The "more satisfactory explanation" which Willett had to offer was a naturalistic interpretation of miracles. Miracle, he says, is not a violation of the laws of nature by one possessed of supernatural power; rather is it the manifestation of power at a higher level by a being in whom dwelt a fuller life. Although men may witness phenomena which they cannot explain in terms of known natural law, it does not follow that there is no natural law which could explain it. It is easier to conceive of an unknown law of nature than to posit the existence of the whole realm of the supernatural. On this basis, Herbert Willett accepted the miraculous works of Jesus. It seems doubtful that he accepted any of the other miracles of the Bible.

What then is the proof of the inspiration of the Bible? For Campbell it was the miracles. For McGarvey it was the reliable testimony within the Bible. For Herbert Willett it could be proved in two ways. The historical proof is the power to lift whole nations of people to higher levels of living.

This the Bible has accomplished to a greater degree than any other book, secular or sacred. The contemporary proof is its effect upon each individual. "The proof that the book is inspired is its power to inspire."

The Nature of Biblical Authority

Herbert Willett reacted strongly against the theories of biblical authority which insisted upon infallibility or regarded the Bible as a rule book for salvation. The Bible, he asserts, does not claim to be infallible or inerrant. Those who claim this for it impose upon themselves the necessity of defending something which is indefensible. Robert Ingersoll's attacks upon the Bible achieved the success that they did because so many of his listeners believed that the Bible claimed an infallible reliability on all matters which it discusses, and were disillusioned when he pointed out its errors.

Neither is the Bible a rule book for salvation, because salvation is not possible by law:

"It is conceivable that we could have had a book of rules, which would have been a final and infallible guide to conduct. But the Bible is not that, though some men have so claimed; and others have sought to compile from its contents such an anthology of thinking and behavior. But this is futile. The first essential of the holy life is the responsibility of a discriminating choice among the options offered by life. If someone could draw up for us such a schedule and guarantee us salvation on terms of compliance with it, there would be strong temptation to close with the proposal. So strong, indeed, that some who claim the right have offered just such a bargain in the name of the church. But salvation cannot be purchased upon any such cheap and easy

terms. Salvation is character. Character can be gained only by the agony of deliberate and convinced choice, and the struggle to make that choice controlling in life." (*Our Bible*, p. 185)

Neither is the Bible a constitution for the church. Those who profess this belief look to *Acts* for a complete picture of the New Testament church in order to duplicate this institution in the twentieth century. This is not only a false view of biblical authority but it is a false conception of the book of *Acts*, ". . . which does not profess to be a history of the early church, but a record of a few events in the ministry of two of the apostles, especially Paul."

The Bible is not an ultimate authority. Neither is the church. The ultimate authority lies in the enlightened conscience of the individual. But that conscience must be educated in religion and morals. This creation of a standard of right within human souls has been going on for centuries through the leadership of those sensitive to the guidance of the Spirit of God. This process culminated in the life of Jesus. It is recorded in the Bible. Because it carries this record, the Bible leads in the enlightenment of the consciences of today's generation. Thus the Bible is not so much an authority as it is the creator of an authority as it raises the moral values of each individual. But in another sense, it has a claim to authority in its own right in its ability to speak with compelling power to the sense of rightness it has helped to enshrine within the human soul. "Its authority is not formal and arbitrary. It consists rather in the outreaching of the Spirit of God in the men who wrote its various parts to the souls of those who study it."

The Continuing Revelation

Among men who were still asserting the finality of the Bible as God's revelation to mankind, Herbert Willett arose to voice his faith in God's word as a living reality. To be sure, the Word of God is found in the Bible, but it is not sealed up within the pages of any book. Through centuries of time, God's voice has been heard in all the varying forms of human experience. It lives within the church not as a miraculously infallible institution but in the power of its fellowship. It lives in the individual. John wrote of Jesus, "The word was made flesh and dwelt among us." The word must always become flesh to be understood. It does become flesh in the life of everyone who counts himself a son of God. The Scriptures say, "'God so loved the world that He gave His only begotten Son.' Yet as truly might it be written, 'God so loves the world that He is giving His every begotten son,' and that eternal self-bestowal is the secret of the world's redemption, and the hope of the ages." The Bible is the most tangible manifestation we have but is only one part of God's continuing revelation of Himself to His people.

Thus it was that in these fields of biblical thought, Herbert Lockwood Willett thrust aside the traditions of his people and stepped forth boldly into a new world. Was he a misled dreamer, a traitor to his heritage, or was he the herald of a new age?

Literary Notes

In connection with its 100th anniversary the *New York Times* published a special Book Section consisting of its own original reviewers of more than 100 famous books published between 1851 and 1951.

The "Century of Books" sells for twenty-five cents. It is an intellectual and spiritual feast of the highest order. It provides not only a recollection of the literary values of the past century, it is also a cultural history, and no one can read it without a renewed sense of the dominant ideas and tendencies of our century. It is like living most of one's cultural life over again to review the major literary production of our times as it was estimated on its appearance by the *New York Times*. The selection of reprinted reviews is arbitrary but it covers every field of human interest — letters, sciences, society, man and religion. It is refreshing to remember that Thackeray and Dickens were subject to critical review in their day, heartening to recognize the fair but trenchant treatment that were accorded Darwin and Huxley. There is delightful humor in reading the review of *Tom Sawyer* which informs Mark Twain in what ways it could have been a better book.

Perhaps the greatest value of the publication is that it covers the last half of the 19th century and the first half of the twentieth. The two periods stand in very great contrast. It is fascinating to be able to date as precisely as this document enables one to do, the swift collapse of the "genteel tradition," and the sudden emergence about 1895 of the new and iconoclastic vitality that has characterized our day.

Despite that radical shift, one thing remains constant—the mark of the *New York Times* on its own reviewers. It is as if all the reviews were written by one hand and that the *Times* standing above the flow of this century was able to employ the same criteria of judgment in 1951 that it used in 1851. The real genius of the piece does prove to be that greatest of America's journals.

THE SCROLL

Vol. XLIV

NOVEMBER, 1951

No. 3

Editorial Notes

The fourth series of the Hoover Lectures on Christian Unity was delivered October 29-31 by Dr. Charles C. Morrison in Mandel Hall at the University of Chicago. Dr. Morrison lectured to the greatest audiences that have yet heard the Hoover Lectures, his listeners coming from as far west as Oklahoma and as far east as New York. The central thesis of Dr. Morrison's lectures is that the ecumenical movement of the 20th century constitutes a resurgence of the central work of the Reformation. That work in the 16th century was to bring to view the true church that had become hidden behind the facade of the Roman hierarchy. The resurgence of the Reformation in this century is the attempt to bring to view the true church which has become hidden behind the facade of denominationalism system. Within the year Dr. Morrison's lectures will be published in book form that will be more than twice the length of the lectures as delivered.

In conjunction with the Hoover Lectures the Association for the Promotion of Christian Unity held public meetings on Tuesday, October 30 in the Common Room of the Disciples House. Papers were presented by Dr. I. E. Lunger of Chicago, Mr. Doyle Mullen of West Lafayette, Indiana, Dr. Amos N. Wilder and Dr. S. C. Kincheloe, both of the Federated Theological Faculty of the University of Chicago. Dr. Lunger's paper entitled "Has Our Motivation to Christian Unity Become Only Historic" appears in this issue of the SCROLL. Mr. Mullen's paper on "Why Don't Christians

Unite" appeared in The Shane Quarterly, dated July, 1951. F. E. Davison, South Bend, Indiana, presided at these meetings at which a number of the commissioners of the Association as well as Disciples from Chicago and elsewhere were present. During the three days of the lectures the Church Federation of Greater Chicago sponsored two group inquiries into the meaning of the ecumenical movement for the local church and community. These inquiries were attended by nearly 200 people and a report will be returned to the Church Federation. The interest shown in the inquiries and in the discussions which occurred validate the impression that in such a local center as Metropolitan Chicago there is a readiness for ecumenical discussion on problems of doctrine and worship. The indications are that in a major American community there is a desire among the ministers to push on beyond the cooperative efforts for social welfare to a consideration of more fundamental issues in Christian Unity.

Among the attendants at the inquiries was C. P. Shepard of Keota, Iowa. During a final meditation period Mr. Shepard penned the following lines:

We are aware that One is near
In sunlight and in shade
As we advance we shall not fear
For we are not afraid.

We are aware, when darkness hides
And danger lurks about
Of One whose tender spirit guides
Our faltering foot-steps out.

We are aware of One whose face
Or form we cannot guess
But we can feel His strength and Grace
Become a part of us.

We are aware. Our spirit leans
Upon the arm of Him
Whose living, loving spirit means
United Life for us.

Last month, on the Treasurer's page, there appeared an epigram by Francis Bacon. The epigram was slightly altered. In the original it runs, "Reading maketh a full man; conference maketh a ready man; writing maketh an exact man." The alteration read, "speaking maketh a ready man." That is only partly true; not all kinds of public speech makes for readiness. Readiness or aptness comes much more from the give-and-take of conferring together, and somewhat from demands for impromptu speaking. The situation with Disciple ministers is probably that they do adequate reading and a good deal of sermonizing. When it comes to significant conference and especially to writing, Disciples still have achievements to win. One of the aims and purposes of the Campbell Institute and the SCROLL is to lead us into those more significant levels of discussion and writing which result in readiness and exactitude of thought. One of the tragedies of our brotherhood is that a man may be a minister within it all his life without having to face the question of the exactness of his thinking. He can, if he wants to, get by. The only demand for exact thought has to be an inner demand. But when this inner demand does not operate, our "Disciple thought" becomes diffuse. It is not that we lack a religious faith that deserves expression; our habits just do not result in firmness of intellect.

Through the years, the Institute and the SCROLL have provided opportunities for conference and writing. But at the Annual Meetings and Midnight Ses-

sions, too few "get into the discussion." They prefer to be spectators and listen to the scintillating speeches that a few "star performers" make. They never have anything to say because they have never tried to say anything. Granted that there is always the bore who gets up to make a comment and makes a speech, there is also the thrill that comes to a sincere man who hesitantly gets up to make a comment and discovers that he has made a speech—and a good one at that. There are too many who enjoy reading the SCROLL but have no conscience about writing for it. Yet the greatest literary productions in the world have usually begun as an idea that first was set down in a few sentences. Books, and the new knowledge they contain begin as humble efforts. They come about as the expansion of germinal ideas. But those ideas are not captured originally unless they are set down as they occur. A Princeton graduate student once wrote a short address on the conflict between science and religion. Before he was ultimately finished with the topic he had produced two enormous volumes which became a classic in the field.

The Campbells and I

W. P. HARMAN, *Bethany, W. Va.*

The program to restore and to preserve the old home of Alexander Campbell at Bethany, W. Virginia, which has been owned by our brotherhood since 1920, is more than the raising of funds for that purpose. It calls for the restoration of the home as it was in Campbell's day and for the finding of articles once belonging to the Campbells and securing them for the home.

Finding the money has not been easy. To date, we have raised a little over \$40,000 in cash and

pledges. Finding the furnishings has been a more difficult task, but as of now, 190 articles, once owned by the Campbells, have been returned to the home.

No one has ever asked me how or where I find the money. But many have asked me, "How in the world do you find those things which belonged to the Campbells?"

The answer is a long story, which I will shorten to a brief article. It is a combination of scientific investigation, a love of antiquing, a little luck, a lot of hard work, and an unwillingness to give up the search. The following illustration is a good example of what I mean.

After taking over the direction of the Campaign last February, I began reading everything I could find on the Campbells and the Campbell Home. I soon discovered an old photograph of the interior of one of the rooms in the home. There on a marble-top table was a large, family Bible. It was not in the home. No one around Bethany could tell me where it was. I decided that the home needed the Bible for it would put the heart back into it.

For three months, I searched and wrote letters to the five living grandchildren of Alexander Campbell. None of them had it or knew where it was. Finally, I found one of the great-granddaughters who remembered vaguely that her father and mother might have had it and given it along with some other books, to the preacher who conducted her brother's funeral. She did not know the preacher's name or what church he served. All she knew about it was that her brother died in Spokane, Washington in 1933.

A search through the Year Book of that date revealed the names of six preachers in six churches there at that time. Which one could it be? In the current Year Book, three were listed as pastors of

churches elsewhere, one was an evangelist, and two had died. Since all four of those living resided in the western section of the country, I decided to visit each one until I found the Bible. The nearest on my list was Glen W. Mell of Great Falls, Montana. Since I was going to Conrad for the Montana State Convention, I tackled him first.

It did not take me long to find out that he had the Bible and also a set of *Millennial Harbingers*. They were given to him by Mr. A. C. Barclay, a great grandson of A. C. The old Bible, used for family devotions in the Campbell Home, has the record of the births of all his 14 children, written in Campbell's own handwriting. Mr. Mell stated emphatically that he would not part with the Bible. He had just told his daughter, Betty, that this treasured possession was to be hers. All the arguments were met with a firm negative answer.

After three days of trying, I was about to give up in despair and mark Mr. Mell as the most obstinate man I had ever met. Finally, in desperation, I said, "Glen, that Bible doesn't belong to you. It belongs to the brotherhood you serve and love. You ought to share it with the brotherhood."

Mr. Mell turned away without answering my statement. I knew now that I would never get it. On the last day of the convention, however, he came to me and said, "Harman, you win! That Bible does belong to the brotherhood. I have talked it over with my wife and daughter and we want to present it to you tonight in the Convention as a gift to the brotherhood."

Since that time, thousands of people have seen the Bible on exhibit in various State Conventions. It now rests in a glass case at the Campbell Home, a silent symbol of the spiritual power of the Campbells, and a perpetual monument to the unselfish

love of Rev. and Mrs. Glen Mell and their daughter, Betty.

Such is the story back of this particular item put back into the Campbell Home. Other articles required equally as much time and effort to secure. The two prayer benches on which Alexander and Margaret knelt in 1811 to take their wedding vows, were found in the possession of a great granddaughter. She willingly gave them along with pieces of china, silverware, pictures, and other things to be returned to the home.

In many different parts of the country we have found this material in attics, basements, garages, parlors, libraries, antique shops, and even in second-hand book stores. A beautiful antique walnut bed was found in an old barn. A china water set was removed from the dust and grime of an attic where it had rested more than 30 years. The old extension dining room table was found in storage in Australia. The Brussels carpet, out of one room, was found nailed underneath the siding of an old shed near the village of Bethany.

Every reported Campbell item is thoroughly investigated. Sometimes it turns out to be something else. A woman wrote that she had an original oil portrait of A. C. It turned out to be a small photo of Mr. C. in his late years. Another woman was supposed to have an old coffee cup and saucer said to have been carried by him on his numerous journeys. It turned out to be a modern cup of well known design. Such experiences are disappointing and makes me feel like the sentiment expressed in these lines:

Antiquer Hubbard took home an old cupboard

And started to scrape away paint.

"It's an old one!" he claimed as he sanded and planed

"It's an old one, . . . No, darn it, it ain't."

The search for Campbell materials has revealed a few family skeletons in the closets with old faded and dusty letters. Retrieving the letters for historical purposes, I have gently closed these closet doors and let the skeletons rest in peace.

Quite often I am asked, because of my intimate acquaintance with the Campbells and their descendants, "Are you a relative of the Campbells?" Of course, the answer is, "NO," but I am proud to claim a spiritual kinship by being among those who now enjoy the religious heritage left to the world by the Campbells and their associates.

Throughout our brotherhood, there is a growing appreciation of the contributions the Campbells made to the Protestant world. I find an increasing interest on the part of our members to know more about the history of our beginnings, the things our fathers in the faith believed and taught, and the story of the development of our movement.

How Gay Is Vienna Today ?

C. T. GARRIOTT, *Homewood, Illinois*

On an Austrian plain surrounded by the Carpathian foothills and intersected by the blue Danube is the city of Vienna. Once known as the gayest city of Europe it is today shrouded by the artificial sectors of four occupying powers. Along the famed Ringstrasse it is not uncommon to see a jeep occupied by armed soldiers of the four nations that today patrol Vienna.

I asked a hotel clerk if it was still "gay" Vienna. "Gay," he questioned as though he was not sure of my meaning. "Yes, are you a happy people?" I asked. "Today," he sadly responded, "we call our dogs happy."

Walking along the old city streets one can imagine the days when Vienna was gay. The baroque architecture of its buildings, the coffee-houses, the theatres, and even the bombed opera building remind one of the great personalities that lived, loved, and sang in old Vienna. The Schonbrunn, the Belvedere, and the Winter Palace testify to the strong personality of Maria Theresa and her encouragement of artists and composers. Haydn, Mozart, Beethoven, and Schubert composed their works in the cultured atmosphere of Vienna, and the gay waltzes of Johann and Richard Strauss are native to the city.

Like Berlin, Vienna today is a city paralyzed by the four sectors that divide her. However, unlike Berlin, there is outward cooperation between Russia, France, England, and America in their administration of the sectored city. Nevertheless, the visitor in Vienna feels more tension, senses more political intrigue, and hears more fears expressed by the populace living in the western sectors of Vienna than he experiences in the west sectors of Berlin.

Russia has the factories, the utilities, the railways, and the airport. The Russian army arrived in Vienna several months ahead of the Allies and carried out a policy of revenge and retaliation before order could be restored in the city. The Red Army looted shops, raped women, abused the citizens, and under Allied agreements stripped the factories of machinery and shipped it back to Russia.

All mail is censored in Vienna by the four powers and the Russians keep alert eyes open for any trespassers in their sector. They managed by their early arrival in Vienna to take the beauty spots of the city, and as is true in Berlin built monuments and established offices in territory that later became a part of the western sectors. The great amusement

park, where the largest ferris-wheel in the world is located, is in their sector as are many other parks and beautiful monuments that once were shared by all the people of Vienna.

Inflation is a basic problem in the economy of the western sectors. While employment is relatively high in the city, so are prices. In 1937 it took sixty-eight hours of work to purchase a suit of clothes, but today a man must spend 234 hours of work for the same suit. Food, shoes, and other essentials are tremendously high in comparison to the Austrian wage scale. Russia has the bread-baskets of both Germany and Austria and her prices are controlled. Therefore it is not too uncommon for the people of the western sectors to sneak across the lines and do some purchasing in the eastern sector. Perhaps inflation is more of a problem in our world relationships than most American politicians have realized.

The majority of the factory workers and semi-skilled artisans live and work in the Russian sector, while there is a predominance of clerks, shop-keepers, and white-collared workers in the western sectors. Such a class division tends to increase the tensions between east and west in Vienna. The Viennese are a highly educated and cultured people and they would like to see their city whole again. One of them, however, said, "Please all of you occupying forces get out and let us alone, but for God's sake don't you get until the Russians have gone."

A street band of roving musicians plays the music that once stimulated gaiety in Vienna, and a violinist moves among the tables of a fashionable restaurant playing the tunes that herald a gay, care-free Vienna. In the famed "Alten Hofkeller" the cafe where part of the movie "The Third Man"

was filmed, the young zither player strums melodies on the taut strings of his instrument. But all of their harmonies cannot dispel the discords of gloom and fear that hang heavily over the sectored city of Vienna.

Has Our Motivation to Unity Become Only Historic?

IRVIN E. LUNGER, *Chicago, Illinois*

This question cannot be answered with a resounding *No* or *Yes*!

OUR HISTORIC MOTIVATION TO UNITY IS A FACT.

The two most classic documents in the history of the Disciples of Christ, dating from before their emergence as a separate body, are the *Last Will and Testament of the Springfield Presbytery* (1804) and the *Declaration and Address* (1809). In the first of these, Barton W. Stone and his colleagues "willed" that their independent presbytery "die, be dissolved, and sink into union with the Body of Christ at large, for there is one Body and one Spirit." In the second, Thomas Campbell wrote: "The Church of Christ upon earth is essentially, intentionally, and constitutionally one. Division among Christians is a horrid evil fraught with many evils." ("A Response to Amsterdam" drafted by W. E. Garrison.)

The urgent importance of unity among Christians, and not merely a friendly cooperation but a visibly and effectively united Church, thus asserted itself at the very beginning. It was not the only emphasis of the Disciples of Christ but it was a central concern. It was not simply a desire. It

was an intention.

This is documented by the readiness of the followers of Alexander Campbell to join with the Baptists in 1813 and continue in fellowship with them until, due to growing differences, the union was ended in 1830.

It is further demonstrated by the manner in which the Disciples, under Alexander Campbell, and the Christians, under Barton W. Stone, grew together and in 1832 joined forces. There were differences in these two groups — the latter, for instance, did not make immersion a condition of membership but considered it as lying in the area of opinion, in which there should be liberty. However, both groups consciously and explicitly aimed to promote the union of Christians.

Further documentation of the fact that our motivation to unity was genuine and positive in the early decades of our movement seems unnecessary.

This motivation to unity weakened, however, with what Dr. W. E. Garrison, in his volume: *An American Religious Movement*, has termed the years of organization and tensions (1849-1874).

In this period the Disciples had other things than the unity of Christendom on their mind. Tension grew within the fellowship and division threatened. The slavery question threw a long shadow over the churches but that distinction between faith and opinion, so cherished by the Disciples, saved them from division over slavery. Political and social issues, it was agreed, were matters of opinion on which Christians might differ but not divide.

"We can never divide," rejoiced Moses E. Lard in his quarterly. If war could not divide the Disciples, he contended, nothing ever could. "Something could," Dr. Garrison has observed in this con-

nection, "and did." Disciples cannot divide through the exclusion of one element by another for there is no machinery for such exclusion. It is possible, however, to divide by voluntary withdrawal. If there is no power to put any church out, there is none to keep it in if it wants out.

The period of 1866 to 1875 witnessed this division by withdrawal. Open or close communion, the title 'Reverend,' the alleged introduction of creeds, the use of the organ, and the missionary societies were issues which led to division by withdrawal. They illustrated the growing split between the strict constructionists and those who favored what they considered reasonable expedients to meet changing conditions.

Thus, the Disciples' concern with issues within their own fellowship caused them to turn their eyes from the cause of Christian unity beyond. Unity within was their pressing problem.

Did the Disciples ever recover their historic motivation to unity? This question can be answered in the affirmative. In the period which Dr. Garrison has called the 'Renaissance' (1874-1909) the eyes of the Disciples were once again lifted to the larger goal: the unity of all Christians.

Tensions were not left behind, however. Sharp debate continued over such things as missionary societies and cooperation. Higher criticism stirred the Disciples deeply. Editorial comment in the various journals of the Disciples kept divisions well defined. Yet the growing interest in world evangelism and the deepening awareness of the importance of Christian education worked to draw the Disciples together.

There began to emerge, at the dawn of the 20th century, a movement toward federation among

Protestant communions. This seemed to rekindle the spark within the Disciples' breast. The impulse to federation came, it is well to note, from the new sense of social responsibility of the churches which had become acute at the close of the 19th century. In 1901 the Federation of Churches and Christian Workers was formed as a national organization. In 1902 this body proposed a conference of official representatives of denominations to consider the feasibility of a federation of the denominations as such. This proposal was brought to the Disciples' Omaha convention that very year and was adopted with only a small opposing vote. However, this action set off a bitter controversy which lasted for more than a half-decade over the question of federation.

The Disciples were represented at the Interchurch Conference on Federation in New York City in 1905. A mass meeting, called during the 1907 Disciples convention in Norfolk, approved the constitution drafted by the Interchurch Conference and elected, with only one dissenting voice, representatives to the Federal Council of Churches of Christ in America, which held its first meeting in 1908.

Thus, the Disciples were in the Federal Council from the beginning. They also cooperated from the start with the Foreign Missions Conference of North America (1907) and the Home Missions Council (1908). Union as an objective had not been forgotten; but, while there were barriers to immediate union, cooperation with other Christians in the promotion of practical Christian ends had come to seem, to the great body of Disciples, both safe and wise.

The Centennial Convention, at Pittsburg in 1909, was a Disciple gathering of unprecedented size. It

quicken the interest of the Disciples in their own history and heritage. It directed their minds not only to their numerical and institutional successes but to the path of common service and the hope of unity that lay ahead. Thus, the historic motivation to Christian unity was recovered as the Disciples began their second century.

WHAT OF OUR HISTORIC INTENTION TODAY?

As we approach the mid-point of this second century, the question may properly be asked: What of this historic intention to Christian unity?

We could answer this question: Our historic motivation is obviously present and clearly effective.

In support of this answer, we could list the names of Disciples who have played major creative roles in the great world ecumenical conferences. We could list the names of Disciples who figured prominently in the formation of the World Council of Churches and in the recent organization of the National Council of Churches. We could list the names of Disciples who are furnishing dynamic and courageous leadership in state and city councils and federations of churches. We could list the names of Disciples who have contributed mightily to Christian journalism and to Christian education. These would make a most impressive list — a list in which every Disciple could take great pride. Is this not ample evidence that our historic interest in Christian unity is strong and healthy?

Furthermore, we could enumerate the instances of merger involving local congregations of the Disciples of Christ with congregations of other communions — forming union and federated churches. We could name ministers who are serving union churches and working positively for the elimination of unwarranted churches in heavily churching areas. Is this not clear evidence that our motivation to

unity is not simply historic?

And this is not all. We can point to the patient and honest efforts of our leaders to find a basis of unity with the Baptists — taking note of the plans for the simultaneous conventions of the Baptists and Disciples in Chicago in 1952. We can point, too, to discussions going forward with other great communions, looking immediately to closer cooperation and deepening understanding and ultimately to organic union. Is this not unmistakable evidence of the genuineness of our desire for unity?

We report with pride the contribution which is being made through such lectureships as the William Henry Hoover Lectureship on Christian Unity. This outstanding lectureship was made possible by a Disciple. We can enumerate great books, written by Disciples, in the scholarly exploration of ways to Christian unity. Are these not conclusive proof of the effective concern of the Disciples for unity?

So we answer, *Yes*. This is certainly convincing evidence. Obviously the Disciples of Christ today have the old desire for Christian unity pulsing in their hearts.

Even as we answer, *Yes*, disturbing questions plague us. Is the desire for Christian unity the desire of our leaders *and* our people, or is it simply the desire of our leaders? How earnestly are our rank and file members working for Christian unity? Are our leaders leading us in the ways of Christian unity because they recognize this as imperative — in view of world conditions and the genius of Christianity — or because the people are pressing them to do so?

Is the desire for Christian unity a more consuming passion among our people than the desire to convince other Disciples of the error of their ways, than the desire to glorify the local church at the

corner of Main Street and First Avenue? Our folk love to talk of our historic devotion to Christian unity. Do they love to do more than talk about it? Are they doing more than talking and enjoying the satisfaction of hearing their own words?

OUR MOTIVATION THREE METHODS OF RENEWING

The historic motivation is not lacking so far as our leaders are concerned. I fear it is lacking so far as the multitude of our Disciple laymen are concerned. The majority of them lack any significant or creative interest in Christian unity.

If this be true, as I believe it is, is there any way in which this historic motivation may be recaptured by the laymen of the Disciples of Christ? There is! And the responsibility rests with the leaders of our Brotherhood life — those responsible for the institutional emphases of the Disciples of Christ and those responsible, at the local level, as ministers, teachers and church officers.

Although we make much of the fact that the minister is just 'one of the members'—the member chosen to lead and shepherd the congregation, it is apparent that where a minister is deeply concerned with the practical and effective achievement of Christian unity, the congregation is deeply concerned. A great congregation is usually evidence of a great minister — great in spirit and great in the breadth of his concerns.

Through such agencies as the Association for the Promotion of Christian Unity, we Disciples must rekindle the fire of unity in the minds and hearts of our ministers. Through conferences and conventions, through personal conversations and encouragement, this must be done. Through the preparation of informative and inspirational materials, through the recommendation of provocative and instructive

books, this must be done.

The minister, quickened by the historic concern of the Disciples for Christian unity, conscious of the promise of cooperation at the local community level, aware of what is going on in the councils of churches, aroused by the world need for a unified Christian witness, will challenge his leaders and teachers to grasp the same challenge. We have the faith — all of us — that once the significance of Christian unity is understood and the power and genius of a united church sensed, the rank and file members of our churches will press upon their leaders a mandate to action.

The minister is in the best position of all to reverse the denominational trend. He is the one who must be encouraged to strengthen his local church and his larger communion for the ventures of unity. If the laymen are to urge their leaders to press on toward unity, they must understand the necessity and the fruitfulness of achieving a united church.

A second thing that can and must be done is related, as well, to the minister. This is a deepening of the spiritual life. It is a reestablishment of basic Christian convictions and the redefinition of the fundamental loyalties of Christianity. Our folks can take Christian unity or leave it alone only where they are suffering from spiritual malnutrition.

Thomas Masaryk once asked Joseph Fort Newton, "Is the desire for Christian unity a result of the deepening or the shallowing of the religious life?" In other words, is Christian unity growing in popularity because of the weakening of convictions with respect to what is really important — "Our differences really are unimportant. They don't matter. So why not get together?"— or is it the fruit of a stronger conviction — "The things we hold in common are so important, we must get together."

We may drift into Christian unity — and it will mean little. We may advance into Christian unity — through the deepening of the religious life — and it will mean much. The choice is largely up to the minister and his leaders.

A third thing that can be done to revitalize our historic desire for Christian unity is that of leading our laymen into experiences of Christian unity.

Instead of keeping Christians apart, in order to hold the local church together, we would do well to let our people actually experience cooperation and unity in community endeavors. The discovery of other Christians is a thrill many Disciples have never known. The thrill of working unitedly with Christians of other denominations knows no rival.

Christian unity is more than words. It is action. It is Christian experience. The best way of releasing the historic motivation to Christian unity is by helping our people discover the WHY of unity — in their own richer experience, in the recognition of the power of cooperating and uniting Christians, in the excitement of being part of a united witness for Christ in their community and in the world.

We come back now to our initial query: Has our motivation to unity become only historic? Looking at our leaders, the answer is *No*. Looking at our people — members of our local churches, we are not sure. We fear the answer is *Yes*.

It seems that a fair conclusion would be that until our people begin pressing their leaders for greater efforts in the cause of Christian unity, our motivation to unity is more historic than vital.

Personally, I am more optimistic than pessimistic about the chances of recovering this historic motivation. I am confident that we are on the way to new and greater unity in the church of Christ. I

believe our ministers are accepting a new measure of responsibility for leading the Christian community toward a new day of fellowship and unity.

The Burning Fire

Sermon Preached at the Ordination of Robt. E. Lea at First Christian Church, South Bend, Indiana, by the Pastor, Frank E. Davison

“His word was in my heart as a burning fire”
Jeremiah 20 - 9.

The Christian ministry is a poor business but a great calling. Those who seek the ministry as an easy way to make a living will not only be disappointed but are very likely to bring shame upon a high calling. Those who choose the ministry as a way to live and help live, will find satisfactions beyond computation.

The ministry is a poor business. At least twenty and perhaps, like the Master, thirty years should be spent in preparation. Unlike many other professions, these years of preparation do not result in high incomes. Often, the greater the preparation the larger the vision of service, and the man of God goes forth to minister without thought of material returns. For St. Francis it resulted in the vow of poverty. For St. Paul it meant great bodily suffering. For Jane Addams it meant 40 years on Halsted Street in Chicago. For Albert Schweitzer it meant the jungles of Africa. Yes, from many standpoints the Christian ministry is the poorest business in the world.

The Christian ministry is a great calling. Its doors ought not to be entered unless the individual has heard God's call. The call comes not merely from a voice shouting from the clouds, though some may have had such an experience. The divine call has

usually been heard from within and not from without.

Jeremiah tried to turn away from God's call, but he says, "God's word was in my heart as a burning fire." It was that burning fire that sent Jeremiah to point out the sins of Judah and call all Israel to repentance. This was not an easy task, but the word of God in his heart became as a burning fire that drove him on.

The present day minister will need to have the burning fire of a prophet. His world is much larger than that of Jeremiah. However, the sins of greed and avarice, of lust and fraud, of injustice, of man's inhumanity to man, are the same. A minister's voice lifted against these sins may be only a voice crying in the wilderness but if he remains silent, then there is no one left to speak for God. As long as any minister carries the word of God in his heart he will never compromise with evil. Even though the people stone the prophets with ingratitude and sometimes with smearing falsehoods, the fires of the prophet will keep burning.

The present day minister will need also the burning fire of compassion. He must learn how to hate sin and at the same time continue to love the sinner. He will not always carry the banner of reform for he must find time to be the Good Samaritan. He will want to use the fire in his soul to kindle new hope in the forlorn, to rejoice with those that rejoice and weep with those who weep. The story is told of a beloved minister in a village on the New England shore. So much did this good pastor enter into the experiences of his people that on one occasion when he went to break the news to one of his parishioners that her husband had been lost at sea, he began his prayer with these words: "O Lord, we're a widow."

Another fire that must be carried in the heart of a good minister of Christ is the desire to know the truth. There is no short cut to that goal. It calls for a lifetime of study, thought and prayer. God did not reveal the secret of atomic energy to the ignorant. Is there any reason to feel that the great truth of divine love and grace will be unfolded to those who substitute emotional frenzy for honest study and earnest prayer? "Study to show thyself approved unto God—a workman that needeth not to be ashamed, rightly interpreting the word of God."

It would seem hardly necessary to mention the fires of industry as a requisite for any minister of the gospel. Having seen the ministry of capable men wrecked on the rock of laziness, I make bold to say, "God has no place for a lazy minister." There will be no time clock for him to punch and the minister's pay will not be computed on an hourly basis (would that it were!) The worthy minister will be at his desk long before his farmer members are in their fields and he will be ringing doorbells long after the closing whistle has sounded at the nearby factory. I often tell my farmer brother that if he thinks he has troubles keeping his cattle out of the cornfield, he should see me late at night running after some of my lost sheep who have jumped the fence of the corral.

My final word is that a good minister will keep alive in his soul the fires of salvation. As a counselor he will need to know how to save homes. That is no easy task. When one out of three homes in America are going on the rocks, something surely needs to be done, both in the field of prevention and in the work of redemption. Some knowledge of psychiatry will help, but a minister must lay hold upon a power that few if any psychiatrists have ever discovered.

Our present day world must be saved. It must

be saved from secularism, materialism, militarism, nationalism, debaucherism and indifferentism. Here is a task too big for any man—in fact too big for any group of people. It is not too big for people and God working together.

The place where every minister must start is with the individual. It is possible to become so concerned with world problems that even a minister forgets how to lead an individual to the saving knowledge of Jesus Christ. The Master teacher and preacher laid down great philosophical principles for life but He did not neglect to heal sick minds and sick bodies. Even on the cross he heard and answered the individual's cry for salvation.

To the young candidate for ordination at this altar today, I would say, "Let Christ make His home in your heart." Yes, "Let God's word dwell in your heart as a burning fire." It is such a divine effulgence that will become the refiner's fire to your soul, and make you a good minister of Jesus Christ.

Churches For Building Community Tomorrow

W. B. BLAKEMORE, *Chicago, Illinois*

No matter what the circumstances of tomorrow's world may prove to be, the fundamental task for the local church will be the routing of the sins of despair, anxiety and pride, and the inculcation of the virtues of faith, hope, and love. And in tomorrow's world, as in the world of yesterday and today, the one institution in society which will be dedicated to this work will be the Christian church. The law courts will not do it; their task is the administration of justice. The schools will not do it; their task is education. The banks will not do it; their task is financing. Industry and agriculture

will not do it; their task is production. Indeed, these institutions will need the church to do its task if they are to be sustained. The one institution which will infuse throughout society the virtues necessary for its life is the church. Its spiritual task has been, is, and will be, the spiritual life at the basis of community. If men are in despair they will not sustain the community they have. If they are anxious they will not move forward. If they are prideful, they cannot know how to join hand with hand, shoulder with shoulder, but will be set against each other.

Several practical implications follow when we understand that the basis of community is the Christian virtues. Some of those implications are obvious. Before it does anything else, the church of tomorrow must do superbly well, three or four central tasks. It must above all provide the men and women of tomorrow's community with an inspired preaching that will prevent the corrosion of their souls by deadly sins. The minister of tomorrow, before he preaches on any other topics, must first preach the fundamental gospel of that salvation of the world which gives the lie to every argument that condones the slippage of the human spirit towards the depravities of despair, anxiety and pride. There are a thousand topics that will be of contemporary interest in tomorrow's pulpits—national and international affairs, community concerns, the ever new problems of justice and equity among men, of the maintenance of peace and brotherhood—but none of these can be preached upon until the spiritual groundwork which can serve as their support has been laid.

This great preaching will not be a possibility unless the preacher fulfills the second great task; he

must surround the Word of God as he may be given to speak it with a worship which lightens and illuminates it. Bringing men into contact with divine things will actually pour the spirit of God and His Christ into them. I know that to some, it may sound as if I am propounding some kind of "substance" philosophy, as if I were suggesting in some crude way that by eating bread and drinking wine there is a mechanical infusion of Christian grace. Well, I would rather state it that way than not to suggest at all that within the experience of worship, in some way, faith and hope and love are confirmed in the souls of men. Certainly, I know of no other way than worship by which men are given an adequate vision of the object of their love. The great tragedy of so many lives is that they have never beheld that which will waken love within them. If this sounds romantic, I intend it so. The lesser loves of our lives are awakened by the vision of beatific things. The one great love that can bind us all together, and by transcending our lesser loves give us all one object for devotion is God himself. The second great task of the church tomorrow must be to give men that vision of God which is capable of commanding their affections. The worship within the local church of tomorrow can have no lesser aim if it is to be world redeeming.

The third great task is also obvious. If preaching and worship can uphold most men and women from slipping into sin, there will always be those who have fallen into the grip of anxiety, despair and pride. To those who are in the grip of sin we must come with the wisest kind of personal counsel and pastoral guidance. Surely there is no need to elaborate upon our tremendous needs in this area of improved pastoral understandings for the days ahead.

If the church tomorrow is to be able to center its attention on these concerns of preaching, worship and pastoral care, it will have to be free in ways which are not true of our local churches today. We must be able to cherish the hope that tomorrow's local church can be simpler, and therefore more effective than today's church is forced to be. If we were to contrast the challenge that is before the church today with the challenge that it must be able to meet tomorrow, we would have to state it thus: the church of today is caught in the midst of a variety of administrative and ecclesiastical problems which it must solve. This is a day in which the church locally, and in the larger sense, must be pre-occupied with intricate problems of ecclesiastical organization and administration. The solution of these problems is our paramount task today if the church of tomorrow is to be free for the central work of spirituality which it will be called upon to do.

Nothing has been said so far about methods of religious education and the conduct of the church school, nor about techniques for building up the fellowship experience within the local church, nor the need for new patterns of devotional life through which the members may adequately express themselves. I have not mentioned the challenging areas of stewardship, of community relations, and the church on the frontier of new social problems. If I had been speaking fifty years ago, I am quite sure that I would have spent much time in elaborating what we call the institutional church. I give the institutional church as it has developed during this century the credit for wakening us to the scope of the problem of community. But where the church of the past fifty years has found its true role in

broadening our understanding of the areas in which religion should rightfully work, the church of tomorrow must learn to deepen the spiritual experience of mankind.

I am quite sure that the local church of the future, be it a rural church or a city church, will have its many departments. In its own organization, the local church generally will have taken on the kind of organization for government and administration which we today call "the functional pattern." (A very poor title, by the way, which implies that the church's organization through the past two thousand years failed to function—which isn't true!) But the sorts of church organization that have been so well presented by O. L. Shelton and Willard Wickizer are exactly what more and more of our churches need today. In the church of tomorrow, we must be able to take organization matters for granted if we are to have adequate churches.

The church of tomorrow will be a simpler church than it can afford to be today because we will have worked through many of the problems of our ecclesiastical politics. I know, we Disciples are fond of saying that we don't have any ecclesiastical politics. The facts are that you cannot have any kind of corporate body without having political arrangements of some kind. Just because our political arrangements differ from those of other people does not mean that we do not have any. To say that Disciples have no ecclesiastical political problems is rather like a blackbird looking at a blue bird and asking, "What are those blue things?", and upon being told they are feathers, to say, "Oh, I don't have any." Of course the Disciples have ecclesiastical politics, and declaring that we do not have them only prevents us from dealing with the

problems they raise. We have many problems in this area. They are complicating problems which must be simplified and clarified; that work is the great task presently before us if tomorrow's church is to be free.

The Disciples of Christ pride themselves on not having strict jurisdictions, nor any church courts. The consequence of it is that in our brotherhood every man is judge in his own cause. The consequence is that every man pushes his personal influence as far as he dare, and wherever he dare. Instead of being democratic we become individualistic—which is something else entirely. We will get over that some day, and discover that by virtue of some soundly democratic judicial procedures which adequately reflect our brotherhood ideal we may be less often in the public courts—and succeed more perfectly in fulfilling the New Testament ideal.

In terms of our financial procedures, the Disciples of Christ are just barely out of the woods—or are we?—of leaving our great brotherhood enterprises at the whim of the generosity of the local church member. The consequence is that any enterprise is sorely tempted to find its financial base outside the local churches. We will get over that some day, and find the way in which the local church and our co-operative work can be fully responsible toward each other. That will be a great simplification.

When it comes to complexity within the local church, we are bedevilled by the fact that our folk cannot distinguish between governing themselves and administering the programs they have democratically decided upon. We have a widespread behavior in which individuals interpret democracy not only as the right to share in the deciding of

general principles and programs, but also as a personal right to intermeddle in every last step of the administration of those principles and programs. We'll get over that some day. A business friend of mine sends out to his company a weekly message. Recently he had one entitled, "Too many chiefs, not enough Indians." Disciples of Christ ought to be able to understand that one!

These problems of organization, finance, government and administration are what confronts today's churchmanship. God grant that we may so work today that tomorrow's local churches can be free to do their spiritual work.

The greatest complication of all has not yet been mentioned. We might as well forget the possibility of any influence by the local church on tomorrow's community unless we have overcome the community chaos which results because a splintered and sundered church is trying to redeem community by being Disciple, Baptist, Methodist, Episcopalian, Presbyterian, Nazarene, Holiness, Roman, Orthodox, etc., *ad infinitum, ad nauseam*.

Tomorrow's community is going to have some kind of spiritual unity. We can be sure of that. If the churches are not able to provide it, there will be other forces that will offer it: the police state, an organized secularism, militarism. There will be alternatives enough. There is only one thing about which I am sure. In the long run, God is not going to allow any other alternative except a religious unity. That fact is not, however, any consolation to today's churches. In our structural and denominational divisiveness we are on trial, not before the police state or secularism or militarism, but before God himself. If we do not succeed in doing his work for him, he will find some other vehicle. Just because we are the members of the historic

churches does not guarantee that we will be the agency of world redemption tomorrow. Just as the Jews had to be told that out of the stones of Jordan God could raise up a new people unto himself, so the churches of today need to be told that unless they build themselves into the single temple of the One God, he will quarry that temple out of other rock. There is something against which the gates of hell will not prevail, but the New Testament does not say that it is twentieth century denominationalism.

The church of tomorrow has one supreme and irrevocable task to perform. If the world of tomorrow is to be held together as a community, if mankind is to be gathered together in co-operating neighborhoods, and these are to be gathered into fruitful nations, and these into a peaceful world, the local churches must be the irresistible springs of a fundamental spirit of community. They cannot give community if they present division. They cannot flow freely if they are encumbered by their own details. They can do it only if from their pulpits and altars there constantly come the words and the visions which present a Life of God, unspent and free, pouring forth with faith and hope and love to freshen the times with truth and good.

People — Places — Events

The place was South Bend, Indiana—the event was the celebration of First Christian Church's Centennial—the people were the honored guests, Emory Ross and Rosa Page Welch. That is a team hard to match on anybody's program but in South Bend where both are held in such high esteem their presence made for a great Centennial. In fact the city heard so much about that event that one of my preaching brethren announced me in his publi-

cation as Frank Elon Davison C. S. C. (Church of the Super-Centennial). In this community those initials are usually used to signify the order of "The Church of the Holy Cross."

When Emory was a boy his father and mother were teachers at Southern Christian Institute and of course Rosa Page Welch is a product of that institution. In a recent article in *The SCROLL* I paid tribute to the great contribution which Mrs. Welch has made to the Disciples and to the church universal. Her concert which closed our Centennial was up to her usual high order and again she won the hearts of our people and our many guests. This brief article I want to devote to Emory Ross.

Twenty-five years ago Dr. and Mrs. Ross were missionaries in the Congo and the South Bend Church was glad to have him as their Living Link. The Ross family was taken into the hearts of the people here and they are still loved by all who knew them. Because of the turn-over of membership during a quarter of a century Dr. Ross was a total stranger to hosts of our people when he went into the chancel on Centennial Day. After he had preached at both of our morning services to capacity audiences, brought greeting from the ecumenical church at the afternoon community celebration, and had stood in a reception line for two hours everyone felt that they had known this good man all their lives.

Emory Ross is one of those Disciples who has given his life in distinctive but humble service for Kingdom enterprises. Because of his great humility he perhaps has never received the high honors due him in our brotherhood. His manner of speech is quiet and unassuming but his message is thoughtful and challenging. So long has he worked in ecumeni-

cal circles that he thinks in world terms but has never lost the common touch. He loves people with a Christlike concern and goes far out of his way to speak an encouraging word.

Those of us who were privileged to know "Mother" Ross would say that Emory inherited his mother's fine sense of humor. My daughters were under six years of age the one time they met "Mother" Ross but they still remember the bit of verse she taught them

"The honey bee get honey
With a funny little buzz
But there's nothing very funny
About the other thing he does."

Mother Ross was a frequent visitor to South Bend and was sought after everywhere as a speaker, and entertainer, and an interesting conversationalist. During his recent visit here Emory told me the story about his mother's visit many years ago to the home of Clarence Lemmon. When Clarence told Mrs. Ross he lived on the third floor, Mrs. Ross mentioned something about a bad heart. They started climbing but at the first landing Mother Ross stopped and started panting for breath. She asked Clarence to feel her heart and it had a very strong and strange beat. Clarence became frightened and after laying Mrs. Ross on the floor he ran for help. The men carried her up to the third floor, put her on a couch, covered her up and brought her water. It was then that Mother Ross laughed and showed them the rubber bulb she had hid under her dress over her heart. She had been pumping that bulb when Clarence felt her heart. She often laughed and told about her free ride to the third floor with Clarence Lemmon in the driver's seat.

Mrs. Ross wrote a book filled with verse, bits of humor, and deep spiritual meditations. Another good

book could be written about Mother Ross and her great influence upon multitudes. She would have us say that her greatest gift to the world was her beloved son, Emory. After his recent visit to South Bend hundreds of people here would like to join in the prayer "Thank God for men like Emory Ross."

Highly Recommended

The spirit of high adventure and great exploration is again abroad in the world. Two recent books are evidence of this renewed spirit. Both of them have become best-sellers. Normally, it would seem superfluous for the SCROLL to recommend best-sellers. But these books, and especially the newest of them, should be universally read. These new explorations are oceanic. One book, *Kon-Tiki*, tells the adventure of six men in crossing four thousand miles of the South Pacific on a raft of balsa logs. It stirs the heart. But *The Sea Around Us* by Rachel Carson expands the mind and brings a great quiet and calm to the soul.

Miss Carson is an oceanographer. One would have supposed that their company was rather small. But in her book she reports a tremendous new science of the ocean—most of which has been developed *since* 1945. While the juvenile imagination has been captured by "space," here is a mature and magnificently written book which takes the reader into the fascinating history and present character of the element that covers three-fourths of the face of the earth. The detail of the book is too immense, its theses too interesting and arresting, to attempt any summary. It must be mentioned as necessary reading for any man who claims a respectable knowledge of the globe on which he lives.

THE SCROLL

VOL. XLIV DEC., 1951 - JAN., 1952 Nos. 4-5

Disciples and the Problem of Practical Justice

Disciples of Christ are in the civil courts again. Perhaps it would be more accurate to say that we are still in the civil courts; there has rarely been a time when we have not had a case in some stage of litigation somewhere.

There are some general remarks that should be made about the fact that we are in the courts at all, as well as some comments on the particular case involving the First Christian Church of Salem, Illinois, now being tried in the Circuit Court of Marion County.

Whenever one of our churches is involved in a legal suit, a variety of emotions are felt by Disciples of Christ. Usually we regret the fact and feel ashamed that we have had to go to law. We know that all too often there is deplorable publicity and the church involved runs the risk of spiritual damage. Certainly it is likely to lose prestige in the community. We suspect that other religious bodies look upon us as being litigious, whereas we actually have a profound distaste for litigation. What we are likely to forget is that other religious bodies are involved in a similar number of litigations but that they have their own internal judicial procedures whereby "their washing can be done in their back yards, while ours has to be done in the public view."

The Disciples of Christ have never created any judicial bodies and processes of their own, and it seems to be the almost unanimous opinion of our brotherhood that we want no such procedures. If

that is the case we will have to face the fact that we will continue to be in the civil courts, and we ought to find a constructive and positive approach to that circumstance.

Will we continue to be in the civil courts? This question can be best approached by asking, "Can any religious body expect that it will never have to face situations which require judicial process?" If the answer is in the negative, the next question is "What is the best way of providing for church trials?"

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"Can any religious body expect that it will never need to resort to judicial processes?" Only the most naive optimist would say "Yes." The avoidance of legal suit throughout a whole religious body would presuppose a spiritual and religious character and a level of intelligence that is not within the reach of any religious group. The fact that we have no taste for litigation does not mean that we can forever escape it. Human nature and social institutions being what they are, we are bound to experience instances in which real injustice may occur and where adequate adjudication of sincerely held differences should be available. Even the best of us may perpetuate injustice, and no one can claim full righteousness toward his brethren. Ideally, all disagreements should be capable of settlement by the brotherly adoption of a Christian spirit toward one another. Unfortunately, such behavior is ideal, and even adding the wishful thought that we can escape legal involvement does not make it so.

From the viewpoint of another ideal we should be able to stay out of the courts. Disciples of Christ have held that their insistence upon the scriptural basis of profession of faith and obedience to Christ

as the only requirement for church membership would do away with the age old disgrace of "heresy trials." They have also expected that their principle of voluntary association both within the local church and in brotherhood agencies would spare them schismatic actions. But the limitation of these principles is obvious in the present case at Salem, Illinois, in which it seems as if a creed may have been introduced as a requirement for membership, and as if the principle of voluntary association were denied by forbidding the participation of members of the church and church groups in the support of brotherhood agencies.

The character of our church life which necessitates court action is the existence of property. It is inconceivable that a congregation could function without properties. Normally these properties are held in trust for those who carry on the purposes for which the property was purchased and set aside. Once again, the Disciples of Christ have believed that their own past and traditions were free enough to allow progress and development, and we can see nothing in our past when properly understood which would act as a dead hand upon the burgeoning future. If this heritage of freedom is precious, we should be defending it—even at law if that is necessary.

Courts and trials exist because justice must be discovered and upheld. We should love justice, and in the long run we should not hesitate before the necessity of achieving it. To acquiesce to injustice because of a distaste for litigation can never really be excused as the exercise of the higher virtue of love but can only be recognized as giving primacy to taste and sentiment. No matter what our tastes in this regard, we have to face the fact that litigation is

something that we had better have the stomach for when it is forced upon us.

Only in Utopia might the occasion for court process never appear. But even the utopians were realistic enough to realize that their aim, even in Utopia, must be that of securing the wisest possible judges rather than that of supposing that there can ever be a society in which the work of discovering and administering justice would not have to occur.

II

“What is the best provision for church trials?”

The greater number of church bodies have decided that the best procedure is to establish courts within the church. With such a view they are asserting that the church should have not only its own legislative and administrative procedures but also its own system for adjudicating.

There are many other types of social organization which have developed their own internal judicial systems. This is largely true of education wherein a professional association and accrediting bodies function in terms of providing judgments as well as in deciding upon criteria. The clearest example of an internal judicial arrangement is the military order with its courts martial. In the medical and legal professions there are colleges and bar associations before which are decided most issues which might otherwise reach the civil courts. So widespread is the use of internal judicial procedures that most people suppose that commerce and industry are virtually the only orders of society which do not care for their own legal processes. Certainly, until modern times, every religious body had its own “ecclesiastical courts,” and even today it is the exceptional religious body which does not have its own

internal judiciary. The Disciples belong to this exceptional minority.

Disciples of Christ belong to the minority because they feel that the historic record of ecclesiastical courts indicates that they are feeble agencies of justice and have often themselves been the perpetrators of injustice and the bulwark of prejudice. Such feeling, and a desire for congregational independency inhibited the Disciples from developing judicial procedures of their own. If this lack of development was based also on the vain supposition that no injustice would ever appear among the Disciples that supposition was decidedly fatuous. What Disciples of Christ today ought to realize is that the question as to the manner in which we provide for church trials is still an open and discussable question, and that our failure to develop a judicial procedure of our own should be understood as a decision on the basis of principle and not as a matter of default. The point is that if we are to be in the civil courts, let it be understood that it is because we prefer to be in the civil courts rather than develop our own judicial processes. Let it not be presumed that we are just rambling along and have not yet taken the trouble to set up a procedure for looking after our own affairs. And if we are in the civil courts, let us adopt the proper attitude, that it is no dishonor to be there but that since even the best of social organizations must provide for justice and defend it, the use of the civil courts is in our opinion the most honorable way of doing our work on behalf of justice.

While justice should always be sought in the spirit of love, and while it is a most delicate matter to decide when to the spirit of conciliation there must be added the due process of law, the latter is not es-

entially an indignity but that which redeems love from mawkish sentimentality.

It is not likely that Disciples of Christ will ever develop a judicial apparatus of their own. This immediately raises the question of how adjudications can take place — because there is no doubt that adjudications do have to take place within social bodies. If we decide against having our own courts, the inevitable corollary is the use of the civil courts. To use these courts means that we draw upon resources that are established by the state and maintained at the public expense. Perhaps we might be accused at this point of not taking seriously the doctrine of the separation of church and state. On the other hand, Disciples have recognized that it is almost impossible to achieve impartiality within a religious body. This, it is to be hoped, the civil courts can provide. It is the experience of other religious bodies that at times they too are involved in cases which require appeal beyond their own body. In the long run the Disciples become involved in the same kind, and in about the same number, of cases as do other religious groups.

The Salem Church Case

There is now proceeding in the Circuit Court of Marion County, Illinois, a case involving the First Christian Church of Salem. Testimony began on February 4, 1952. The plaintiffs in the case are composed mainly of those women of the church who are members of the Women's Christian Missionary Society. The crux of their appeal for justice lies in the fact that on December 31, 1949, at a business meeting of the congregation the following resolution was passed: "I move that the congregation go on record to the effect that the Missionary Society

which has heretofore met in this church building, which is now and has in the past supported the Illinois Christian Missionary Society, Unified Promotion, National Benevolent Association and other allied organizations has not been and is not now a part of and has no connection with the First Christian Church of Salem, Illinois, and that said Society shall henceforth be denied the use of the church building for its meetings by this congregation."

The same business meeting which passed the above resolution also approved a constitution and by-laws for the church which had been passed some two years earlier by the Board of Deacons and Elders. The constitution contained twelve articles of faith, and provided for the summary dismissal from the congregation of persons who did not believe those twelve articles of faith. The congregation had been using this constitution for some months before it was voted upon in the business meeting of December 31, 1949.

There were other actions taken in connection with the church which the plaintiffs claim were at direct variance with the traditions of the church and the Disciples of Christ.

It is of especial importance that as recently as 1944 the church had been host to the Southern District convention of the Illinois Christian Missionary Society. Within four years the Board of the church was taking actions which would have separated the church completely from the whole brotherhood life of the Disciples of Christ. *The rapidity with which this church moved from a co-operative position to a completely non-cooperative position is fair warning of the strength and vigor of the non-cooperative group that seeks to undermine the work of brotherhood agencies.*

The details of the history of the past five years are too many to be recounted here. Before the courts the plaintiffs are seeking to establish the fact that documents put out by the "Committee on One Thousand" were circulated through the congregation and were influential in the change that overcame the congregation.

Anyone who has any acquaintance with this Salem case comes to realize how futile is the process of seeking to ignore the efforts of the non-cooperative group to cut the heart out of brotherhood cooperative work. It would seem that it would be harder to get closer to the heart of our cooperative work than a local church Women's Missionary society. It is certainly to the credit of those women that they have had the courage to fight for what they consider their rights to be. Indeed, if it had not been for the firmness of these women, it is likely that one of the vital spots of our missionary enterprise would have been wiped out of existence by the vote of a non-cooperative element in the church.

It is also impossible not to believe that wherein this women's society is involved we are all involved. It would also seem that if the brotherhood as a whole cannot come to the defense of such a group as this, it cannot really defend itself, for such missionary societies are the ultimate stuff which makes brotherhood enterprise possible at all. Yet the facts in the case seem to be that the Salem Women's Society has had to go it virtually alone, and that upon it has fallen the burden of providing the resources for its own plea. Our national agencies have declared that since their funds are for other purposes they have nothing that they can bring financially to the pleading of such a cause as this. Technically speaking this is probably true, but it

leaves our national agencies incapable of defending their own life's blood. One would suppose that it would make them uncomfortable to know that they are not able to participate in the struggle of a local congregation which is, in the end, the struggle of us all.

A Church Creed

Copied below is the "Articles of Faith" which were incorporated in a constitution voted by the Board of Elders and Deacons and by a congregational meeting of the First Christian Church of Salem, Illinois. Apart from the fact that Disciples of Christ have never used articles of faith as the basis of membership, the content of this creed is doubly amazing since at most points it is at variance with what Disciples of Christ would adopt if they did use a creed.

Interestingly enough, conformity to this creed was not to be asked for at the time of entrance into the church. The traditional procedure of asking only for a profession of faith and obedience to Christ was retained as the form of entrance. But the constitution provided for the dismissal from the congregation by a two-thirds vote, of anyone who did not believe these articles of faith. Among churches claiming to be Christian, only the Roman Catholics have adopted this procedure of summary dismissal by fiat. All Protestant groups have adhered to a New Testament form of discipline which calls for pleading by the deacons and elders in the face of witnesses, to be followed by a similar pleading before the whole congregation, and then the withdrawal of fellowship only after such a due process of discipline. "Voting" a member out in

terms of such legislation as this constitution contained is at the strangest possible remove from the New Testament conception of church discipline.

"ARTICLES OF FAITH"

This churches believes and teaches the following:

THE TRINITY:

The true God, Father, Son and Holy Spirit; co-eternal in being, co-identical in nature, co-equal in power and glory, having the same attributes and perfections.

VERBAL INSPIRATION:

The verbal inspiration and plenary authority of both Old and New Testaments, inerrant in the original writings, infallible, and God breathed.

TOTAL DEPRAVITY:

The depravity and lost condition of all men by nature, and of himself utterly unable to remedy his lost condition.

PERSONALITY OF SATAN:

That Satan is a Person, the author of sin, and the cause of the fall; that he is the open and declared enemy of God and man; and that he shall be eternally punished in the Lake of Fire.

VIRGIN BIRTH:

The virgin birth and deity of Jesus Christ eternally. His sinless humanity. His substitutionary death, His bodily resurrection, His present intercession at the right hand of God, and His personal coming again to rule and reign on the earth.

SALVATION:

Salvation is the gift of God by grace, received by personal faith in the Lord Jesus Christ, whose precious blood was shed on Calvary for the forgiveness of our sins, and baptism by immersion.

BLOOD ATONEMENT:

The shed blood of Jesus Christ the only atonement

for sins.

RESURRECTION :

The bodily resurrection and Lordship of Jesus.

THE ETERNAL STATE

The bodily resurrection of all men, the saved believers to eternal bliss in heaven, and the eternal punishment in hell of all who have rejected Christ as Savior.

SEPARATION

That all believers should live in such a manner as not to bring reproach upon their Savior and Lord; and, that separation from all religious apostasy, all worldly and sinful pleasures, practices and associations is commanded by God.

MISSIONS

The obligation of all believers to witness by life and by word to the truths of Holy Scripture, and to seek to proclaim the Gospel to all mankind as the absolute command of God to evangelize all nations.

SECOND COMING OF CHRIST :

The personal, pre-millennial, and imminent return of our Lord Jesus Christ.

An Indelicate Matter

One of the most severe problems now facing the ministry is the radical lag of ministerial salaries in the face of the rising cost of living. There is ample evidence that, with a few notable exceptions, the churches have remained indifferent to the problem. But the "cracking point" is too close for too many ministers and their families.

At the end of the war, when the cycle of inflation began, vast numbers of churches still had debts. Others saw, at long last, the end of delays in building opportunities. The period from 1945 to 1948

saw more mortgages burned and building plans launched than any other similar period in recent times. The greater number of ministers were no doubt eager and anxious to see these real advances made by the churches, and few enough of them asked at that time for increases in salaries which would have been justified.

Anyone in a situation where large numbers of ministerial salaries become known to him sees some strange discrepancies. Not long ago, a church college wrote asking for a man to teach religion. He must have a Ph.D. and some teaching experience. The starting salary was \$X.00, and the salary after the man had progressed to "full professor"—which would take some years—was to be \$Y.00. The starting salary was exactly what most of our B.D. graduates of recent years have been offered as starting salaries in church positions, and the top salary was \$600.00 more.

There is at least one way in which the churches have been forced to keep pace with the economic state of affairs. It is in seeking the men now graduating from the seminaries as ministers. Ten years ago, a U.C.M.S. official congratulated the men of the Disciples Divinity House on having a realistic attitude regarding their expectations on starting salaries. Nowadays, all our graduates begin on salaries that are just about double that which was the average starting salary ten years ago. They receive many offers of less salary, but there are enough churches which have been responsible to the economic realities to insure that our present graduates begin, in terms of dollar values, just about where their predecessors began ten years ago.

The gravest difficulties seem to arise in those churches which have not been "forced onto the mar-

ket." Here some real irresponsibilities remain. One man wrote that over a five year period during which his church found plenty of money for the expansion program to which he gave the ablest leadership, his own salary had increased by some \$400.00 only. This was at a time when his family responsibilities increased very rapidly and inflation was making its greatest strides. Another recently wrote saying that he better cancel his SCROLL membership because he had to make cuts somewhere; he has a family of four and his salary is \$Z.00. The figure was almost the average of what a well qualified woman can earn as a secretary in any of our American cities.

The list of cases could be extended.

In some states there is a suggestion that letters ought to go to the churches awakening them to their responsibilities. The letters are delayed only because it is felt that "this matter of salaries is a very delicate problem." What is very quickly happening to many of our ministers and their families is not a delicate matter at all. It is very indelicate.

That Word "Ecumenical"

The Central Committee of the World Council has sent out for comment by the churches a document entitled "The Calling of the Church to Mission and to Unity." It contains a helpful comment on the word "ecumenical." A great many people equate the word "ecumenical" with "unity," or "united." The comment points out that such an identification narrows the meaning of the word "ecumenical." That word derives from the Greek word for "the whole inhabited earth," and is therefore properly

used to cover *everything* that relates to the whole task of the whole Church in the whole world. The matter of Christian unity is only one of the ingredients of the concept "ecumenical." The matter of missions also is included in the concept "ecumenical," and the matter of evangelism—and doctrine and worship. In other words, while the term "ecumenical" contains the idea of unity, it also contains all other areas of Christian concern.

This is an important consideration for Disciples of Christ. It makes clear that we need both the words "ecumenical" and "union." Among the many concerns of the "ecumenical movement" is the concern for unity. This is that one among the many ecumenical concerns in which the Disciples specialize. It is therefore not tautological for Disciples to say, "Within the ecumenical church we bear a special responsibility and witness to the problem of unity." Other groups may decide that their special emphasis is in one of the other areas such as missions, or evangelism, or worship.

We should discontinue using the terms ecumenical and united as if they were synonyms. Ecumenical is a far richer and broader term than "unity." "Unity" is too important a cause to be dulled by the lack of emphasis upon it which may follow from substituting the word ecumenical. In this "ecumenical" age, the chief contribution the Disciples can make is in the special area of unity, just as that was their chief contribution in the sectarian age which preceded this happier ecumenical era. The advent of the ecumenical movement does not reduce the need for our work on behalf of unity. What it does is to provide us with a far more hopeful environment for working upon this greatest of all our concerns.

Historical Society to Nashville

The Magazine of *The Nashville Tennessean* for Sunday, January 27, 1952 carries a good account of the forthcoming move of the Disciples of Christ Historical Society from Canton, Missouri, to Nashville, Tennessee. The library and archives of the Society will be housed for a period of several years in the Joint University Library of Vanderbilt University.

The article in the *Tennessean* reports that three great denominational libraries are moving to Nashville. Methodists and Southern Baptists, as well as the Disciples have chosen that city for the chief centre of their historical records. At the present time it is obvious that the Disciples of Christ are farthest advanced of the three as far as their collection is concerned. Unfortunately, the Disciples do not yet have their own building facilities. The opposite case is true of the Southern Baptists who have recently made available in their educational building enough space for a historical collection similar to that of the Disciples. The Southern Baptists, however have only just begun their project, and are a decade behind the Disciples of Christ in the collection of materials.

The Methodists, because of a far longer history and much more extensive records are not making their Nashville enterprise into a collection. They are, on the other hand, compiling a union catalogue whereby it will be possible to discover the location of historical works important to the Methodist group. The union catalogue is well begun, but it is estimated that a number of years will be required before it is brought up to date.

The *Tennessean* is justly proud of the emergence of Nashville as the location for three great denomi-

national collections. The city is enough near the centre of the country to make it accessible to scholars, and the facilities of the Joint University Library for study and research are of a high order. Nashville should prove a most comfortable home for the rapidly growing collection of our Historical Society.

No Gamblers in Play

H. N. SHERWOOD, *Louisville, Ky.*

Learning is an inherent ingredient of every experience. It is inside every experience and goes on in order to complete it. When any part or aspect of an experience remains so as to come back into life and play its appropriate part there, learning has taken place. We learn when we live.

Teaching is to help learning take place. This is the function of the teacher, the supervisor and the administrator. Good teaching includes behavior in its objective, recognizes that the whole child partakes of the learning process, and understands that it is going on all the time. This last consideration is probably the most important part of the learning process.

The learning process and teaching in recreation and play are definitely related to the development of moral and spiritual values. By values we mean those wants that have been critically tested and found desirable. Experience is the practical test given to wants. When man found he could not live by himself alone, morality became a social necessity. When man became critically self-conscious in his experience, the difference between what is right and what is wrong for him became evident — a noble step in learning. When man recognized that spiritual quality transcends the written word or law, moral in-

sight demanded respect for personality, integrity of thought and act, and the promotion of the good life. These spiritual qualities made man understand that not what he does but what he would do exalts him.

In recreation and play the educational problem is to find how moral and spiritual values fit into the learning process. When understood, the teacher can guide pupils in their experience so that character traits which we wish to develop in them become a part of them. Pupils are then qualified to promote the good life to which teachers are committed.

When it is recalled that we learn only what we live, it is easy to see that recreation and play offer especially fruitful fields for the production of moral and spiritual values. No experience in the school is more real, more sharp and clear, more appealing than that of participating in games and kindred activities. On the other hand, in subject-matter topics it is often necessary to reconstruct situations far removed from the present and from the life of the pupil and the community. These vicarious experiences lack the concrete action associated with games where there are present unusual opportunities for the cultivation of character traits essential to the good life. It follows, therefore, that the teacher assigned to recreation and play may well be the most important member of the school staff in building wholesome personalities. Because this teacher has such an important part in the development of self-realizing persons, he is entitled to worthy recognition by school officials, to the fullest co-operation from colleagues, to adequate equipment in the classroom and on the grounds, and to the confidence and support of the public.

Of late we have had some telling examples of unworthy interference in recreation and play by a

corrupt and lawless group of citizens. These men sought to determine the score in basketball by an agreement with members of the playing teams. For a sum of money paid by representatives of gamblers to members of the teams these players agreed to "shave points" or otherwise deliver the score. The professional gamblers, as is their custom, were making certain an income for themselves. Whatever the weakness in intercollegiate sports surely this wanton interference was a sinister disregard of certain moral and spiritual values that properly guided play experiences produce. Obviously no player can learn fairness, honesty, and personality values — traits of character of supreme worth in our democracy — in a game when his experience is selfishly controlled by the black hand of the professional gambler. A player cannot be crowned, as Paul long ago pointed out, except he strive lawfully. In education there is no law which permits the gambler to act as the referee in organized play, to guide the experience of the players for his own selfish benefit, and to deprive in this way our democracy of a recognized agency for the development of moral and spiritual values found in good citizenship.

What do gamblers know or care about the breakdown of Western civilization? or how specialization in education, or the growth of secularization and sectarianism has contributed to it? Their "binding obligations," to borrow a term from Sir Walter Moberly, have not collapsed. They never were tied into a view of life that had godly character as a goal. Moral and spiritual values in play? They have no obligation to promote this type of learning and living. We must strike at the gamblers . . . we must also strike at educators who leave high religion out of education.

At the Communion Table

First Christian Church — Springfield, Illinois

December 16, 1951

CHARLES F. MCELROY

In the gospel of Luke we read that when Jesus instituted this supper as a memorial to Himself, He said of the wine:

“This cup is the new covenant in my blood,
which is poured out for you.”

The word “covenant” means an agreement that is solemn and binding. In the Bible the word covenant refers to the promises of God — such as God’s covenant with Noah, evidenced by the rainbow, and His covenant with Abraham, Isaac and Jacob, promising that their descendants should be His chosen people. And when the ark was constructed and placed first in the tabernacle and then in the Temple it was called the “ark of the covenant,” as a continuing reminder of God’s promises to the Jews and of their obligations to Him.

Jesus spoke of a new covenant, no longer confined to the Jewish people but extending to all mankind, to us who are assembled here, to you and to me. He promises that He will be with us when we are lonely, that He will help us when we are helpless, that He will lift us up when we are fallen, that He will comfort us when we are distressed, that He will guide us when we cannot see our way, that He will ennoble and enrich our lives so that we may live more abundantly in this life, and that He will prepare a place where we may be with him eternally. He promises us all of these things if — if we will but let Him, and will do our part to fulfill His purpose in us. Let us pray.

PRAYER

Our Father in heaven, we thank Thee for this

new covenant, knowing that we may rely on the promises of One who can be trusted to do all and more than we can ask or think, and who cannot fail. Help us not to fail Him. In His name. Amen.

Perry Epler Gresham:

An appreciation by EDGAR DEWITT JONES

Dr. Perry Epler Gresham is one of the most gifted preachers I know, and it has been my privilege to hear and know many of the illustrious preachers of my day.

This princely gentleman, now in his early middle life, has every quality which contributes to a distinguished ministry. In voice, vocabulary, sermonic content, delivery, and studious habits Dr. Gresham is blest abundantly.

A scholar, and superbly trained academically, there is not so much as a trace of the pedant in the man. His shepherding ministry is as fine and noble as his preaching. He is likewise an excellent administrator with a knack for handling both methods and men.

Dr. Gresham's preaching is fresh, arresting, and exciting. His versatility is amazing, and he preaches from what seems to be inexhaustible resources. Thus, he preaches regularly at two morning services, a different sermon at each. The themes may be akin, or utterly different. Naturally eloquent with a flair for the dramatic, he can be, and often is, delightfully informal in style and of a glorious simplicity.

Best of all Dr. Gresham is a gracious, cultured, and likeable human being, who radiates a cheerful spirit, a warm heart and an undefeated faith. God give him many years to crown a powerful preaching ministry.

Impressions of Mexico

E. K. HIGDON

We saw Mexico in February. There had been no rain since September and would be little or none until June. The thirsty fields lay gasping in the sun while whirlwinds snatched their loose top soil and swirled it in lofty spirals into the sky. Thousands of acres of bleak, drab countryside stretched endlessly along the highway, and revealed in their gray cracked features the ravages of the dreary dry season.

In places where a little water or a well-planned irrigation system slacked the parched throats of small plots or larger acreages, citrus fruits and vegetables grew in abundance. But there had been frosts in northern Mexico in January — killing frosts — that bowed the proud heads of many of the heavily laden orange trees and turned tomato patches into feeding grounds for birds. Only the cactus, the ever-present, everlasting cactus, and the date palm, bearing its small and seedy fruit, seemed to defy both drought and frost.

But where there was water, there was life. Flowers blossomed, the grass was lush, gardens grew green with vegetables, and fields of corn, beans or sugar cane gave promise of good crops. The contrast was astonishing. The country-reared members of our party saw amazing possibilities in rural Mexico if adequate irrigation could be provided.

The Mexican farmer always has a hard row to hoe. His implements are very little more modern than a hoe and the row has been harder for the past three years because of almost unbroken drought. In the state of Aguascalientes, the farmer ~~owns~~ corn in the city at \$1.80 a bushel to feed his

family. Corn and beans are his daily bread. The government took action last winter to prohibit the feeding of corn to animals — they must make out on slim pickings in the meadows and fields — and on March 5, the president of the republic placed 240 items on the price control list, corn, beans and rice among them. The lot of the farmer is drought and dust and high prices.

But we did not always have dust in our eyes. We saw between Laredo and Monterrey large orchards of orange trees heavy with fruit, somewhat damaged by frost, yet yielding truck loads for shipment and huge golden heaps for roadside stands. We saw a variety of vegetables, nuts and fruits in the market places all across the Republic and enjoyed especially the custard apple, the papaya, the mango, the avocado, the chico and the guava. We met on the highways large loads of white onions — tons of them — in transit to the United States. Vineyards flourish in the region between Aguascalientes and Los Haro. The mission farm at Pabellon has about 9 acres planted to grapes. Maguey also grows in this area but not so abundantly as in many other parts of Mexico where it is cultivated for fiber (hemp), paper, vinegar, molasses, medicines, rope, thread, and three native drinks.

While the farmer of Mexico drives a little burro, a scrawny horse or a hungry ox, or hitches two of them together in an oddly mated team, to a plow that would be a museum piece in Indiana, Illinois or Iowa, the city-dweller lives and works in a setting as modern as tomorrow. There are slums, there are dirty streets — but each householder sweeps the streets in San Luis every day and we saw several of the sidewalks of Aguascalientes getting a good scrubbing every morning. Tourists

spend multiplied millions in Mexico annually and the cities get the most of it. Construction is under way everywhere—a thirty-million peso university on a brand new location in Mexico City, residences in Aguascalientes, underground stores and shops in Guadalajara. A housing project in the capital, a single building, provides every imaginable facility for 1071 families, probably 5000 persons. Swimming pool, recreational rooms, nurseries, a shopping center — all under one roof and no rental is more than one hundred and twenty-five pesos (\$15) per month. Occupancy is limited to low-income government employees. The community is named for President Aleman. When the building was ready for tenants to move in and enjoy not only their apartments but also the rooms adequately equipped for social and recreational purposes, someone suddenly realized that there was no provision whatsoever for personnel to supervise such activities. So the president of the republic telephoned to Taylor Reedy, general secretary of the Young Men's Christian Association, to ask the Y to take that job. An agreement was made for the Association to do so for a year, then review the situation and make further plans. A new contract was being drafted.

We learned of other cases where government or business concerns have provided buildings and equipment for recreation and seemingly have given no thought to securing trained personnel. But the Protestant church has an entirely different record. Its facilities are nothing to brag about but its policies and programs are well formulated and its staff members, Mexican and missionary, well trained.

The Disciples work in three cities and two rural

areas — San Luis Potosi, Aguascalientes, Mexico City; Pabellon and Los Haro. We visited these stations to list, observe, and describe the jobs of each missionary; to see how each lives; to note the educational, cultural, recreational, and medical facilities available to the missionary and his family; and to get some knowledge of the institutions he and his Mexican colleagues have established, the movements they have started, and the service they give through them. This information will be useful in selecting and training men and women for Christian work in Mexico.

In *San Luis Potosi* the Howard Holroyds have jobs and responsibilities enough for three or four persons. Home, school, church, station, mission duties and opportunities could fully occupy their time but Howard must also find 20 hours or more per week to teach English in private classes. This he does to supplement an inadequate work budget and to introduce his students to Christ. In addition to her other tasks, Mrs. Holroyd teaches their daughter, Mary, her high school subjects. There are only a dozen Protestant churches in this city of perhaps 150,000, and two of them, located about a mile apart, are Disciple congregations. We observed the World Day of Prayer in the older building with a company of 20, ten Mexicans and ten Americans.

Sr. Daniel Lopez de Lara has brought to the ministry of this congregation, not only his fervent spirit and good organizing ability, but also the benefit of his years of experience in Christian social service that made the Center highly successful in Aguascalientes.

Colegio Ingles pleased us immensely. Pupils and teachers radiate joy and good cheer. One hundred

seventy-eight boys and girls, 28 in kindergarten, 150 in the first to the sixth grades, had just begun the new school year. They gave a program in honor of our party, a program that amazed and delighted us. They formed a procession along the sidewalk from the school to the church and marched into the social hall with emphasis on the left foot. They marked time with that foot until the music ceased and then sang the school song with vigor and enthusiasm. The fifth graders mounted the platform and recited a welcome in unison, explaining that the program would have been more elaborate had they had more than six days to prepare it. The third grade boys and girls did some folk dances and the sixth grade girls acted the "Lindo Michoacan," a dance featuring brightly painted wooden trays. A group of costumed kindergartners consisting of a duck, a gaucho with a dainty mustache, a uniformed general, a clown, two boys wearing broad brimmed black hats, and a Dutch girl; a fifth-grader "orchestra" — a director and five members with imitation instruments — singing, humming and tooting; girls clowning and singing an act — these provided the comic relief and their audience reaction was hilarious. Some TV and radio "comedians" in the United States might boost their rating if they could watch these children. The most impressive educational features of the program were the piano solos and a handicraft demonstration. A dozen or more of the older pupils sat on the floor on the platform and made paper baskets and greeting cards, then filled the baskets with cakes and candy and presented one with a card to each guest from the United States.

The Holroyds said that the station needs an additional missionary, a public health nurse, to serve

the underprivileged in the Colonia community where a newly-organized congregation worships in a Crusade-built church. And they cited cases of unnecessary infant mortality because of ignorance of the care of babies.

The Aguascalientes station, established more than thirty years ago by women (C.W.B.M.), is now entirely manned by them. May Wilson, Ruth Leslie, Pearl Gibbons and Leila Calender are the missionaries. Both Mexican men and women — teachers, preachers, doctors, nurses, business men — do much of the work and bear their share of the responsibility.

The social center (Centro de Morelos) and *Sanatorio de Esperanza* (Hope Hospital), a 15-minute walk apart, became the home base of our party for ten days. The life of the Protestant community revolves around these institutions and the Church.

Sanatorio de Esperanza is housed in a two-story structure that has about 30 rooms, all told, large and small. That and a native-type guest house at the back of the lot where relatives of patients may cook and sleep were the only buildings for 12 to 16 patients, a dozen staff members, medical and non-medical, and the missionary. The place was nearly always crowded and no relief was in sight until a residence just across the wall on an adjoining lot was bought. It was for sale when we were there and the hospital administrative committee hoped that money would be available to purchase it at once before someone persuaded the owners that they should not sell to *Protestants*. The deal was closed soon after we left and Hope Hospital now has room to house its employees and to care for a larger number of sick people. But it still lacks

essential equipment and facilities. The need of a proper conveyance to move patients from the operating room to their beds illustrates this deficiency. An improvised carrier made of canvas stretched across two poles was all they had. The nurses carried post-operatives on this contraption up and down stairs and the wonder of it was that they broke neither their own nor the patients' backs. I speak with some feeling because I helped the doctor carry one man, a rather skinny fellow at that. In March a modern stretcher on wheels was purchased in Mexico City and was first used when a neighbor, a large heavy man, had an emergency operation.

We saw the church building at its festive best. It was decorated for a Sunday wedding and the pews were filled. Sr. Arturo Andrade, the pastor, made the occasion memorable by his dignity and poise throughout the impressive ceremony, by his reverence and devotion in administering the Lord's Supper to the couple in their new relationship, and by his excellent sermon on the Christian meaning of marriage. For in that congregation the bride and groom do not rush away from the altar with an attitude of "It's-all-over-now-let's-get-out-of-here-as-quickly-as-we-can" but they and the wedding party remain throughout the worship service, occupying seats of honor.

People – Places – Events

F. E. DAVISON

Have you read "A Hoosier Parson — His Boosts and Bumps"? If so, you have been introduced to Edgar Fay Daugherty. Even so, you really don't know him unless you have been a friend of his across a period of years. No book ever written by his facile pen could give a true picture of Ed

Daugherty.

In a recent review of the book which I wrote for *The Christian Evangelist* I opened with these words "Like the author this book is different. It is not a novel nor is it exactly an autobiography. It is Ed Daugherty in action and that is something to behold whether he is casting for bass, getting a bead on his deer, slinging the King's English or preaching the gospel."

Some four decades ago I met Ed Daugherty for the first time. It was at a district convention held in Anderson, Ind. He gave an address at that convention. I do not recall his subject but I do remember his speech. He sat the church up before the people and diagnosed its ills. He concluded that the church was suffering from "conventionitis." He then prepared the operating table and proceeded with the surgery. I sat with open-mouthed wonder not so much at his message as at his vocabulary. He knew all the medical terms. He called in rapid succession for the operating tools and finally did a neat job of seamstress work on the patient. Whether the patient died or got well I never heard but I certainly did enjoy the operation.

When I was in my first resident pastorate at Spencer, Indiana the First World War broke out. Passions were running high and when the community wanted to increase the sale of Liberty Bonds they arranged for a mass meeting and invited Rev. E. F. Daugherty of Vincennes to be the speaker. Ed came and for forty minutes held the audience spell-bound as he hung on the gallows Kaiser Wilhelm and his associates with all the gory details. We all cheered the speech to the echo but some of us went home and asked the Good Lord to forgive us (and the speaker) for being so bloodthirsty.

Great art we are told is contrast with unity of design. Dr. Daugherty is just that. During his long and successful pastorates there have been times when the saints of the community would fight for Ed while the underworld would be ready to assassinate him. A few week later Ed would do or say something to shock the saints and the sinners of the community would declare him to be "A Great Guy." In theology he was both a liberal and a conservative. Some would complain about his unorthodox habits but others would tell just as quickly about his tenderness with those who were sick or in trouble. He always fought the liquor traffic with both fists but so far as I know he was never invited to speak for the "No-tobacco League." In fact a visit to the "Hoosier Parson's" study was something for the eye to behold and something for the nose to comprehend.

When Ed Daugherty heard the call of the wild and went West to grow up with Los Angeles he wrote back and asked me to become his assistant. I was tempted but resisted the temptation — beyond doubt to the profit of both of us.

About a dozen years ago I had the shock of my life. I had known that my good friend was ten or twelve years older than I but because of our warm friendship I had always thought of him as one of my gang. I went to call on a woman in my parish who had lost her mother at Muncie, Ind., where Dr. Daugherty was pastor. During our conversation this woman said "The funeral was held at the Jackson Street Christian Church and the sweetest old man had the memorial service." Certainly a dozen years ago I never thought of Ed Daugherty as being old. If he is an old man now (which I stoutly deny) he is one of the sweetest old men I have ever known. If you don't believe me, read his book "A Hoosier Parson — His Boosts and Bumps."

Notes

The Institute at the Convention

There will be "midnight sessions" of the Institute at the Convention in Chicago. An important program already set will occur Wednesday night, May 21. It will be a joint session of the Institute and the Roger Williams Fellowship, the American Baptist counterpart of the Campbell Institute. The meeting will be in the Sherman Hotel. Mr. Gene Bartlett, the effective young minister of First Baptist Church, Evanston, Illinois, is the President of the Roger Williams Fellowship. Fuller details of this and other meetings of the Institute at the Convention will be given in the next issue of THE SCROLL.

The Next Issue

The next issue of THE SCROLL will be devoted primarily to the problem of the Disciples of Christ and the City. The leading article will be by J. J. VanBoskirk, executive secretary of the Chicago Disciples Union. It is a challenging article that deals with a life and death matter.

Unfortunately the days of the Convention will be too crowded to allow many Disciples to "get the feel" of the problems of churches in the city. The immensity of this city can often overwhelm even a long time resident. Recently a resident of twenty years reported that he took a new route across the city to a western suburb, and entered for the first time a huge city within the city which he had never seen before. He saw schools, churches, hospitals, synagogues, masonic temples, factories, parks, theatres, boulevards and residential areas that were new to him. He wondered whether anyone in the area had ever heard of "the true faith." The answer is

"No." They are ignorant of it in exactly the same way that the residents of Stalingrad are ignorant of it. Such sections of Chicago are not a "home" missions field. They are a "foreign" mission field. We are just as foreign to the residents of such an area, and they to us, as the inhabitants of Yakutat (approx. 140W, 60N). One of the gravest handicaps to our work in the cities is that we are approaching it with the traditional "home missions" mentality, whereas our foreign mission experience probably provides far more guidance for methods of future expansion in the cities. Chicago has fifty political wards, each a city in itself. The Disciples are represented in no more than six of these wards. In many of them, Protestantism is a negligible force. The next issue of THE SCROLL will deal more extensively with the problems of the churches in the city.

Visitors to the Convention who are interested in seeing the advance of our local Chicago churches should include a visit to the Morgan Park Christian Church where Dr. Kenneth Bowen is minister. The church has just completed an attractive expansion of its building facilities.

The Morgan Park church is fourteen miles southwest of the centre of the city in a very attractive residential area — perhaps the most attractive in Chicago since it has some "hills"—average elevation about 30 feet, which is a decided prominence in this otherwise flat metropolis.

The church is on a corner facing a small park, amidst curving streets. The church lot is irregular in shape, and the only space for expansion was the

back of the lot. A very skilful modern design has been used to provide an assembly and dining hall, new offices and class rooms. The addition, because of the shape of the lot could not be large. It has been very successfully accomplished, and the rooms provided are gracious in feeling. They will provide a very welcome addition to the social and fellowship life of the congregation. Dr. Bowen, his building committee and architects have displayed real ingenuity in this project.

Three Ships and Tugboats

The nautical editorial venture "Three Ships" has brought to the former editor and to the present editorial board more response than the Italian journey of our ship of state.

In fact, even the treasurer received response from the article in the form of contributions over and above dues. One contribution from C. M. Sharpe suggests that a new figure "The Tugboat" should join the traditional "Iron Men" which has had such rich financial connotation in the Institute's past. This designation is for all who are rising to the challenge of this hour in the life of the Institute by "towing the 'Three Ships' forward into the uncharted sea of the coming years." So . . .

Needed: Iron for the Scroll as of yore,
 Men whose three bucks are cheers from
 the shore.

Needed: Tugboats who will give more and more,
 Men in the surf braving Deficit's roar.

Iron Men and Tugboats that Three Ships may see
 Calm seas and smooth sailing to Fiscality.

THE SCROLL

VOL. XLIV FEB.-MARCH, 1952 Nos. 6-7

The Midnight Sessions

During the International Convention in Chicago there will be three meetings of the Campbell Institute, on the first three nights of the Convention. Two of the sessions will deal with vanguard and rearguard problems of our Brotherhood life. The third meeting will be a joint session with the Roger Williams Fellowship of Baptist ministers. This Fellowship is the nearest Baptist counterpart to the Campbell Institute, though there have been some distinctive differences between the two groups. Both the Institute and the Fellowship have been informal associations of the liberal men of the two brotherhoods.

Monday, May 19. 10 p.m. to midnight. Morrison Hotel, Roosevelt Room. "A Life or Death Matter for our Brotherhood: Mission Imperative" Can we move to the new level of home missions required by the new methods of community building which have appeared since World War II?

Tuesday, May 20. 10 p.m. to midnight. Morrison Hotel, Roosevelt Room. "The Disciples in the Civil Courts" Are the recent court cases an attempt to discover the line along which a division of the brotherhood can be made?

Wednesday, May 21. 10 p.m. to midnight. Sherman Hotel, Louis XIV Room. Joint session of the Campbell Institute and the Roger Williams Fellowship.

"Exploring Chicago and Its Churches"

... On the first day of the Convention, May 19, 1952
 10:00-12:00. Briefing Session, Chicago Temple, 77
 West Washington, Recreation Hall. At this time
 Samuel C. Kincheloe, John Harms, and others will
 discuss such questions as: What is happening to
 Protestantism in cities? Why have the Disciples
 done so poorly in the large cities of America? What
 are the present opportunities in cities? Irvin E.
 Lunger, chairman.

1:00-5:00. The Exploration, sightseeing buses
 leave from the Temple. The Exploration will see a
 cross section of the city: beauty spots, the worst
 slums, a rebuilt area and a new suburb where the
 Disciples are responsible for the only Protestant
 churches, the outer city, the airport, the oldest
 church of the Disciples in Chicago.

Reservations must reach the Chicago Disciples
 Union, 19 South La Salle Street, Chicago 3, by
 noon May 17, accompanied by the \$2.00 fee which
 pays for the buses. A limit of 200 may make the
 exploration.

God's Will

W. C. CLARKE, *Duluth, Minn.*

God's will pertains to the whole of life and not to
 just a few prescribed activities. The acceptance of
 this fact would make a vast difference in the life of
 the world, a difference that would greatly improve
 the life of the world.

Since each individual human being is an individual
 and must accordingly live a life peculiarly his

own, it follows that God's will has to be adapted to each individual. For God has so constituted each individual that it matters how he does the things he has to do. Everything he does must be done in a certain way in order to accomplish properly its purpose. Man recognizes this as the right way. Because it is the right way it must be in accord with God's will.

How is man to know the right way and accordingly know what God's will for him is?

God does not tell any man in so many words just what his will is with respect to each of the infinite things he has given this man to do. Man has to make that out for himself.

How is he to go about this undertaking?

The situation requires him to think. God has given him the mental capacities he needs for this thinking. What man has to think about is the experience of himself and others, as related to the particular activity he is contemplating. For example, if it is eating and drinking that concerns him, he has numerous problems to solve. He can not expect God to tell him in so many words just how to solve these problems. He has to rely on his experience with eating and drinking. He may not like to think that God's will pertains to such matters. But it does. And experience, the experience of himself and of others, is his only means of knowing God's will with respect to this matter. God does not tell him directly what to eat and drink, or how much, or when. But God has provided man with a guide post to help him out. This guide post is satisfaction. When the solution he has adopted for his problems yields him satisfaction he feels that he has found the right solution. And if it truly be the right solution then he has proceeded in accord with God's

will. But experience may give him a problem here. His solution may give him immediate satisfaction but ultimately dissatisfaction. From this he would have to infer that his solution was not in accord with God's will and be forced thereby to discover a better solution.

It may seem questionable that God would be responsible for such a situation. But it is inexplicable without God. Its justification is to be found in God's purpose with respect to man. Because of his experiences man has concluded that life is a school. Man is not responsible for the fact that life is a school. He has to refer this fact to God. God is the founder of the school and he also is its teacher. Through this school God teaches man the advisability of righteousness. That is the purpose that God had in mind when he founded the school. Righteousness requires of man certain traits of character. What traits he expects is well set forth by the author of Ephesians. This author tells us that God set out from the beginning to make of man a saint, a being well-pleasing in his sight. Man must require intelligence and strength of character if he is to direct his life in such a way as to make it accord with righteousness.

It is a gratifying fact for man that God's will is not an arbitrary matter. God does not require from man obedience to his will for the mere sake of obedience. That would make of man a slave. God has so constituted matters that obedience to his will by man is the one thing that enables man to realize his own well-being. Often activities in no wise tributary to man's own personal well-being have been advocated as activities commanded by God. Christ condemned this idea severely. It is the essence of what he called hypocrisy. He condemned

the Pharisees because they upheld this idea. They did not fast because fasting was beneficial to their bodily well-being, but because they considered it as commanded of God and therefore meritorious in and of itself. They looked upon praying in the same way. Saying a prayer was per se meritorious.

The church of today would be a more effective instrument of man's salvation if it went before the world with a concept of God's will for man as something intended for bringing about man's true well-being in all of life's affairs. It should not present as God's will activities that are simply arbitrary and therefore of no personal service to man or his fellows.

The Sociology of Recruitment

Where do ministers come from?

It has been the common assumption in America that the greater number of ministers came from the farms and rural areas. If one were to examine the place of birth of the active ministers of today who are over fifty-five years of age, this assumption would undoubtedly be borne out. If you think of any of the great pulpiteers and church organizers who are now in the later years of their service, you recall that originally they came from the farms. As recently as twenty years ago it was still true that the majority of the students entering seminaries were born on the farms and lived there through their teen age years. While this still may be true for a few seminaries throughout the country (and for one or two among the Disciples of Christ) it is no longer true for the majority. There is at least one seminary among the Disciples of Christ which in fifteen years has not had an entering student who

was born and reared on the farm.

No one knows the exact percentage with respect to this matter but they are important in three respects:

1. They raise questions regarding the areas in which recruitment should take place.

2. They raise questions regarding the training of the ministry. Thirty years ago it was necessary to give men of rural background an understanding of the city. Now it may be necessary to give city men an understanding of the rural character of our nation. Men who have been raised in the city have thought patterns and values other than those of men brought up in the rural areas. Different educational approaches must be made to men of different background.

3. What are the consequences of this shift in the background of the source of ministerial supply?

A further aspect of the shift in the source of supply is that an increasing number of ministerial recruits are coming from the larger metropolitan centers rather than from small towns. Another reason for this may be that those responsible for recruiting operate most efficiently in areas where people are congregated most densely. However, when any man enters the ministry the most decisive factor is not that he has been recruited but that he is responding to a religious impulse.

A generation ago the religious character of rural life was considered a highly valuable background for the ministry. As a young man had lived close to the earth he had become acquainted with the regularity and force of natural processes. In the long hours spent following the plow his mind had ranged on important themes. There was a quietness and serenity about rural life that led to contemplation.

It created souls with a deep inward sense of satisfaction. It made for men of strong arm and patient temperament. The frequent sight of brilliant starlit skies and of the country at night had increased the sense of God's majesty. The farm-bred youth developed a natural piety, free of the artificialities of civilization. This kind of experience undoubtedly shaped the souls of the great American ministers of the past.

When a city-bred youth comes into the ministry it is out of a different kind of background of experience. He has seen humanity in its most sordid and most degraded forms as he has walked through a city. The life about him has moved with a hurried pace. His acquaintance with nature has been sketchy. His acquaintance with elaborate organization and the impersonality of modern life has been intense. He has lived in the midst of extreme competition. Rather than the great stabilities he has been acquainted with the great instabilities. He has seen the extremes of poverty and wealth. He has seen the individual person swallowed up in the crowd. He may have had access to a richer culture but he has also been subject to vicious influences. If the city has not already destroyed him by the time he is twenty-one it says something for his character, but it means also that he knows how powerful the source of evil may be. The city-bred youth always develops a "toughness." This toughness can be one of two kinds. It may be the toughness of the gangster. On the other hand, it may be the tough-mindedness of young men who know that there are no easy answers to the problem of preserving civilization. Such men will likely be intense rather than patient, though not necessarily impulsive. They may have to be taught patience.

When confronted with human problems they may have a realistic sense of the urgency of the situation but lack also sufficient faith in the steady natural processes which could also be relied upon for improving the world. They are likely to have a real respect for organization and a readiness for cooperation because they have experienced the effectiveness of organization in many areas of life. They may over-estimate the values of organization. They know that religion could use organization without being overcome by it. At any rate, they are a different breed of men from their predecessors in the seminaries.

We need to learn from what parts of the nation and from what social groups the minister is now being recruited. Such a study might help us to locate areas and groups which are not being adequately recruited now. We will not really understand the nature of the ministry, that is in the making for the churches until we have some new understandings of the sociology of its recruitment.

O. F. Jordan Builds a Church

THE SCROLL has mentioned several new churches in the Chicago area which might be visited by Convention goers in May. To Institute members the greatest personal interest may center in the new Community Church of Park Ridge, Illinois, which will be dedicated on June 8. The minister of the church is O. F. Jordan, and the dedication will crown his years of great service to the Christian cause in the Chicago area.

O. F. Jordan has been a member of the C. I. almost from the beginning. He served for several

years as the Editor of the *C. I. Bulletin* and has been a familiar, regular, and important participant in the annual meetings and midnight sessions. He was for many years on the editorial staff of the *Christian Century*.

The dedication on June 8 will bring to its fruition an enterprise that began thirty years ago. Just at the close of World War I, O. F. Jordan answered the call to the Community Church of Park Ridge, Illinois, then a village on the northwest edge of Chicago. The church plant consisted of a stately but small red brick sanctuary, already 50 years ago, at the main intersection of the town. With the boom of the 20's the congregation erected a modern educational plant to the rear of the sanctuary. Plans were laid for building the new church. Contracts and commitments to a sizeable debt were all but made when "Black Friday" 1929 brought about a caution which Dr. Jordan and his congregation have never regretted. It meant twenty years more in the little old church and use of the town theater for Easter services, but it saved the people from a burden that might have ruined them. It was not until after World War II that new plans could be launched. Now a magnificent church sanctuary worthy of the strong congregation at Park Ridge is complete, including the organ. The church is a handsome "classical style" building, of the most substantial materials and the dedication on June 8 will be a time of great rejoicing and deep consecration for all.

People — Places — Events

February 28, 1952

R. Melvyn Thompson

City of Roses

Earl N. Griggs,

City of Rose-Bowl

Milo J. Smith

The City Celestial

My Dear Cronies:

Five years ago today I wrote you gentlemen a joint letter. It was my birthday and I started that letter with the statement, "Today I Am A Man." After the passing of five years some may feel that I should say, "Today I Am An Old Man." You brethren know what a contemptible lie that would be.

There is a song somewhere that carries the idea, "You are just as young as your dreams." If that holds good, I am only at the beginning of my ministry. I have never had greater dreams. I would like to have another forty years in the ministry. In that length of time I could not only correct some of the mistakes I have made in the first forty years, but I would also have opportunity to be in the thick of the struggle to lead the world from war to peace and the church from indifference and division to an enthusiastic unity.

The last five years have been the happiest of my life — partly because they have been the first five years I have been two steps ahead of my creditors — but largely because of certain opportunities of service that have come my way. I well know that I am indebted to you fellows for some of those opportunities. What the next five years have in

store for us only God in His infinite wisdom knows. I do not ask for tasks to match my strength, but I do pray for strength to do the tasks that shall be mine.

This letter is taking on the semblance of a sermon rather than a friendly chat with my buddies. Three decades ago we were all in the same city and worked, lunched and played together. There were times when our conversation turned to philosophy and theology (especially if Milo was there) but there was also plenty of time for small talk and the knocking down of each other's ears.

Milo, your promotion has been the greatest change that has come to our fellowship during the past five years. For so long we depended upon you to straighten out our "thought kinks" and you were not at all hesitant about doing it. We can recall those days out on the Riverside Golf Course when you would step up on the tee, take that peculiar stance of yours and shout the warning, "Boys, this hole is for blood!" That is the way you played the game of life — you played it hard and with your eye upon the goal. Here on earth you might say mean things to our face, but we always knew that behind our backs you were fighting our battles. While we are lonely without you I feel certain that it is fortunate for us that you have gone on ahead. We will come to the "Day of Judgment" with greater assurance because we believe "Old Milo" will be near the gate pleading our case and appealing for Divine Mercy to be shown toward us. Soon after you get us within the portals we want you to round up Clay Trusty, Henry Herod, Charlie Winders, Harry Pritchard, Art Dillinger and others, for a bull session and some good stories — yes, you might bring W. H. Book

along so there will be no dull moments.

Tommy, I shall always remember that dark night we spent together recently when Alice's life hung in the balance. After we had left the hospital and were eating at the restaurant, people would stop to talk to you about 'this or that' and after they were gone you would say, "Maybe that was important." Nothing was important to us that night except winning the fight for life. Thank God, that battle was won and the skies are clear for you again.

Earl, you too have recently walked the hospital floor waiting for your beloved companion to come back from serious surgery. During that time I was able to be with you only in spirit and through correspondence. We rejoice over the good news of what God hath wrought through a surgeon's skill, nurses' ministry and the earnest prayers of loved ones and friends. Those sermons you have been sending me recently are masterpieces and in my opinion they make some of the sermons in "The Pulpit" sound like the twaddle of infants.

You remember, Milo, how you were always going to provide a place for our retirement out on the Montana plains where we could raise white-faced cattle. Well, now Griggs is going to get a ranch out on the wide-open desert where we can raise alfalfa and I suppose eat the flowers therefrom. Tommy has made me no attractive offers yet but I think he has his eye on Florida. He will perhaps buy a motel down there and let Ruth and Me live in one of the cottages while I do the janitor work for him.

Let me warn you all. This is no time to talk about retirement for a young man like me. My tires are still good; my engine runs well (a little slow on the pickup occasionally); my front and

Mission Imperative

J. J. VAN BOSKIRK

Exec. Secy., Chicago Disciples Union

The United States has become a nation of nomads. 60% of all Americans moved between 1940 and 1947. 20% move every year.

The current "butter and guns" program of government and industry prevents settling down. Millions are taking their nomadic existence as a matter of course.

If America is to be Christian 25 years hence, A MISSION TO AMERICA MUST BE LAUNCHED NOW!

Effect of Mass Migrations upon Religion

People tend to leave their religious affiliations behind them when they move. They usually have to be re-won by the church in their new community.

Every major Protestant body achieved its growth in America by winning the nomads of other great migrations.

The Disciples of Christ grew phenomenally by confronting the settlers of the agricultural mid-west with a reasonable religion. Our fathers met that frontier.

Today A NEW FRONTIER, far greater than any that has gone before, IS IN THE CITIES. The Disciples have no adequate strategy to meet this challenge.

The New Frontier

There are three aspects of the urban frontier: the inner city, the rebuilt city, and the growing fringe.

1. The Inner City

The inner city, where millions of people live, is

the valley of the shadow of death — death of churches, death of moral values, death of Protestant Christianity.

Multitudes moving into the city must live in the inner city where rents are cheapest.

They do not intend to stay so they ignore the churches around them. They plan to move to the suburbs as soon as they are able. Many of them are never able to find the home they desire, but, in frustration, they continue to HOPE — and to neglect the churches around them.

The churches wane with the spiritual lives of the people around them for many of whom even HOPE is dead, and FRUSTRATION is the abiding presence.

This is the valley of death and disillusionment that the Home Missions Congress called "THE GREATEST MISSION FIELD IN NORTH AMERICA"

1a. The Disciples and the Inner City

In Chicago the Disciples have a church in the heart of the inner city. 30 years ago it was one of the most powerful of our brotherhood. Its Sunday School numbered over 1,000. It was in a good neighborhood.

Today it has less than 270 members. It needs help if it is to survive and serve.

The Chicago Disciples Union and the Illinois Christian Missionary Society refused to desert the inner city and, in cooperation with the church, maintain a missionary to call in the homes of the 50,000 people who live within one-half mile of the church.

Ours is the only "old line" Protestant church with-

in that circle.

This church will die unless greater support is given. Shall we permit this church and others like it to die?

If so, what of the thousands of people around it?

Do the Disciples of Christ have a missionary responsibility for such areas, or do we minister only in "nice" communities?

The Disciples of Christ must choose.

1b: The Rebuilt Areas

The inner city of Chicago, as in other big cities, is being rebuilt piece meal.

40 square miles are marked for redevelopment.

But what will happen to the Protestant churches there?

If present tendencies go unchanged, they will disappear.

The immediate neighborhood of the Disciples' church in Chicago's inner city is now marked for clearance and rebuilding. If we are to have a church in the rebuilt neighborhood we must act now to help the church survive the time during which the old houses are being torn down and the new ones built.

What are the Disciples going to do about this and other such churches in other cities?

2. A Rebuilt Area — With our Church in it??

A tract at 63rd and South Parkway has been cleared, and a homeowners' cooperative community of 694 housing units is being built. The builders will not admit a denominational church since they feel it would divide their community.

In this they are like most developers.

However, because of the good work of the Church Federation, they have agreed to admit one church, selected by the Federation.

The Disciples have been asked to serve this community of 3,000 homeowners IN BEHALF OF CO-OPERATIVE PROTESTANTISM.

The Chicago Disciples Union and the Illinois Society propose to have a chaplain in the field when the first families move in.

He will call on them, serve their needs, tell them of the Church that will be built, organize sings and get-togethers, Sunday School, afternoon activities, worship services.

The builders will provide temporary quarters. Negotiations are in motion to secure land for building.

The church will be situated near the intersection of the two principal streets of the section of Chicago where half a million Negroes live.

It will be an experiment in churching redeveloped areas in the cities. Unless cooperative Protestantism makes some such plan work its influence will rapidly decline to the vanishing point in the inner city.

Will the Disciples of Christ take up its rightful share of this ministry? We must choose.

3. The Growing Fringe

Population is growing fastest on the fringe of the cities. Communities of 5,000 to 15,000 spring out of cornfields.

Such a development is HOMETOWN, a city of 1,700 housing units which will house 5,000 to 6,500 people, now going up on the southwest edge of Chicago.

The Disciples have been asked by the Church

Federation to take responsibility for churching this city as the representative of cooperative Protestantism.

What shall the Chicago Disciples Union say to the Federation:

1. The Disciples of Christ has a policy of moving into X number of such communities each year and perhaps this can be one of the number.???
2. The Disciples of Christ has no national strategy for doing this sort of thing, but the Chicago Disciples Union and the Illinois Christian Missionary Society will undertake the responsibility.???
3. The Disciples of Christ cannot serve with an interdenominational church program to represent cooperative Protestantism.???

A Brotherhood Problem

Much of the Brotherhood is not located in great and growing cities.

Should it, then, be concerned? Should all the responsibility rest upon the brethren in the cities affected?

Urbanism is the problem of the whole nation, not of the cities alone.

The Disciples of Christ is a national body; not simply a "rural people."

It is only by such bold united action that the Disciples can even match losses with gains. Our rural churches have been stranded by the ebb of population. The downtown churches in the great metropolitan area died during the last generation. The downtown churches in medium metropolitan areas are now dying. The downtown churches in cities of 75,000 or more have reached their peak and will decline in the next generation.

Where will the Disciples of Christ be 50 years from now?

We must choose.

Needed — An Effective Strategy for Building

In 1945 a comity assignment was given to the United Presbyterians in an area being built up near Maywood, Illinois. The denomination secured housing for one of its better young ministers and set him to work to build a church.

The denomination gave \$27,000 to the building fund and loaned \$19,000 at 1% interest.

The rest is being dug out of the community.

Today, six years later, the church has a parsonage, a church plant that would cost \$130,000, a membership of 540, a budget of \$20,000, and is growing by leaps and bounds.

This is no isolated instance. More spectacular accounts can be made. It merely illustrates what can be done when a denomination is willing to put adequate resources into a church to enable it to come to maturity rapidly.

Such a procedure is necessary to church today's frontier.

—Building restrictions will bar the rude buildings formerly used.

—Unless the denominations, through the church federations, have acted in advance to secure property, there will be no site upon which to build a church.

—The residents are young with growing families, mortgaged heavily for home and car, unable to afford capital output for building.

The church should be there to welcome and integrate the newcomers into a community; rather than arriving, tin-cup in hand, after the brides and bridegrooms have arrived AND THE DOOR IS SHUT.

While the people of HOMETOWN and other such places will not take the initiative for a church . . .

THEY WILL RESPOND to a dynamic Christian program—a missionary program—initiated by those who care enough.

The Disciples have more money than the United Presbyterians . . .

But they haven't been willing to risk so much in one place.

A Crusade asking for one state was \$10,000 to build TEN new churches.

Will the Disciples ALWAYS arrive with too little, and too late?

The Disciples of Christ must choose.

A United Protestant Approach

A denominational strategy should be geared into a Protestant grand strategy to reach the new "frontiersman" of America.

He has no enthusiasm for the denominational war cries of the past.

Protestants must act together to bring a mission to modern America. The Disciples belong in the forefront of that movement.

Chicago Disciples are Concerned

The Disciples in Chicago believe that the future of Protestantism is being determined in the cities. In 50 years Protestantism will be a vestigial remain in the backwash of American culture unless a bold, ecumenical strategy is undertaken NOW and carried through. They see evidences of this all about them.

Through the Chicago Disciples Union they have been trying to work out answers to the problem.

Yet, despite the fact that they believe they are in the midst of the most strategic mission field in the world, they have refused to take less than a

world-wide, brotherhood-wide approach.

During the Period 1945-1951 the giving of the churches to Unified Promotion steadily increased.

. . . GIVING TO THE CHICAGO DISCIPLES
UNION HAS NOT JEOPARDIZED OUR
WORLD-WIDE MISSION . . .

HOWEVER, the Chicago area churches are small and few.

—They are combatting forces which threaten American Protestantism.

—They know they will be among the first to be destroyed.

—They are fighting for their lives AND FOR THE BROTHERHOOD.

THIS IS TO ASK BROTHERHOOD LEADERS—

Does the Brotherhood as a whole recognize the urgency of the crisis brought upon us by the new nomadic existence of Americans?

Does the Brotherhood acknowledge a missionary responsibility—

- 1. for a Christian witness in the inner city?*
- 2. for a share in churching the rebuilt areas which demand a united Protestant approach?*
- 3. for extending the church into new communities, where otherwise a generation of pagans will grow up?*

IF SO — WHAT IS THE MEASURE OF THAT RESPONSIBILITY?

Should we look toward a total strategy for A MISSION TO THE NEW AMERICA OF URBAN NOMADS, or should each city and state work out its own problem in its own way with its own resources?

In facing this MISSION IMPERATIVE we should remember that we are a Brotherhood—“members one of another”—whose concern is for the UNITY and TRIUMPH of God’s people.

Reprint from SCROLL, April, 1952

rear bumpers are well padded; my battery has been recently recharged at a Martinsville sanitarium, and my horn can still honk as loud as ever.

God bless you, Merry Gentlemen. Your friendship has enriched my life. I am like the long-time church treasurer who was called on for a speech. He said, "Friends, you will never know how much I owe you!" I reach out my hand across the miles and even to the Celestial City to greet you on the date of my birth.

Always,

Your friend,

Davy

What Is the Disciple Doctrine On the Ministry?

W. B. BLAKEMORE, *Chicago, Illinois*

Most of my life I have heard it said that traditionally the Disciples of Christ make no distinction between clergy and laity. Most of my fellow ministers pride themselves on not being a special group within the church — of not being set apart. In this kind of assertion all of the Disciple ministers whom I know, conservative, middle-of-the-road, liberal, fundamentalist, those who deny the name Disciple and use only the term Christian, and all the ministers of the Church of Christ have been of one mind. If I had been asked to name one doctrine on which all "Campbellites" agreed I would have said that it is the doctrine that all the members of a congregation are ministers, and that there is fundamentally no specially distinguished group within the congregation which is "The Ministry." I would have said that up till

ten o'clock this morning. At that moment, I discovered that there is one Campbellite who does not accept that doctrine, namely, Mr. Alexander Campbell. I was reading pages in the *Christian System*, pages that I have read frequently before. On no previous reading had I garnered the sense of what Mr. Campbell was declaring. He was declaring for what is sometimes called a "high doctrine" of the ministry.

Perhaps, on previous occasions, I had been misled by Mr. Campbell's italics. The best thing to do is to reproduce his words. I am going to take the liberty of de-italicizing. I am also going to take the liberty of italicizing one or two sentences that Mr. Campbell left in Roman type. Perhaps thereafter you readers can think about these passages without either set of italics. You will still discover that the doctrine of the ministry presented by Campbell is not that anti-clerical or non-clerical position with which we sometimes credit him.

The following lines are copied from *The Christian System*, Chapter 25 on "The Christian Ministry."

"The standing and immutable ministry of the Christian community is composed of Bishops, Deacons, and Evangelists. . . . So long as the Christian body is an organized body, having many services to perform, it must have organs or officers by which to enjoy itself and operate on society. . . . We have said these offices are three, and of perpetual because of *necessary* existence. Bishops, whose office it is to preside over, to instruct, and to edify the community — to feed the church of the Lord with knowledge and understanding — and to watch for their souls as those that must give an account to the Lord at his appearing and

his kingdom, compose the first class. Deacons, or servants — whether called treasurers, almoners, stewards, door-keepers, or messengers — constitute the second. . . . Evangelists, however, though a class of public functionaries created by the church, do not serve it directly; but are by it sent out into the world, and constitute the third class of functionaries belonging to the Christian system. . . . Evangelists, as the term indicates, are persons devoted to the preaching of the word, to the making of converts, and the planting of churches.”

. . . .
. . . . (The evangelist's) work is to proclaim the word intelligently and persuasively — to immerse all believers, or converts of his ministry — and to plant and organize churches wherever he may have occasion; and then to teach them to keep the commandments and ordinances of the Lord.”

. . . .
“But, we shall be asked, “Is not preaching and baptizing, and even teaching, the common privilege of all disciples, as they have opportunity?” And we also ask in answer, “Is it not the privilege of all fathers to teach their own children and to preside over their own families?” But who will thence infer, that all fathers are teachers and presidents, does not more shock common sense, than he who infers that all disciples, as such, are evangelists, pastors, and teachers, because we concede that in certain cases it is the privilege of all the citizens of Christ's Kingdom to preach, baptize, and teach. Every citizen of Christ's kingdom has, in virtue of his citizenship, equal rights, privileges, and immunities. So has every citizen of the United States. Yet all citizens are not legislators, magistrates, judges, governors, etc. *Before*

any community, civil or religious, is organized, every man has equal rights to do what seemeth good in his own eyes. But when organized, and persons appointed to office, then whatever rights, duties, or privileges are conferred on particular persons, cannot of right belong to those who have transferred them; any more than a person cannot both give and keep the same thing."

. . . .

" . . . A Christian is by profession a preacher of truth and righteousness, both by precept and example. He may of right preach, baptize, and dispense the supper, as well as pray for all men, *when circumstances demand it. This concession does not, however, either dispense with the necessity of having evangelists, bishops, and deacons; nor, having them, does it authorize any individual to assume to do what has been given in charge to them.* Liberty without licentiousness, and government without tyranny, is the true genius of the Christian institution."

. . . .

"All its officers, whether for its services at home or abroad, when fully proved, are to be formally and solemnly set apart by the imposition of the hands of the *presbytery* or eldership of the church. The whole community chooses — the seniors ordain. This is the apostolic tradition. . . . It is immutable.

. . . .

" . . . Perhaps it may be necessary to say that classic presbytery and the presbytery of a single church are very different institutions. The Apostles ordained elders (a presbytery) in every church. They did not make young men old, but set apart those that were seniors in the Lord to the office

of overseers. They did not make juniors seniors, but they did make elders bishops.

The community, the church, the multitude of the faithful, are the fountain of official power. This power descends from the body itself — not from its servants. . . . But the body of Christ, under him as its head, animated and led by his Spirit, is the fountain and spring of all official power and privilege.”

There it is. The members of the congregation are not, for Campbell, the ministry. They are the source of power and the electors of the ministry. But they themselves are not ministers. The ministry is a distinct group, made up of three classes, and set apart. Once they have been assigned their duties, the performance of those duties by anyone else is no longer a right, but a concession which may be claimed in emergency circumstance. Roman Catholics, as Campbell records, allow this same sort of concession.

It was not a clerical system as such which Campbell opposed. He did oppose a clerical system that had its source of power and privilege somewhere other than in the whole multitude of the faithful. And he thoroughly abhorred clerical *pride*. But Campbell certainly held a high doctrine of the ministry — a distinct group, requiring special qualifications, set apart — as an inescapable and necessary element of the Christian system.

"More Impressions of Mexico"

E. K. HIGDON, *Indianapolis, Ind.*

The program of play and recreation at the Social Center in Aguascalientes no longer engages the scores of participants, and attracts the hundreds of spectators who crowded the grounds and courts when there was no other field house in the city, and that part of the property where out-door games were played has been sold. But plenty of space and equipment remain for a playground and a part-time director is in charge. The monthly meetings of the 150 members of the English Club, the daily sessions of eight or ten English classes, the Open House program every Friday night, the operation of the library, the frequent meetings of committees; the accounting, letter-writing and other business incident to the offices of treasurer of the station, of the hospital and of the church building fund, and secretary of the mission; and the hustle and bustle preparatory to the entertainment of guests from the United States and of missionaries and Mexicans in Mission, executive committee and Retreat sessions — all indicate that the social center becomes all things to all men to win some.

Mexico City. Our only other urban work is in Mexico City. The Fred Huegels sent us a message of welcome and expressed regret that they had to leave for Buenos Aires before our arrival. We visited the Union Theological Seminary where they teach and saw the class rooms and chapel but classes were not in session. We called on Prof. C. R. Kellog in his home to ask him for information needed on our mission farm. He teaches in the seminary, keeps in close touch with rural churches, and knows the latest agricultural developments for the benefit of

Mexican farmers.

Pabellon and Los Haro. Our rural work is near Pabellon and in the Los Haro region. The Paul Kepples and Paul Jr., the Byron Spices and Hallie Strange constitute the missionary staff in Pabellon and nearby *Centro Rural "Huenteppec"* (Rural Center-Mountain of Light); and Florine Cantrell and Jessie Law, both nurses, are the missionaries assigned to Los Haro. The two stations are about 180 miles apart, three hours by auto on an excellent highway and one over an exceedingly rough country road.

In Pabellon Hallie Strange presides over *Casa de Hogar* where ten public school girls, nearly all from rural districts, have a happy Christian home. Two more could be admitted. They learn to cook, to sew, to care for their rooms, to sing, to play the organ, to speak English, to appreciate nature, to have a balanced diet, to live peaceably together, and to know God.

The Spices also live in Pabellon although he is the manager of the farm. The Pabellon station was opened in 1947. It has no organized church but there were 32 in Sunday School on February 11, the attendance in the Intermediate Christian Endeavor was 35 that day, and the Women's Society had a dozen or more at their meeting later in the week. The Kepples and the Spices preach, teach, sing, sponsor youth groups and cooperate in other ways with the Mexican pastor and the lay readers. Marjorie Spice gives piano lessons; Byron is the station photographer.

The Kepples live on the farm a mile or two from town. Paul is Director of *Centro Rural de "Huenteppec."* Ella is housekeeper, home maker, teacher, author. Both teach in the training school that was

inaugurated on February 18 when the Center was dedicated. Young Paul studies high school subjects at home (his mother tutoring), runs the tractor, installs the plumbing in the new buildings, makes himself generally useful.

Byron Spice not only manages the 100-acre farm but also teaches agriculture in the training school. The 8 or 9 boys in this school are preparing for full-time Christian service, five have finished the first six grades in public school, two have completed two years of high school, but the others attend the town school until they are ready for secondary subjects. Then they, too, will give full-time to the studies in the training school — Spanish grammar and literature, mathematics, history, English, music, agriculture, Bible and two hours of farm work per day. The boys learn to drive the tractor and to operate modern farm implements. But they also drive burros and horses hitched to simple tools such as their parents and future parishioners use. They will learn the value of fertilizers, of crop rotation, of multiple crops; (they have helped Byron plant 39 varieties of wheat, oats and barley); of irrigation; of reforestation and other conservation measures. They already know how precious water is for some of them have helped carry from a source two hours from home every drop their families use. Its scarcity has given rise to the saying in Zacatecas that the family bathes on the stairway. They are deeply interested in the five connecting shallow wells (10-15 feet) that were dug recently and now provide water for six acres; and the one-seventh interest in a deep, very costly well that irrigates 6 to 7 acres on another part of the farm. They may also share in the thrill of solving the rural problems suggested by William Vogt, Chief of Con-

servation Section of the Pan-American Union, in "Road to Survival":

"... in the Mexican state of Michoacan, a tired little Indian woman balances a rusty gasoline tin on her head and stolidly trots ten miles — five miles each day — for her daily supply of water. She can neither read nor write, and she has no way of knowing that when her pueblo was built it was near a clear cold spring that gushed from the hillside. The sterile landscape about her, gray stained with sparse grass and clumps of maguey, tells her nothing of the rich forests that once built soil for leagues about her town."

(Readers Digest — January 1949 — Page 140)

This is an experiment in training farm-bred boys and girls so that they will be eager and proud to serve in rural parishes when they finish the course.

Both students and teachers will have interesting experiences. Byron reports that he was explaining the organic matter in the soil and he told the boys about organic compounds. Some of them knew that water is composed of hydrogen and oxygen and even understood that carbon dioxide is a compound. But Byron got beyond their depth when he discussed valence, the force that holds compounds together. They looked blank when he explained that some compounds have a valence of one; others, of four. So he used a simple illustration. It is like a man who has only one arm, he said. He can hold hands with just one person. But a man with both arms can hold hands with two persons. The boys' faces brightened, they nodded their heads in understanding, Byron repeated the illustration. Several days later on a quiz, he said, "What is valence?" One boy replied, "A man with only one arm."

We have no farm at Los Haro. But the staff there

has met the needs of rural people in other effective ways. Nurses and midwives give pre-natal care to expectant mothers on twenty ranches, the most distant an hour and a half on a horse; they delivered 93 babies last year, going to the homes for this service; they teach mothers how to feed and bathe infants; every day at the clinic, they give injections, treat wounds, make diagnoses. They train girls for some of this work in a two-year course. They have a social center, conduct playground activities, teach illiterates to read and write, hold youth conferences, organize Sunday Schools and have one Women's Society. Jackson, the thorough-bred goat, has improved the breed and greatly increased the milk output in the entire community.

We are helping the people of Mexico at the points where their needs are deepest: (1) education, (2) rural reconstruction, and (3) a saving knowledge of Christ. *The Survey of Service* reported in 1924 that the life expectancy of a Mexican was only 15 years. Now a new-born Mexican baby may look forward to 40 years. On March 4 the master of ceremonies on the radio program, *America United*, remarked that that was a short time to accomplish a life purpose and a man on the panel who had been in countries where the people live on an average of 2000 calories per day (a caloric intake of 1800 is necessary to sustain life) replied that it is not long to live but it is too long to go hungry. Our missionaries and nationals are earnestly striving in the name of Christ to prolong life and enrich the minds and spirits of many of our neighbors across the border in Mexico.

Though it is a 1952 book, Dr. W. E. Garrison's *A Protestant Manifesto* is no longer "news." It has been widely heralded and well received. At least in one state, among Disciple ministers it is already the "book of the quarter" for joint study. It ought to be made a study book for large numbers of young peoples and adult classes. If I were a minister seeking to build up in my people a consciousness of what Protestantism is religiously, this book is one to which I would turn first. Good as James Nichols' *Primer for Protestants* is, it is Dr. Garrison's book which is really the primer. Nichols' book is more a description of the working out over four hundred years of the spirit and religion which Garrison presents.

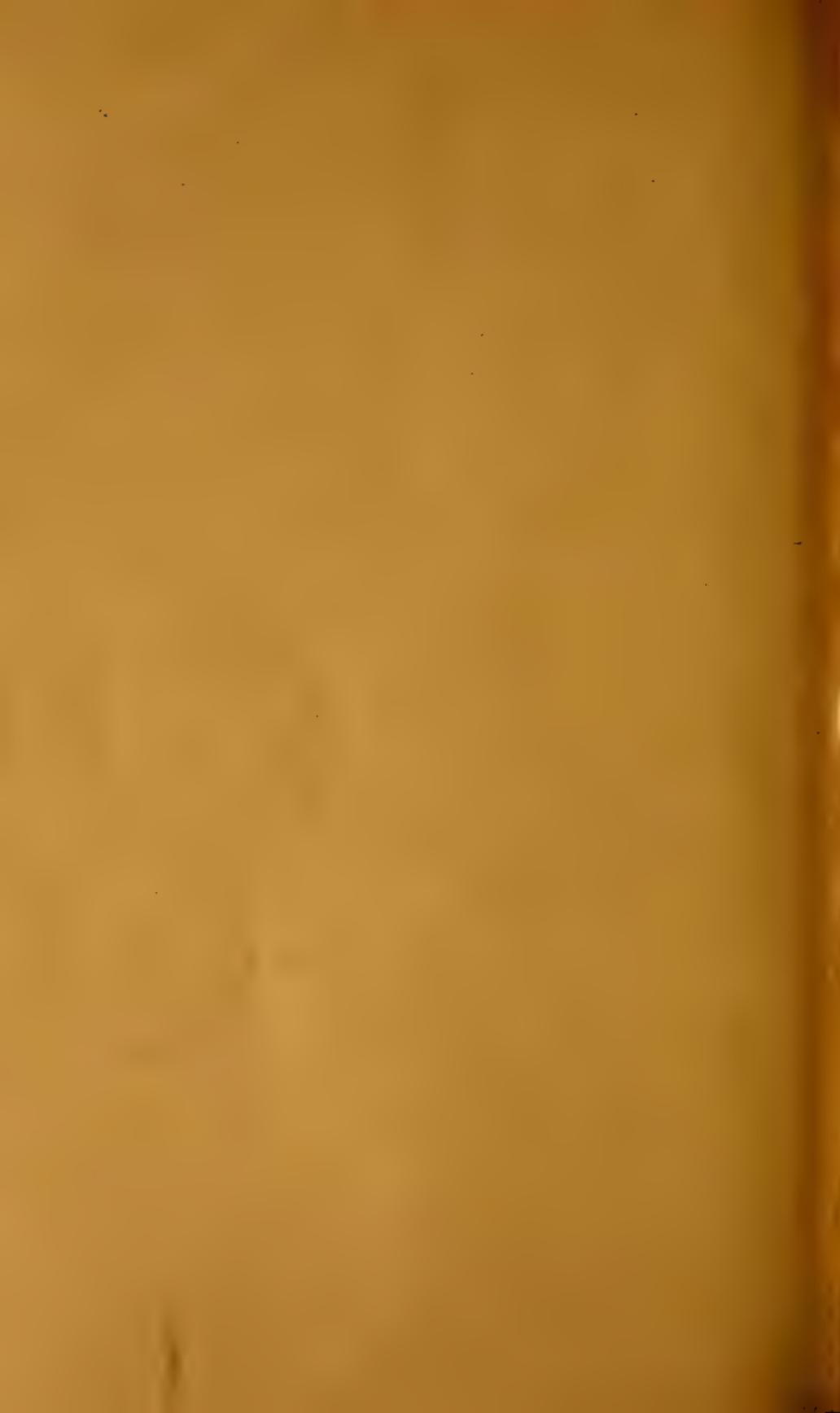
After introductory chapters defining Protestantism, outlining its origins and varieties and stating its major affirmations, Dr. Garrison writes a series of chapters which expound the Protestant faith by the method of distinction. First he distinguishes the ideas common to all great religions, then those which are common to all Christians, and thirdly those which are distinctively Protestant. The next chapter deals with cherished values and ways which are not formalized into creeds, doctrines and polities, but which are constitutive elements of Protestant faith. Thus the greater part of the book is devoted to the positive aspects of Protestant faith. Two chapters deal with those things which are alien to the Protestant spirit, and those things which Protestantism definitely denies. The closing chapter deals with Protestantism's Word to the Modern World.

Our fellow Institute member, J. Philip Hyatt, of Nashville, Tennessee, has written a very useful book about *Prophetic Religion*. Dr. Hyatt's thesis

is that the religion upon which Jesus built his own message was the religion of the Hebrew prophets. Dr. Hyatt then analyzes the religion of the prophets and answers exactly those questions that the average reader wants answered. What did it mean to be "called of God"? What was the prophets' criticism of the life about them? How did they look upon the past? What did they expect of the future? What did the prophets really believe about formal religious worship? What did they think about political life? What did they believe about God? How did they think of sin and forgiveness? It would be difficult to think up a better set of questions to ask in the effort to discover the meaning of the Hebrew prophets for our own time.

William Clayton Bower has recently completed a book entitled *Moral and Spiritual Values in Education*. It has been published by the University of Kentucky Press. When Dr. Bower retired from Chicago in 1943, he returned to Lexington, Kentucky where he had formerly lived. The State of Kentucky was becoming interested in the larger problems of the relationship between education and religion. It sought the help of the University of Kentucky in carrying out an experimental program in the development of moral and spiritual values through the school experiences of the children of the state. The University of Kentucky knew that it needed expert counsel and leadership in such an experiment — and turned to Dr. Bower. Dr. Bower's role has principally been at the conceptual level of providing the ideas for launching the experiment and revising its philosophy as the work proceeded. His friends have known how fortunate the State of Kentucky was in this leadership, but have regretted that the fundamental learnings of the experiment had not

become generally available. This new book finally meets that need, and is an interpretative report of the work done.



THE SCROLL
1949-1950-1951-1952

AUTHOR

TITLE

DATE

