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Theological Seminary of the Reformed Church in the United States

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SEMINARY NEWS ITEMS

The outgoing president of the Society of Inquiry, Mr. Henry S. Raab, furnishes the following account of the Society's work during the second semester: "The major activities of the Society of Inquiry during the second semester of this year are four in number. First of all, reports were heard by the Society from students who attended the Inter-seminary Conference at Drew University, and by a student who attended the Student Christian Association Conference in Toronto, Canada. Secondly, the Society collaborated with the faculty in the Lenten project, the proceeds of which were sent to Dr. Paul Taylor to be used for Chinese relief. Thirdly, Dr. Paul Gerhard, missionary on furlough, spoke to the Society on the subject: 'The Attitude of Japanese Christians Toward the War in China.' Last of all, plans were made by the program committee for an outing in Long's Park to which both students and faculty are invited. These activities, together with some others of minor importance, constitute the program of the Society of Inquiry for the second semester of the school year, 1939-40."

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The Swander and McCauley Lectureships this year provided an unusual intellectual treat. Professor Calhoun in his lectures on "Our Doctrine of God" captivated the hearts of his hearers by his humble Christian bearing, and captivated their minds by the exceptional clarity of both his thought and his style. To the amazement of all, he delivered the entire series without manuscript or notes; yet he was never at a loss for either words or ideas. Rev. Charles D. Rockel spoke on a subject upon which he has qualified himself by long study and experience, namely, "The Minister's Part in Community Service." His two lectures took up the pro and con of the matter, as it were, and taken together presented a finely balanced point of view. The attendance at these two courses of lectures was very good.

The annual Missionary Conference was devoted this year to the work of the Board of Home Missions. The Conference was

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held on Wednesday, February 7. The program of the Board was presented by Dr. Charles E. Schaeffer, Dr. William F. De-Long, and Rev. Walter C. Pugh.

On March 19 the Seminary was favored with a visit from Dr. L. W. Goebel, the president of our denomination. Dr. Goebel delivered a devotional address in the morning chapel service, and later met with the Senior Class.

Miss Joy Homer, field representative of the Church Committee for China Relief, spoke in the Seminary Chapel on April 23. Miss Homer is the daughter of the famous singer, Madam Louise Homer. She has probably seen more of war-torn China and of the superhuman efforts at reconstruction which are taking place there than any other Westerner. She has a most significant story to tell.

An innovation was made in the Lenten services of this year. A number of ministers of our church from Lancaster and nearby cities were invited to preach at these weekly services. The following served in this capacity: Dr. Charles E. Schaeffer, Dr. T. A. Alspach, Dr. Lee M. Erdman, Rev. Henry J. Herber, Rev. L. C. T. Miller, and Rev. James E. Wagner.

As an additional observance of the Lenten season, the students and faculty joined in the raising of a fund to be devoted to some benevolent purpose. The sum of \$73.43 was contributed this year, which was sent to Dr. Paul V. Taylor to be used by him in Chinese civilian relief.

Later in the year the student body of their own initiative took an offering for the European Student Service Fund. This amounted to \$10.88.

The Seminary Choir had its usual successful season under the direction of Dr. Sykes. Sacred concerts were given in Frederick, Md., Doylestown, Harrisburg, Ashland, and Reading. In addition the Choir rendered a program on the afternoon of Baccalaureate Sunday in Santee Hall, and took part in several of the services of Anniversary Week.

* * * * *

We learned with sorrow of the death of Mr. Harry E. Hartman of Swarthmore, Pa. In addition to many other faithful services to the Church, both in his local congregation and in the activities of the denomination, Mr. Hartman was a member of the Board of Trustees of the Seminary.

The One Hundred and Fifteenth Anniversary of the Seminary opened with the Baccalaureate Service on Sunday, May 5. Professor Bair was the preacher this year. He took as his text Acts 17: 26-27, especially the part reading: "and he made of one every nation of men to dwell on all the face of the earth." The sermon was a scholarly study of the problem of human relationships, describing in turn the solutions to this problem that have been offered by various thinkers and peoples, and showing that there is no final solution except in the Christian gospel.

Following the meeting of the Board of Visitors on Monday evening, President and Mrs. Herman received the Senior Class and their friends in the president's home. This was their debut, so to speak, in this new capacity, and they carried off the occasion with their usual graciousness.

Dr. Ralph W. Sockman of New York City delivered the Anniversary Sermon on Tuesday evening. Many of us had heard Dr. Sockman over the radio; now we had the opportunity of hearing him face to face. He took as his text the familiar phrase from the Lord's prayer, "deliver us from evil." It was really a four-in-one sermon, outlining in unforgettable manner four successive ways of achieving deliverance from evil which are to be found in Hebrew-Christian thought and history. The fourth episode in the drama of deliverance was, of course, the Cross with all that it represents and signifies.

Dr. Richards quite appropriately was chosen to deliver the annual address before the Historical Society on Wednesday morning. The subject of his interesting presentation was "Jonathan Edwards." At the meeting of the Alumni Association of the Seminary, which followed immediately, Rev. J. R. Brown, '90, of Esterly, Pa. was elected president of the Association. Rev. J. C. Brumbach, '26, of Pillow, Pa. was elected vice-president, and Rev. J. E. Wagner, '31, of Lancaster and Prof. O. S. Frantz, '08, were chosen secretary and treasurer respectively.

At the Anniversary exercises proper ten men were graduated, all of them receiving the degree of Bachelor of Divinity. They are as follows: Louis Meid Becker of Baltimore, Md., Harry Clare Carolus of Altoona, Pa., Lester Ehret of Mt. Carmel, Pa., Harry Fister Fenstermacher of Reiffton, Pa., Christian Neumann of Annapolis, Md., Christopher Jewett Noss of Lancaster, Pa., Henry Shenberger Raab of Dallastown, Pa., Frank Earl Reynolds of

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Bethlehem, Pa., Albert Edward Shenberger of York, Pa., and George Abraham Smith of Bath, Pa. All of these men are members of the Evangelical and Reformed Church. Mr. Neumann comes from the "E" half of our church, the first from this constituency to be graduated from our Seminary.

Messrs. Becker, Raab, Smith, Carolus, and Fenstermacher read essays at the Commencement exercises. President Herman announced that Christopher J. Noss was awarded the Schaff Prize in Church History. The Prize in Sacred Rhetoric was won by Donald W. Schlicher of the Middle Class, with Paul E. Strauch receiving honorable mention. The first and second awards in the Jacob Y. Dietz Prize were received respectively by Donald W. Schlicher and Albert C. Robinson, both members of this year's Middle Class.

The toastmaster of the Alumni Luncheon was Rev. J. R. Brown, newly elected president of the Alumni Association and a member of the fifty-year class. He presented the two speakers of the occasion, Rev. F. W. Bald of the forty-five year class and Henry S. Raab of the graduating class. With the singing of Auld Lang Syne this delightful affair came to a close, and with it the exercises of Anniversary Week.

* * * * *

A very satisfactory report can be made on the placement of the recent graduates. Mr. Becker has been elected to the pastorate at Grace Church, Eden, in Lancaster County; Mr. Noss at St. John's Church, Lancaster; Mr. Raab at Millersburg, Pa.; Mr. Smith at Orangeville, Pa.; Mr. Carolus at Claysburg, Pa.; Mr. Shenberger at the St. James Charge near Littlestown, Pa.; Mr. Reynolds at the Dewey Avenue Church in Rochester, N. Y.; Mr. Fenstermacher at the Nockamixon-Tinicum Charge, Ottsville, Pa., and Mr. Ehret at the White Deer Charge, West Milton, Pa. Mr. Neumann will continue in the Messiah-Woodlawn Church of Baltimore, Md. which he supplied during his student days.

From the class of the preceding year, all but one of the men have already been reported upon. We may now complete the report by saying that Mr. Werner has been serving for some time as assistant to Rev. Titus Lehmann in United Church, Baltimore, Md.

N.C.H.

REFORMED CHURCH IN THE UNITED STATES

PREACHING THE GOSPEL

This paper reflects the results of New Testament studies made by Prof. C. H. Dodd of the University of Cambridge and published in his book, "The Apostolic Preaching." I am indebted, also, to the same author's "History and the Gospels." These two books are of exceptional importance for all students of The New Testament and of the faith and preaching of the early church.

WILLIAM F. KOSMAN

New Testament writers clearly make a distinction between preaching and teaching. To preach the gospel for the early church was by no means the same as to impart moral instruction or exhortation. To be sure, the church was concerned to hand on the teaching of the Lord, but it was not by this that it made its converts. It was not by *didache* that it pleased God to save men, says St. Paul, but by *kerygma*—the preaching.

It should be noted, also, that the word *Kerygma* in the New Testament always implies that which is preached. This is due to the fact that the verb to preach (*Keryso*) is a transitive verb and requires an object. Invariably the verb "to preach" has for its object "the gospel." To preach is to preach the gospel.

If preaching is preaching the gospel, the question remains: "What is the gospel?" It has long been customary to answer: "The gospel is good news." What the good news is has not always been clear. To the early church, however, this was altogether clear. The good news was news about God—the good news that God has acted in history for the salvation of men. This action of God took place in and through the life, teachings, death and resurrection of Jesus.

Dr. Dodd contends that, in spite of the varieties of thought and belief in the New Testament, it is possible to establish the conclusion that all the early apostolic preachers preached what was essentially the same gospel. He examines the references to Paul's preaching in the Epistles, the preaching of Peter as recorded in The Acts, as well as the narratives of Matthew, Mark, Luke and John, and concludes that there was a common gospel in the early church. This he designates as "the Jerusalem *Kerygma*."

The Early Preaching

A comprehensive view of the content of this early preaching or *Kerygma* is as follows:

I. The age of fulfillment has dawned. "This is that which was spoken by the prophets."

II. This fulfillment has taken place through the ministry, death and resurrection of Jesus—of which a brief account was given.

III. By virtue of the resurrection, Jesus has been exalted at the right hand of God as messianic head of the new Israel.

IV. The Holy Spirit in the church is the sign of Christ's present power and glory.

V. The messianic age will shortly reach its consummation in the return of Christ.

VI. The kerygma always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit and the promise of salvation, that is, of the life of "the age to come," to those who enter the elect community. This, then, is what the apostles preached.

It is interesting to note that the apostolic preaching is given in summarized form in Mark I: 14-15: "Jesus came into Galilee preaching the gospel of God and saying, 'The time is fulfilled and the Kingdom of God has drawn near; repent and believe the gospel.'" This is essentially the same message preached by Peter, Paul and other apostles.

The likelihood is, of course, that the evangelist, Mark, wrote back into his record of Jesus a summary of the preaching of the apostles. In other words, he formulated his statement of the preaching of Jesus on the model of that of the primitive church. It should always be borne in mind, as Martin Dibelius points out, that the aim of the gospel narratives is to furnish proof of the message of salvation which has already been preached. The narration of the facts of the life of Jesus acted as a preservative for the apostolic preaching and provided the framework in which the Jerusalem Kerygma is set. The latter is primary. The preaching did not come out of the gospels but the gospels conveyed, preserved and substantiated the preaching. That is—the apostolic preaching, starting from the eschatological evaluation of the facts of the life and death of Jesus, resulted in the production of that distinctive form of literature known as "the gospels."

The Eschatological Setting

In the apostolic preaching, the Kingdom of God is conceived as coming in the events of the life, death and resurrection of Jesus. To proclaim these facts in their proper setting is to preach the gospel of the Kingdom. This setting is an eschatological one from which the facts derive their meaning and saving significance. That is, these events have the actuality which belongs to the historical process as such and, at the same time, possess the absolute significance of the eschaton—the ultimate fulfillment of the divine purpose in history. These events mark the transition from this evil age to the age to come. The age to come is the age of fulfillment. Moreover, this age *has* come. By virtue of the life, death and resurrection of Jesus, believers are already delivered out of this present evil age and live in the new age of which Christ is Lord.

Present at the beginning was the expectation of a speedy second advent through which the eschaton, the great divine event, was to be finally and completely fulfilled. The Lord was to come again to finish His work. Soon he would be seen upon the clouds in heaven. His life, death, resurrection, exaltation and second advent were inseparable parts of a single divine event.

Modifications

A very important part of our study of apostolic preaching hinges upon the point of what happened to this expectation of the immediate return of the Lord and upon the modifications that were made in the original preaching when the Lord did not immediately return.

What happened was that, as time elapsed and the Lord did not immediately appear, the indivisible unity of experience which lay behind the preaching of the apostles was broken and the second coming, which had seemed to be impending as the completion of what they had already seen and heard, came to be regarded as a second crisis yet in the future. A readjustment therefore, had to be made. This readjustment was a principal cause of the development of early Christian thought.

In brief, the consequence was that when the Lord did not immediately appear, the church turned to the traditional scheme of Jewish eschatology—materials for which were ready to hand

in the profuse apocalyptic literature extant at the time. So, when the question was asked why the Lord had not come, the answer was that His coming must be preceded, as ancient apocalypses had foretold, by the onset of final anarchy, the abomination of desolation, etc. In Paul and elsewhere are to be found virtual quotations of such current apocalypses—Jewish or Jewish-Christian (2 Thess.) (Mark 13).

In the course of time, then, the eschatology of the early church is reconstructed. The early "realized eschatology" is displaced by a "futurist eschatology." This undoubtedly influenced the tradition of the teachings of Jesus as set forth in the synoptic records. The futurist tendency reached its climax in the Revelation of John.

This reconstruction of the eschatology of the early church had the effect for a time of relegating to a secondary place those elements in the original gospel which are most distinctive of Christianity—the faith that in the finished work of Christ, God has already acted for the salvation of man, the blessed sense of living in the divine presence here and now, the conviction that in the communion of the people of Christ, the life of the age to come is a present possession through the Spirit which God has given. (It may be remarked here that this tendency to a futurist apocalypse ran ultimately into a blind alley. In the second century its stream of thought thinned out into the barren sands of millenarianism which in the end was disavowed by the church.)

Soon, however, one detects a swing back to the original eschatology. Indeed from the very beginning some of the finer minds of the church revolted from this unwholesome ferment of apocalyptic speculation and grasped more firmly the substantive truths of the gospel. As the expectation of an immediate second advent faded, this revolt was accentuated and resulted in a renewed emphasis upon the ministry, death and resurrection of Jesus as constituting in themselves the eschatological process and manifesting decisively God's mighty act for salvation of men. This emphasis we see clearly in Paul, I Peter, Hebrews where the primitive evaluation of the death and resurrection of Jesus is developed—though not attaching the same degree of significance to the eschatological nature of the ministry of Jesus which we find in the synoptics.

The Synoptics and the Gospel

Among the synoptics we find the primitive gospel especially in *Mark*—which is strictly not a memoir of Jesus, but a gospel. *Matthew* presents rather a development of the futurist eschatology and introduces the teachings of Jesus as a new and higher code of ethics to guide Christians as they organize themselves as a society living the life of the redeemed people in an unredeemed world until the second coming. In *Luke* the emphasis is upon Jesus the human wonder-worker, the friend and lover of men, especially of those who are without the Law. This points to the ideal of Christian conduct. But it represents a modification of the original perspective. The work of Luke is the most effective approach to the Jesus of history, but it does not lie on the main classical line of development from the apostolic preaching. This main line runs rather from the original apostolic preaching through Peter and Paul, through Mark to John. But as a whole, the four-fold record, Matthew, Mark, Luke and John may be taken as an expression of the original apostolic preaching or of the common gospel of the early church.

Let us retrace our steps a bit. We have seen that when the Lord did not immediately return to bring final completion to the eschaton or divine event, the early church turned to Jewish apocalypticism to show that the reason why the Lord had not come was that certain signs (anarchy, desolation, etc.) had to appear before the final event could take place. This we called "futurist eschatology." As time elapsed this received less consideration, and the early "realized eschatology" began again to be more generally accepted and preached. This placed the emphasis upon the events of the life of Jesus, His teaching, sufferings, death, resurrection and exaltation as in themselves constituting the eschaton—the pressing in of the Kingdom of God upon mankind in judgment and mercy.

The Holy Spirit in the Church

Then follows the next step in the development of the preaching of the early church—namely, the proclamation that the proof of this, that is of the eschatological nature and value of the facts of the life of Jesus, is to be found in the presence of the Holy Spirit in the church.

This development can clearly be traced in Paul. In Paul the presence of the Spirit marks the church as the true messianic community. Moreover, the presence of the Spirit is the presence of the Lord. To be in the Spirit is to be in Christ—that is a member of the body of Christ. (Here is the basis of Paul's so-called Christ-mysticism.) Paul turned from "futurist eschatology" to a fuller realization of the supernatural life to be lived in the Spirit here and now. Out of this also comes a social ethic. If Christ lives in His church in the Spirit then love shown to the brethren is an essential element of communion with Christ. The true supernatural life, now brought into being by Christ, is the life distinguished by the fruits of the Spirit. Gal. 5: 20.

So that for Paul finally the eschaton is fulfilled in the life of the church. Christ is present by the Holy Spirit and he who lives in the Spirit lives in Christ. The presence of the Holy Spirit is taken as evidence that the age of fulfillment has arrived. As proof of this, the primitive church offered its own fellowship and experience.

In John, also, the life of the age to come, eternal life, is realized here and now through the presence of Christ by the Spirit in His church. The ultimate reality, instead of being figured as in Jewish apocalyptic, as the last term in the historical series, is conceived as an eternal order of being of which the phenomenal order in history is the shadow or symbol. (cf. Plato.)

John makes more of the facts of the life of Jesus than Paul. Paul largely takes these facts for granted. John clearly considers them as an integral element in the eschatological process. In effect, John (more so than Paul, but Paul also) draws together two separate strains in the development of Christian thought—namely, that which started from an eschatological valuation of the facts of past history (in the life of Jesus) and that which started from an eschatological valuation of the facts of present experience.

That is, we may say that John and Paul made a most significant connection between the Jesus of History and the Christ of experience. Indeed, they succeed in bringing into one picture the elements which in the earlier preaching appear as past, present and future. On the one hand, all that the church hoped for in the second coming of Christ is already given in its present ex-

perience of Christ through the Spirit, and on the other hand, this present experience penetrates the record of events that brought it into being and reveals their deepest significance. "The word became flesh and dwelt among us and we beheld this glory." This amazing declaration is at once a comprehensive summary of the life of Jesus and contains in itself all that the highest hopes of man can aspire to; for beyond the vision of God we cannot aspire.

Summary

To summarize—originally the apostles preached the life, death, resurrection and glorification of Jesus as the fulfillment of God's eternal purpose and will—as the ultimate manifestation in time of the eternal counsel of God. That is—the horizontal line of the secular process is cut vertically by the word of God from on high. Because of this the new age has come and men can live here and now in the joy or the presence and power of God.

For the complete and ultimate fulfillment of this they awaited the immediate second coming of Jesus, even though this was not in the center but only in the periphery of the early apostolic preaching. However, Jesus did not immediately come. The consequence was that the early church turned to a sort of "futurist eschatology" based on Jewish apocalypticism and a second crisis was now expected as the ultimate fulfillment of the divine purpose in history. Traces of this are found in Matthew, Luke and, to some extent, in Paul. Meanwhile, the best minds in the early church were protesting against the excesses of the "futurist eschatology" and in Paul and John we find a re-interpretation of the divine fulfillment. The truth is, they said, that in the life, death, resurrection and glorification of Jesus, God *has* finished His work. The Kingdom *is* fully here. Evidence of this is the presence of the Spirit in the Christian community. We may say, therefore, that in the later thought of the church, the presence of the Spirit took the place of the second coming of Jesus as the sign and proof that the Kingdom of God has fully come and as evidence of the immediate impact of the Kingdom of God upon the world in judgment and mercy.

For Paul this presence of the Spirit means the presence of the risen Christ, glorified in the church in union with whom the be-

liever is a new creature, now living the life of the age to come. For John it means the present reality of eternal life and the opportunity of living that life here and now.

This development meant a swing back to the early, original Jerusalem Kerygma and forms the norm of what is essentially the historic Christian gospel preached by the apostles and the preachers of the early church.

Observations

There is time for just a few further brief observations, based upon such a study of the N. T. as is here set forth.

I. In the light of the earliest Christian tradition, then, preaching is not argument, nor exhortation, nor lecturing, nor education—though these may enter into it, but essentially Christian preaching is proclaiming, announcing, “broadcasting” the Good News to the people; the Good News that God has acted, that the Kingdom of God is here pressing in upon the world in judgment and mercy.

II. The message which the preacher is to proclaim is the gospel—the good news of the fulfillment of God’s purpose in human history. In proclaiming this message, he will proclaim the events of the life, death, resurrection and glorification of Jesus, for these events in themselves constitute the eschaton or the fulfillment of the divine purpose. They are the word made flesh, dwelling among us, in whom we behold the glory of God. The chief characteristic of preaching at its center is this—that it is a re-presentation of the history of Jesus, designed to place the hearers in the very presence of the historical events manifested in him and in his life and so expose them to the power of God which worked in those events.

III. The preacher does not create or invent his own message. He receives it from the church. “The man who does not know history will preach a provincial message which will be no gospel; the man who knows history will preach a catholic gospel, which will bring the riches of the past to solve the problems of the present.”

IV. Indeed, the one great preacher is the Christian church itself. He who stands in the pulpit to deliver the message is but

the voice of the church. He does not create it nor give it power. He is necessary for its utterance but the message itself comes from the deep life of the Christian experience of the ages, out of the hope and joy with which Christian people have responded to the Kingdom of God.

V. May we not therefore, consider preaching as an act—an act of the church? In preaching, as well as in administering the sacraments, we see the church in action. (Since we believe in a living God, it is appropriate for us to contemplate every religious reality as dynamic rather than static.) The preaching of the gospel is an act by which the church itself lives and by which it mediates the power of God to every age. Moreover, the preaching of the gospel, as well as the celebrating of the sacrament, has been central from the beginning and characterizes the church in its actual historical origins. “The church enters history with the apostolic Kerygma as the expression of its life outwardly to the world and with the communion of the breaking of bread as the expression of the same life inwardly among its members.”

VI. It must be said that the formulation of the gospel in primitive eschatological terms is very strange to modern minds. The fact remains, however, that the preaching of Jesus and of the early church had its being in this strange world of thought.

Indeed this primitive formulation of the gospel must have been out of touch also with the thought of the Hellenistic world to which the earlier preachers appealed. What they did was to re-interpret the gospel to their contemporaries in terms which made its essential relevance and meaning clear. But always their restatements of the gospel remained true to its first intention. Under varied forms they continued to affirm that “in the events out of which the Christian church arose there was a conclusive act of God who visited and redeemed His people; and that in the corporate experience of the church itself there was revealed a new quality of life, arising out of what God had done, which in turn corroborated the value set upon the historical facts.”

VII. In some such fashion, then, we must make the effort to re-interpret the gospel to our own age. It will help us in making this re-interpretation to realize that the time element is irrelevant. The divine eschaton, the Kingdom of God, has come, is coming and will come. That is—it is an event in history but it

also transcends history. It is of the nature of the eternal. It expresses the real, inward, eternal meaning of history—the essential purpose and will of God. As such it is at this moment—at every moment—pressing in upon the world and demanding response from every man, woman and child.

This we can preach today. We can call men to respond to the eternal act of God so that they may live the new life of the Kingdom—individually, socially—in joy and peace as the sons and daughters of God.

VIII. Dr. Dodd helps us to see clearly that God's supreme act, as set forth by the writers of the New Testament, is that of moving in upon men in and through the life and person of Jesus Christ. It may be argued that Christian faith is more inclusive than this and maintains that God has acted also and continues to act in other ways and on other occasions. It would seem, therefore, that the manifold revelation of God in divers manners, times and places; in the thought, motives and acts of God—in surrendered men as well as in the processes of nature, must ever be a burden of Christian preaching. This, to be sure, the New Testament does not deny. God, it declares, has not left Himself without witness in any age. It contends merely that what God has done and is doing through Jesus Christ is the ultimate fulfillment of His purpose, the supreme revelation of Himself to men.

IX. The apostolic preaching was directed mainly to those who had not yet identified themselves with the community of believers. It would seem to follow that the gospel can be preached most consistently to those who are not Christians. The present day preacher, however, finds himself confronted by a congregation most of whom are at least nominally members of the household of faith. Manifestly he can not always preach the gospel in strict imitation of apostolic preaching. His people need strengthening in the faith, encouragement, comfort. (Paul ministered thus to his converts in his letters.) His preaching, therefore, will at times take the form of homily, instruction, teaching. It should be borne in mind, however, that this is not preaching the gospel as strictly conceived in New Testament or apostolic terms.

Allentown, Pa.

THE SIGNIFICANCE OF THE WORLD COUNCIL FOR THE ECUMENICAL MOVEMENT¹

GEORGE W. RICHARDS

I

What is the World Council? It is the latest but not the last form of the ecumenical movement. The answer raises a more difficult question: What is ecumenicity? A Scotch professor described it as a cacophonous word. I venture to reply that cacophonous is far more cacophonous than the word ecumenicity; indeed the latter word is euphonious and rich in meaning when one considers its etymology. I can do no better than to turn to the Gospel of Luke 2:1. There we are told that a decree was sent forth from Caesar Augustus that all the world should be enrolled. The Greek word *oikouménē* as used in this statement is a participial adjective. The noun *gé*—earth—is implied. The adjective means housed or inhabited. When used with the noun *gé*, it connotes "the inhabited earth"—all people that on earth do dwell.

It is significant that in the beginning of the gospel one meets the concept of ecumenicity with a geographical and political meaning. The whole world, composed of many tribes and nations, is controlled by one Ruler, the Roman Emperor. It is a far cry, indeed, from the wandering tribes in Asia, Europe, and America, each having its own chief and way of life, to the *Imperium Romanum* covering the earth. It required ages before men coined the term *humanitas*, and spoke of the whole world as fatherland and of all men as akin to one another.

At such a time came one who spoke as no imperial master ever dreamt of speaking, when He said: "All authority has been given to me in heaven and on earth. Go ye, therefore, and disciple all nations" (Matt. 28:18-19). The religious ecumenicity of the Hebrew prophets surpasses the political ecumenicity of Rome. They proclaimed not the rule of one man but of one God. What the prophets beheld in vision was realized in fact in Jesus from Nazareth. As the Man of Nazareth he was a national—a Jew by birth and training; but as the Christ of God he was supernatural, super-

¹ Address delivered before the Foreign Missions Conference of the United States and Canada at Swarthmore College, Sunday evening, June 11, 1939.

racial, ecumenical. The national and the ecumenical blended in his person and life. He breathed the spirit of ecumenicity into men's hearts by revealing the God of Heaven and Earth who is also Creator, Savior, Sanctifier of all men. True, men crucified Jesus, but God made Him Lord and Christ.

For a short time Jesus was *with* men; then he was *in* men—*with* men in the flesh, and *in* men in the spirit. For on the Day of Pentecost "they were all filled with the Holy Spirit" (Acts 2: 4). They "were of one heart and one soul." While his disciples were still Jews of Palestine and of the Dispersion, they now had in them the power of a new life which in the end will create a new heaven and a new earth, in which there is neither Jew nor Greek, bond nor free, man and woman, but all are one in Christ Jesus.

To accomplish God's purpose the Spirit in the pentecostal fellowship embodied Himself in visible and tangible forms in the course of decades and centuries. The ideal of the Apostolic fellowship was that of one body with many members, a diversity of gifts and operations but one spirit. It was only relatively realized in the several stages of church history. Ecumenicity, therefore, is not something that the Church once had and lost,—rather something that it had in principle but never realized in practice, a goal which men tried to attain but never quite reached.

II

The ancient Catholic Church was the first definitely organized form of the fellowship of believers. In this institution there was uniformity in doctrine, worship and government; but uniformity obtained at the cost of the freedom of the spirit. The individual was subject to the organization in order that the Church might combat heresies within and overcome foes without.

The sect, which came with the rise of the Catholic Church, protested against the errors of Catholicism and strove to maintain the simplicity, the freedom, and the individualism of primitive Christianity. Though it served a purpose, it failed to cure the ills of the established church and to preserve the purity of the original fellowship. Until the sixteenth century, Catholicism, Orthodox and Roman, prevailed; while sects continued to pro-

test in order that apostolic Christianity might prevail. The apostolic ideal of unity with diversity, authority with freedom was actualized neither in the Catholic Church nor in the sect. Yet both were necessary in their day and prepared the way toward the ecumenicity that is in Christ Jesus.

In the sixteenth century the sect came to its own in the form of Protestantism. The Church Catholic was rent. Uniformity gave way to divisions which are no more true to the apostolic ideal than was the uniformity of Catholicism. Yet divisions were inescapable in order that Christianity in its New Testament sense might be restored and maintained.

We need not repent, therefore, either of Catholic uniformity or of Protestant divisions. We accept both as a historical necessity. Yet we are convinced that what was a necessity for the kingdom of God in the third, the thirteenth and the sixteenth century has become an obstacle to its coming in the twentieth. If that conviction is true and we persist in maintaining our denominations, we must not only repent but bear fruit worthy of repentance in seeking a fellowship of Christians throughout the world that is in harmony with the ideal of the New Testament,—unity with diversity.

III

The time has come when neither Catholicism nor Protestantism is to be abolished, but when the spirit and truth of each is to be conserved by advancing under the guidance of the Spirit of the Lord from Catholicism and Protestantism into a fellowship that is in harmony with the spiritual catholicity that was originally in Jesus. The *una sancta* may supersede the churches but must neither condemn them as apostate or sinful, nor obliterate them. We are not in quest, however, of the ecumenicity of Nicea. We cannot return to it, although the churches are indebted to it. It had its counterpart in the ecumenicity of the Imperium Romanum and was a laudable attempt to avoid sect and schism by ecclesiastical anathemas and by imperial decrees.

In the sixteenth century national and free churches arose whose right to existence must be conceded. Each has elements of truth; none has all the truth in Christ. Union of the churches,

therefore, not by compromise, coercion, or diplomacy, but by free deliberation and cooperation, is the way to the Church which none of the churches has yet attained. That this is the conviction of the Christian churches throughout the world was clearly manifested in the addresses and reports of Oxford and Edinburgh; and without minimizing the difficulties that must be met and overcome, most of the delegates went away with a new hope kindled in their hearts. Out of the two Conferences has come the proposal for a World Council of Churches, which is a step in advance toward the final goal of an Ecumenical Church. The principles controlling the Federal Council of Churches in different countries are applied to the Churches throughout the world—a *Federal Council of the Churches of Christ in the World*.

IV

It is clear that so long as infallible dogmas and institutions are the chief criteria of the true Church and the test of fellowship, the divisions of Catholicism and of Protestantism must continue. For no church accepting these premises can consistently enter upon negotiations for union save for the purpose of converting the other churches to its specific faith and order. But a conception of Christianity which regards it as primarily a new life in men, begotten by the Spirit of Christ through His Word and His Church, recognizes the validity of the variety of forms of Christian experience in which the one Spirit finds expression.

This new life will naturally be embodied in intellectual, moral, political, and social forms, adapted to different ages, lands, and cultures. While there is unity of spirit and life, there must also be diversity of form and operation. Religious experience will differ as the Oriental mind differs from the Occidental, the Jewish from the Greek, the Latin from the Teutonic, the ancient from the modern. The modes of worship will vary as much as degrees of culture and temperaments. Church polity may be papal or episcopal, presbyteral or congregational; and yet each is *jure divino*, providing it serves the purpose of the kingdom of God in men and nations.

The forms of Christianity not only differ but they are subject to change—the change which all organisms undergo in the process

of growth and in adjustment to their surroundings. Divisions and sects that at one stage were an historical necessity will be out-grown. By the guidance of the Holy Spirit we may realize the unity in diversity; the ideal will become reality. Catholic uniformity will pass away and Christian unity will take its place. Protestant divisions will be abolished and Christian diversity come instead. There will be one body with many members, unity of spirit with diversity of operations.

V

The churches today feel the need of cooperation as never before if they are to accomplish in the world the work that their Lord gave them to do. A first step forward was taken when the Evangelical Alliance was organized in England in 1846, in the United States in 1867. In its wake came the Alliance of Reformed Churches throughout the World Holding the Presbyterian System. The Federal Council of the Churches of Christ in America was founded in 1908. World Conferences of Churches of the same faith and order have been held during the last fifty years. Among them the Lutheran, the Anglican, the Congregational, and the Baptist. In the first three decades of the 20th century churches of the same, and of different, faith and order have entered into organic union in England, in Scotland, in Canada, and in the United States.

Alliances, councils, federations, and organic unions in the West and in the East are evidence of the growing will to unite which one has reason to believe to be the Spirit's guidance of the churches. More recent expressions of the deeply and widely felt need of the union of the churches are the World Missionary Conference at Edinburgh, 1910; the Stockholm Conference on Life and Work, 1925; the Ecumenical Conference on Faith and Order at Lausanne, 1927; the Missionary Conference at Jerusalem, 1928. From Oxford and Edinburgh in 1937 grew the World Council of Churches organized at Utrecht in 1938, the latest but not the last form of church federation and co-operation.

VI

What shall we say in conclusion about the significance of Oxford, Edinburgh, and Utrecht? If anything, it means a pro-

found and unparalleled change of heart and mind in the officers and members of the churches themselves. It implies that men are now seeking something greater than the welfare of their denominations, something for which each denomination exists—the *Kingdom of God*.

Once denominations sincerely and with good conscience worked for their own interests and through the denomination for the salvation of souls. It was presumed that souls were most effectually saved in the way of a particular denomination. Such a view underlies the origin of each church. It is based on sincerity, deep conviction, and often on an enthusiasm which has made martyrs. As a reaction against medieval Catholicism and as a necessary outcome of the re-affirmation of the rights of private judgment denominationalism and sectarianism with their merits and defects were an historical necessity. We need not deplore their origin nor confess with sorrow and shame the sin of schism. It has had its place and served its purpose in the progress of Christianity in the world.

Now, however, for reasons which we cannot here state, men in all churches are coming into the grip of a new ideal—the Kingdom of God—for which each church lives and labors, and, if need be, is willing to die. That Kingdom is greater than any one church or even than all churches together. All the churches serve its ends and find their true mission and glory in its establishment throughout the world. The new vision of the Kingdom is the result of a closer approach, not to the infallible book or the historical Jesus, or to any one of the confessions of Protestantism, but to the Spirit with which “they were all filled” on the day of Pentecost. In the freedom and in the bondage of that Spirit—of faith, hope, and love—the churches must face one another, each church standing in judgment on itself and on the world without compromise to mold its life. Only then will our eyes be opened to see in their true perspective the relative value of the things that once divided the churches. They are diminishing in size, while the things which unite the churches loom large and increase in importance. The Kingdom of God is nothing less than the reign of righteous love as manifested by God in Christ, in the universe of matter and mind and in the hearts of men and nations.

The realization of that love in human life is the aim of every church.

While men choose to work in different ways, to worship in different forms, and to define the realities of the faith in different language, they are Christian only as they live and die for the Kingdom, not because they are Orthodox, Roman Catholic, Episcopalian, Lutheran, Baptist, Presbyterian, or Congregational. In time these denominational names may be known only in history. So long as this is not the prevailing conviction of a church it is not prepared to adopt a plan of union. Nor ought it to propose organic union. It should hold its peace until it has a change of heart and mind on the conception of the essence of Christianity and the function of the churches—a conception which will as naturally unite the churches as the old conception once united them in the ancient Catholic Church, again divided them into Protestant churches, and at some time, in God’s time and God’s way, will unite them into the one holy catholic church of which Jesus Christ is the head and all believers are members.

Lancaster, Pa.

THE MINISTER'S PART IN COMMUNITY SERVICE

CHARLES D. ROCKEL

I

"THE FIELD IS THE WORLD"*

Ralph Sockman has well said that "the religious leader ought to build himself into the life of the community."¹ Living as he does in the stream of community life and called to direct that stream into Christian channels it is evident that the Christian minister should not withdraw himself from the common life around him. As a spiritual leader he has definite responsibilities which he cannot exercise unless he enters vitally into the tasks that have become an integral part of the organized life of the modern community. Besides, in an age deeply conscious of the social relationships of human life the minister of religion cannot stand aloof from the civic and social problems of the community in which he lives without seriously compromising his influence as a spiritual leader. He cannot evade the part every community assigns to him in the common affairs of modern complex society but he must carefully decide just what are his special responsibilities toward the community in which he finds his lot is cast.

William Adams Brown insists that the minister "is man of the world as well as man of God and this second world in which his life is lived—the world we often call secular is a social world as well."² And so it is. These two worlds overlap in wonderful and confusing ways and present problems to the earnest pastor for which the department of practical theology in the Seminary can give him no ready-made or fool-proof solutions. To serve in the baffling confusion of these mingling worlds will often involve him in dangerous adventures and sometimes entice him into some reckless undertakings but that is not altogether on the debit side of the ledger. A little risky investment of life and effort in some dangerous social cause might go a great way in recovering the

* A lecture on the Charles S. McCauley Foundation delivered in Santee Chapel, January 30, 1940, by the Reverend Charles D. Rockel.

¹ "Recoveries In Religion" page 119 Ralph Sockman.

² "The Minister—His World and His Work" page 16 William Adams Brown.

"lost radiance of Christianity" and restoring the vanished power of a prophetic ministry. At any rate, the minister will find that participation in community service will give him much needed contacts and insights into human nature and modern life that are necessary for the development of definite Christian convictions of the reality and seriousness of human sin.

The church surrendered too much when she handed over her ancient social services to the State or organized charitable institutions with their scientific techniques and lingo of the case worker and the clinic. There was a decided spiritual advantage to the Church when she took care of the widow and orphan right in her midst and provided Christian burial for her needy members. Today the department of Public Assistance takes care of the widow and the orphan and the insurance company or the county buries the dead. The minister by taking his part in community service can do a great deal to recapture some of the departed glory of this lost function of the Church. It is the consciousness of this loss that has led the Mormon Church to take care of her own people as far as relief is concerned and it has paid that Church rich dividends to do so.

Every minister serves in a dual capacity. He is the pastor of a congregation which he must concede has the first claim upon his time and energy but he is also a citizen of the community which accepts his leadership and expects him to take his part in the civic life around him. But aside from all this he lives in the community as one who serves and, being the ambassador of Him who went about doing good, he cannot evade the duties and likewise the annoyances which a community, oftentimes cruelly and thoughtlessly, lays upon him. Rightly or wrongly every community feels free to lay claim to the services of the modern minister. However wistfully he may sigh for the return of the simpler days of his circuit-riding predecessors they are gone forever. Our complex modern social life will make their return impossible. The community will go on claiming the time and service of the minister and often in fields that are not directly related to religion or to his special training but it is unwise not to appreciate the opportunities such claims offer a minister who is willing to give himself and take proper advantage of these

appeals. Theological Seminaries could very profitably introduce orientation courses in community and social service thus preparing ministers at least to evaluate the social, civic and community organizations that are functioning today in our social order and with which a minister must often deal. As William Adams Brown points out, it is the minister's "task to use the resources of divine grace open to him in the great tradition of which the Church is the custodian to win men, whether in business, state or Church, to the type of life Christ our Master would approve."³ He must take advantage of every opportunity that presents itself to win men to the Christian way of life and there are times when he can do so better through the community than through the Church. He must at all times regard the community rather than his congregation as the parish which he serves because there are spiritual needs to be served by him which transcend the confines of his own congregation and as a citizen of the community he is involved in social responsibilities which he cannot repudiate without at the same time repudiating his own leadership and self-respect. Funerals, weddings, sick calls and nearly every other pastoral function have community aspects and make demands upon the minister's time which often exceed that given to the members of his own congregation. The minister is regarded not merely as the pastor of a congregation but also as the servant of the community and this attitude should not be discouraged by any means. It is often an open sesame for the minister into the heart and life of his community.

Hence every minister must seriously consider whether he has fulfilled the duties and privileges of his pastoral office when he has faithfully called upon all the members of his congregation, preached his sermons regularly, administered the sacraments and operated the machinery of his church work. The parable of the tares will remind him that "the field is the world" but just what is included in the modern minister's world is not always so apparent. This much however must be clear that the minister who deliberately restricts his services to the operation of his own church closes the doors to some of the greatest opportunities for service that come to a pastor while at the same time he is shutting

³ "The Minister—His World and His Work" page 22 William Adams Brown.

himself out from some of the richest and most rewarding experiences that may thrill the heart of a devoted pastor with a world vision. A young minister recently refused to officiate at the funeral of a man who was not a member of his church, even though his family was, on the grounds that it was not his duty to bury the dead outside of his congregation. Needless to say that young man has about ended his usefulness as the spiritual leader in that community. "The field" indeed "is the world" and never was that truer than it is today. To feel no responsibility to mold the spirit and life of the community outside of his congregation is to repudiate an important element in the very Gospel he has been commissioned to proclaim and stultifies the ministry to which he has been called.

The minister does not preach the Gospel from the pulpit alone. If he did his task would be a great deal less difficult. He preaches the Gospel as forcefully by the things in which he interests himself and the activities that engage his time. People soon discover whether his words from the pulpit are sanctioned and reinforced by consecrated deeds and heroic living. His pulpit message will soon lose its wonder and seem like sounding brass unless his life, lived amidst the stress and strain of community service, gives it tone and meaning. It is one thing to preach the glories of Christian Gospel out of the knowledge that comes from books and quite another thing to preach it out of the wisdom that comes from the deep experiences of life. The preacher needs to preach out of an insight that has been refined by the heat of real contacts with life as other men must and do live it in the world. Many sermons never set anyone on fire because they lack the driving force which vicarious identity with the group life of the community alone can kindle. One of the deepest and most accurate insights into life which I ever received came to me when I was executive director of Emergency Unemployment Relief and had to deal with human nature in the raw and feel the cruelty of the human heart when greed and fear drive men but I also had a rich opportunity to see the hero in the human soul as men with families and loving them as much as ever we loved our own, faced the tragedy of unemployment and struggled with self-respect as adversity drove them to make unwilling application for relief. Needless to say

that experience put a note into my preaching that had not been there before. Novels can give us an insight into life, and ministers should read many of them, but only experience can give us the authority that will make men listen when we speak. No minister can live apart in the glittering solitude of the stars and preach sermons of saving grace and redeeming power. Sermons that change life grow out of the weltering struggle between the good and the evil in the preachers own soul and they take root in the lives of those whom he can win to stand with him in the cause of righteousness only when they have the seal of his own victorious living upon them. The fact remains that no matter how noble the ideals are which a minister proclaims from his pulpit on Sunday they lack life-giving dynamic until they are exemplified in his own life and put to work in the deep searchings of his own soul. A minister who has paid the price of community activity can preach on Christian service with a compulsion totally lacking in one who speaks from theory alone. Even the loftiest ideals evaporate into the thin air of compensatory hypocrisy unless they are made to function through some sincere personality who is not afraid to take the risks and pay the price that are necessary to make them operative in the actual contingencies of life. And who in any community is better able to take these risks or more obligated to do so than the Christian minister? It is a sincere complaint on the part of laymen when they tell ministers that they do not know how difficult it is to live the Christian life out in the world. Activity in community work will convince any minister of the tragic truth of this contention.

Every minister must decide whether heading welfare committees or working for political decency is spending time serving tables or whether it is God's work but he cannot brush aside the claims which a community lays upon him both as a citizen and a minister of the Gospel. By taking his rightful place in serving the community at large he can sometimes carry Christ's Gospel into the very citadel of modern paganism and do battle for the Lord in the stronghold of civic righteousness but he must never imagine that this will be easy to do. It requires a fine sense of discrimination and no small measure of common sense to do so successfully. He must thoughtfully decide what causes he will

champion, what measures he will support and he must ever bear in mind that ordination vows do not bestow omniscience nor release him from the responsibility of using the best judgment possible in every undertaking. There can be no doubt that if a minister sincerely, humbly and intelligently—and please note the humbly—accepts the responsibility for community service it will not only improve the effectiveness of his preaching but add greatly to his usefulness and help materially in the coming of God's Kingdom.

Here a word of caution is in place. As soon as a minister moves into a new community he finds a great demand for services of every description and many appeals for support of some cause or another clamor for his recognition. This is so because he is often the ablest person who can and is willing to give his time and service without remuneration. Besides he is somewhat of a novelty that breaks in on the monotony of routine life. There is a pleasing newness in his personality that is most attractive. His ideas appeal with a freshness that disarms and even his peculiarities add charm to the novelty of his newness. People today are very much as Paul found them in Athens nineteen hundred years ago for they still seek new thrills and expect the new minister to make his contribution to their collection. In some respects this gives him an excellent opportunity for unusual service but at the same time it exposes him to some dangerous pitfalls. He can make a very serious mistake by not fully appreciating the transiency of some of this enthusiasm and permitting it to betray him into some unpleasant situations from which he will find it exceedingly difficult to extricate himself. Sometimes even the wisdom of the serpent and the guilelessness of the dove cannot save him if he acts without premeditation. At all times, the minister must give the most careful consideration and the most objective scrutiny to the appeals that come to him, and he must always remember that they are most unsuspectingly bedecked. Otherwise he may compromise his entire ministry and seriously impair his usefulness. It is always well for a minister who engages in community service to remember that not everything that glitters is gold and not all things are as they seem to be on the surface. He need not become cynical but he does need to be on his guard and carefully study every appeal that comes to him.

Aside from any unpleasant experiences that may result from ill-considered decisions the minister may make himself thoroughly unhappy by the loss of a sound perspective that sometimes results from this early lionizing. While the novelty of his newness lasts he remains the hero whose every word is accepted as a pronouncement from Sinai and he can enjoy his glamorous days as long as they last. But in the course of events it is inevitable that some day another new minister will come into the community who may have a flare for popularity and then the older man will sink into an inglorious desuetude. For eighteen years I have watched the parade of meteors through the civic sky of one community always leaving the same bitter experience of disillusionment when the meteor no longer dazzled the ungrateful citizens who seemed not to appreciate the fact that a young Daniel had to come to judgment in their midst. Always the earlier hero had to surrender his place in the limelight to the new upstart elbowing his way to the footlights and always there was the same disillusionment in the older man. This dimming of popularity, once enjoyed without competition, frequently leads to painful introspection in order to discover what terrible hidden fault may be lurking in the secret recesses of character or what inexcusable blunder may have been committed to thus sacrifice the confidence and esteem of a whole community. Disillusionment is certain to come sooner or later if such popularity is taken too seriously but such experiences, unless intelligently and objectively faced, may leave permanent scars upon personality and unfit the man for the best service which he might otherwise be able to render. People do not want to be ungrateful but they cannot long be loyal to any one or to any cause and under such conditions it is only natural that they should all too readily forget the older minister in their infatuation for the newcomer in the community. He should realize that such an experience is not at all the result of sacrificing confidence. He is simply passing through the natural rhythm of new and waning novelties that have their days and then cease to be. New preachers come and go in the interest of the people like miniature golf or chain letters. A minister will save himself a great deal of painful and needless brooding if he realizes in the very beginning of his labors that others have talents which the community prizes and that there are differing per-

sonalities all of whom have their unique contributions to make to the common life. Let him give whatever talents he has in unstinted measure and then let him seek his heart's contentment not in the number of activities he is called upon to share but in the thoroughness with which he renders whatever services he gives. I have seen promising careers broken hopelessly and ended almost before they were really begun because this simple fact of human interest was overlooked.

A minister newly come into a new charge does not need to be flattered when he is frequently sought because it is the normal reaction of people to seek him then since newness always attracts some people. It will not be long until the novelty is worn off and then he will take his place in the bleachers of the great game of life among his other colleagues and join with them in watching the game of the newcomers. He can always find solace in the thought that those in the bleachers with him understand because they too have had their day in the thrill of the game and now view the scene from a more detached and objective position. No man need view such an experience with alarm or fear that his usefulness in the Christian ministry has come to an end. In fact his usefulness may be very much increased by such an experience because it gives him a balance and poise which he can get in no other way. It gives him a shriven sense of values and sets him free from the delusions of false ambitions. Besides it is a normal experience and he can find contentment by accepting it for no more than it really means but let him hold fast to any sense of humor with which a kindly nature may have endowed him. If ever he is tempted to let such an experience impair his happiness in the ministry let him take a good look at his sober mien in a mirror then have a good laugh at his doleful countenance. Whatever else he may do or not do let him never permit the ability to laugh at himself to slip away because it will save him from high blood pressure and a broken spirit. It is a good thing for all ministers occasionally to get out of the limelight that beats upon them in community service so they may brood over the message they are called upon to deliver as the ambassadors of Christ and to gain the spiritual courage to perform the tasks of the prophet of God.

Appeals of many sorts are made to the minister. He is asked to lead in civic improvement projects of all kinds, to serve as a member of innumerable boards and committees. He is challenged to lend his support to many good and worthy causes all of which require time and consume energy but he will not find it easy to refuse any. The Rotarians will hasten to hear his "line" and the Chamber of Commerce will be eager to hear him tell them "what ails our town." But woe unto him if by any chance he is naive enough to take them seriously and tell them. Several years ago an enthusiastic young rabbi fresh from the Seminary "breezed" into our city and proceeded to carve his name in gilded letters across our rather smoky town. It was not long before the ardor of his oratory impressed the leaders of the Chamber of Commerce and they invited him to tell them what it was that ailed our city. Now everything he told them was true but he made the glorious mistake of imagining that they really wanted to know why our city was the only third class city in the United States that does not have a free public library. Among many other things, he reminded the civic and business leaders that according to authentic history that metropolis had been built upon a swamp and that as far as he had been able to learn about the most serious ailment that afflicted that city was immaturity due to the fact that the people had not yet outgrown their tadpole civilization. He felt certain that in time the community would grow up and then the people would begin to give proper consideration to the decent habiliments of modern civilization and culture. While he was seriously concerned that the people should mend their amphibian ways and press forward to a proper stage of modernity he was not overly alarmed about their present condition for time would mend that to a great degree. He proclaimed his diagnosis with considerate kindness but poorly concealed condescension. He was intelligent enough to know that the troubles from which that city suffered were due more to immaturity than to perversity but I can assure you he was not considered "a roaring success." That address ended his usefulness in that community. He was put down at once as a hopeless pessimist, entirely too much of a newcomer to have any intelligent understanding of the situation. Thus did the civic leaders rationalize their own lack of com-

munity spirit for permitting a city of more than eighty-two thousand people to go on without access to a public library. The young rabbi's sincerity in telling the truth as he saw it—and from any objective view it would be accepted as the truth—was regarded as some inherent perversity in his spirit that made him incapable of appreciating the marvelous history of that city. Many of us have often wondered as we looked at the murals in the postoffice lobby of that city depicting historical scenes of its founding whether the artist who painted them intended some historical allusion by making all the people in the mural look like low grade morons. It was very apparent to the civic fathers that this young prophet of Israel had utterly failed to realize the greatness of the city he was thus exposing to ridicule since it boasts of having the largest locomotive erecting shop in the whole world. Poor man, he was born thirty years too soon and was unfortunate enough to have ventured that speech before Dale Carnegie had revealed the secret of how to make friends and influence people. This incident was largely responsible for the development of an anti-semitic feeling that has never been entirely overcome. This young rabbi should have given his humor a little more freedom that day since no man should ever take himself quite as seriously as he did. He should have taken a good laugh at the foibles of our modern business men and likewise at his own intention with one speech to correct a condition that had existed for seventy-five years. He would not then have felt that the burden of the world was resting upon his young shoulders but he lost his sense of perspective because he permitted his sense of humor to sag sorely. The minister today can remain healthy-minded only as long as he knows how to take away the strain by taking a good laugh at the foibles of his community and while he is laughing heartily at them he should at the same time include his own if ever he is tempted to tilt at such windmills.

The complexity of the modern rural and urban community demands more leaders and a higher type of leadership than did the simpler communities of the past. Hence the minister finds it difficult to escape from the many challenges that require real heroism to resist. Our circuit-riding forbears faced dangers and endured hardships which differed only in kind, not in degree,

from those which a minister meets today. Present communities are fearfully and wonderfully put together with a most confusing number of organizations that must be maintained but which often mislead the unwary. No scalping savages lurk in ambush within the confines of the modern parish to threaten the minister but organizations of all descriptions and civic demands without number grind him and relentlessly drain his physical, mental and spiritual energies. Not only must he steer his own church program between the distracting social activities of the school and the community but he must also give *himself* to appeals that come to him from countless agencies and organizations. The time and energy which a minister consumes attending the meetings of his own over-organized congregation are appalling because the average modern congregation has enough ecclesiastical machinery to grind a consecrated pastor into fine dust but the community will not for that reason reduce its demands upon him.

It is little wonder that an increasing number of ministers find themselves dreaming that heaven must be some lonely island on which there are not a sufficient number of people to elect even a secretary-treasurer. Meetings and conferences are the mass delusions of our day just as the crusades were the manifestation of mass suggestion in the Middle Ages. When we do not know what to do because we lack adequate purpose we call a conference and conduct a discussion to conceal our ignorance and the minister must participate in these all the way from conducting the devotions to carrying out the resolutions of the findings committee. Thus we alibi the vacuity of our ideas and the breakdown of our social and ecclesiastical techniques. Yet our most highly organized congregations are still blissful simplicity compared to our cities and even our rural communities. To give a catalogue of the fraternal, civic, social, religious and welfare organizations in the average American community would sound like calling the roll of the alphabetical orgy of the Federal Government. Many of these agencies bid for the active support and endorsement of religious leaders. The minister will often be torn by the conflicting interests of these organizations and sometimes discover that he has lent his name to the promotion of some shady cause but he will find it exceedingly difficult to escape their demands.

No minister will need to resort to any rationalization to find a multitude of worthy causes and agencies needing leadership and appealing almost irresistably to the holiest impulses of his calling but he will often be at a loss to know which are entitled to his support. After all, his time and energies are limited and there are some very useless, not to say pernicious, organizations dressed up to look respectable and important which he will find it difficult to properly evaluate because he often lacks sufficient information to do so. It will therefore be to his advantage to give careful study to every appeal that comes to him no matter how well it may be attested before he commits himself to any cause or lends his support to any organization.

Every community is afflicted with organizations that have ceased to serve any useful function because changed conditions have removed the reason for their existence and these should be given decent burial but they give some people an opportunity to hold office and conduct meetings hence they go on plaguing the community. Sometimes a minister is gotten into one of these and then he can render an outstanding service to his community by officiating at the interment. In our highly complex society with its conflicting and confusing claims it is not always easy to distinguish between the important and the useless organizations. It will be necessary for the minister then to face these claims realistically because no matter which way he decides he will cause offense to some one which in the very nature of the case is unavoidable but which always lays a heavy cross upon his heart. The many social and civic organizations that appeal to the modern pastor for support do not make his path any easier.

Frequently ministers do not take full cognizance of their responsibility toward the civic, political and social problems of their communities and yet the community has a right to look to them for leadership. They cannot always be censured for this attitude in the light of the difficult and unpleasant situations which actual experience in this field has taught but ministers are not called to evade risks or to side-step unpleasant responsibilities. Engaging in community service does involve real dangers for the minister and it is not always clear when he is following the dictates of a legitimate prudence and when he is taking counsel of his coward-

ice. Recently a young minister was challenged to take part in a community project that entailed some risk and had possibilities for some unpleasant repercussions because it was not altogether popular with some civic leaders who were proposing an opposite course for selfish reasons. He met this challenge with the remark, "why should I stick my neck out? I am going places." It may not have been the most prudent thing for this young man to accept this challenge but the motives revealed by his reply are not worthy of a Christian minister.

It was greatly appreciated advice given me by one of the Seminary professors when he told me not to engage in any community work for at least five years after I entered my second pastorate. In this advice he gave careful consideration to the conditions prevailing in the city in which the congregation was located. From personal experience after having followed his advice I feel that it is best for newly ordained ministers to leave any large-scale community work alone for five years. It is beguiling work and it all too readily comes to claim time that should be spent in preparation for a fruitful ministry in later years. Community service makes such a glamorous appeal and gives one such a sense of satisfaction that it encourages the illusion that the way to accomplish most in the Christian ministry is to be busy in community work. Only the most determined resolution during the first five years in the active pastorate will keep a young minister in the straight and narrow path of adequately training himself to become a faithful minister of Jesus Christ and a devoted pastor of his people.

There are those who insist that the minister has no part in community service except as he may have occasion to inspire leaders with the Christian principles of life and thus furnish the spiritual dynamic for high ideals of service. I do not at all agree with this position although I admit that ministers differ widely in their ability to enter successfully into the work of a community. The people who represent this point of view are often an influential and determined group in the congregation and the community and they raise serious obstacles in the path of any socially minded minister who attempts to give himself to the larger work outside of his congregation. These people insist that it is not the min-

ister's business to become involved in the affairs and conflicts of the community because such activity embroils him in controversial issues that do not work for the peace and prosperity of his church. They maintain that it puts both the Church and the minister into the wrong light since participation in community affairs often compels him to take sides in secular issues in which the Church has no immediate concern. The Church, these advocates insist, has no right to take sides in purely secular matters and the minister should stick to his task of serving the spiritual needs of his people. Their rallying slogan usually is "let the preacher proclaim the good old comfortable Gospel and let wordly matters alone." This is a high sounding battle cry and one that easily discomforts a minister but it has little substance in it and is a clear denial of the teachings of Christianity. It can easily be shown to have no basis in the New Testament. People who were accused of setting the world upside down did not invite such a charge by proclaiming pious platitudes. They did something that endangered the status quo and they did it so effectively that it frightened the recipients of special privileges. In spite of the emphasis upon the social implications of the Christian Gospel for the last two or three generations there are still a great many ministers and laymen in the Church who refuse to accept these social implications and deny the minister's responsibility for social and civic righteousness.

The first reaction to this group is impatience and there is a strong temptation to condemn them as "moss backs," "reactionaries," "fundamentalists," or "obstructionists." There is a great deal of ground for such condemnation, and it is very easy for a young enthusiastic preacher to mistake these people for the devil and to blaze forth in fiery castigation but let not this youthful crusader itching for glorious conquest in the fray of community service regard too lightly their contention. I do not for a moment say that a minister should yield any of his social passion to their complaint but aside from the influential position which these people often hold in the congregation and the community, which they can very effectively use to veto the social intentions of the most able and consecrated minister, they have a truth on their side which can easily be overlooked to the peril of the minister.

Certainly they make this truth stand out with all the annoyance of a sore thumb but after all ministers are called to the service of spiritual things and spiritual values may be given scant attention when civic and community interests come to monopolize the minister's time and energy. Let every minister determined to enter into community work on any large scale bear in mind that he is letting himself in for some very difficult, disagreeable and sometimes exceedingly unprofitable experiences which add greatly to his knowledge and which may be desirable because they tend to make him wise but they will also involve heart aches and disappointments. Let him always remember that community activities bring not only deep and abiding joys but also crushing conflicts and heart-breaking defeats. Many citizens cannot see a crusading pastor as an unselfish Galahad riding forth to rescue the Holy Grail of civic righteousness from the infelds of community exploitation nor do they lack the means of making articulate their displeasure to the worry and discomfiture of the minister. That is the price a minister must pay to accept his responsibility as a citizen and a religious leader. It is therefore well for him to stop and count the cost before he enters upon such an adventure.

Christianity without the machinery of church organizations to give it a body would simply be a beautiful dream of wishful thinking. The minister may chafe under the tedium of keeping all the wheels well oiled and finding qualified leaders to staff church organizations. Irsome indeed is the endless list of programs that must be planned and it seems to take more energy to keep them going than they are worth. Perhaps it is so but if the principles of Christianity are not to disappear from the earth we shall have to decide to keep the very human and inadequate machinery of the Ladies Aid, the Missionary Society and the Churchmen's Brotherhood operating as smoothly as it is humanly possible to do.

It is true, sadly true, that much of the early spirit and dynamic of Christian enthusiasm and sacrifice has been dissipated in the friction of ecclesiastical wheels that make the Church go round but we must choose between the loss of some of the spiritual glow of primitive Christianity and the total evaporation of its spirit. To keep the wheels well oiled and the machinery running smoothly is the price we must pay to preserve the spiritual heritage of a

living religion and to keep a vital force of ethical and moral power working in the world. The nemesis that pursues every ideal, sometimes unto death, is the necessity of making it operative through fallible human institutions and the salaried jobs by which alone the institution can be maintained. The minister is closer to the source of spiritual power than any other citizen and he holds a strategic position to channel this spiritual power into the life of the community. Why then should he not take the risks and associate himself with other members of the community in maintaining the organizations and operating the machinery of social and civic welfare? To insist that the minister should have no part in such an undertaking is to evade a sacred responsibility but it is always well to carefully weigh the question of where and in what capacity he can best make effective the spiritual resources of Christianity.

Many indeed are the worthy causes that challenge and enlist the sympathies of a conscientious pastor and he cannot reject all the appeals for support that come to him. The greater, therefore, is the necessity carefully to consider each appeal because the number of social, civic and welfare organizations in a community is inconceivable to one who is not familiar with the agencies of a modern community. At some time or other nearly every one of them will appeal to the minister for encouragement and active support. Without attempting any exhaustive description or enumeration of such agencies it is well to mention the most important ones which a minister can support without compromising his calling as a religious leader.

He will find that *associations for the blind* are doing a magnificent work in educating people in the prevention of blindness and training the blind to become self-supporting. They provide Braille and Moon libraries for the blind and create public interest in the operation and maintainance of institutions for the blind.

Community service associations through their community centers which have a wide variety of programs that reach all classes, races and conditions of men, give the alert minister a rich opportunity to introduce spiritual values into their programs and thus render a large religious service to the community.

Community Chests and welfare funds with their appeals to civic pride and their efforts to marshal community resources to meet human need always welcome the unselfish interest of the minister and offer him unusual opportunities for spiritual leadership which they so often need. In rural communities the Grange offers unusual opportunities for spiritual leadership outside of the church.

Child welfare groups with their specialized services of child care, health and placement problems often invite the cooperation of the minister of religion. Their prenatal and baby clinics render a much needed service to growing number of people all of which are worthy of the loyal support of the minister. Humane societies caring for neglected children and preventing cruelty to animals are not beneath the interest and concern of religious leaders.

Groups interested in old age assistance and pensions dramatize in a most effective way the plight of folks over forty years of age who are being discarded by modern industry and left to shift for themselves without any adequate provision. Such groups are educating the public to make wiser and more adequate provision for old age. This group is often exploited by unscrupulous racketeers who benefit personally from the sad plight of aged people and no cause is more deserving of the sympathetic support of the Christian minister than this. He can often save many old people from bitter disappointment by giving intelligent and kindly leadership in such cases.

Capable and alert leaders with a vision are always in demand in *the boy and girl scout movements*. There may be some misgivings here but just for that reason should the minister interest himself in this work and strive to correct whatever abuses may have crept into these movements. It may not be easy to do so but it at least is worth making the effort.

Family welfare work aiming at rehabilitating families and helping others solve their social, psychological and economic problems appeals especially to the pastoral heart of the minister since most of these problems are spiritual and yield readily to the kindly personal approach which the minister can bring to their solution.

Councils and federations of social agencies that strive to standardize and coordinate the work of the different welfare organizations operating in the community are always in desperate need of intelligent and sympathetic leadership. The professional social worker does not seem to be sufficiently trusted by most of the community to lead these councils successfully. For this reason the minister is often asked to take an interest in them and he is naturally interested in every effort put forth to promote human well being.

Lately *hospital insurance groups*, providing for hospital care on an insurance basis, have been looking for sympathetic leadership and have most naturally turned to the minister whose hospital experience makes him a natural ally to this new but greatly needed service.

A minister interested in boys will find *boys' clubs* which aim at preventing delinquency and providing opportunities for underprivileged boys a richly rewarding field of adventure.

Boards of public assistance administering unemployment and outdoor relief, mothers' and old age assistance as well as pensions for the blind are serving in fields which once were the sole domain of the Church. For this reason they hold a special interest for the minister and at the present time in Pennsylvania twenty-three ministers are serving on county boards of public assistance three of whom are chairmen of their boards.

Then there is the growing number of *health insurance groups* working to secure more adequate medical care for the indigent and carrying on a healing ministry of an unusually appealing nature.

Legal aid societies that provide legal advice for people unable to pay attorney fees seek to enlist ministers in their promotion and often ask them to serve on their boards.

Red Cross and tuberculosis societies giving relief to people in time of disaster and educating the public in disease prevention are valuable organizations that need the counsel of sympathetic ministers.

The big brother movement guiding underprivileged boys who have fallen into the hands of the law into better life and training them in good citizenship should always find the minister an understanding and sympathetic advocate.

The Y. M. C. A. and the Y. W. C. A. with their far-flung programs of recreational, social, educational and religious activities should receive more attention from the ministers than they do since they can so readily become a serious competitor of the church. Mutual understanding and cooperation here are very necessary and the church should see to it that the relation between these two institutions is greatly improved.

Housing groups of many descriptions are calling attention to our slums and housing conditions and the resultant social problems that spring from poor housing. Thus they are arousing public opinion to secure improvements and win support for a building program that shall remove the worst conditions of our slums. A minister can well afford to cooperate to the fullest extent with all such agencies.

Juvenile courts are always looking for interested people who are intelligent and sympathetic with the new developments in criminal procedure to form counselor committees who assist in educating the public to provide adequate oversight and qualified personnel for the supervision and reclamation of young offenders against the law. This is exacting work and often requires a great deal of time and patience on the part of the minister who accepts this work as his responsibility but it also offers rich experiences and golden opportunities for the finest kind of service.

Playgrounds and recreational associations striving to secure more adequate recreational facilities for old and young should by no means be regarded as falling outside the legitimate interest of the minister.

Rescue missions, the Salvation army and homes for delinquents and transients, serving neglected and forgotten people whom the church often cannot reach, are wide open fields for service but the number of ministers who can render successful service in these is rather limited due to the teachings that have come to be accepted in many of these agencies. A great improvement here is possible but it awaits the interest of sane socially minded ministers who can see the valuable service they can render in this borderline community service.

Reform movements of many kinds attempting to clean up movies and slums, checking the spread of salacious literature or

curbing the liquor traffic all offer vast opportunities to ministers of courage and sagacity though this field requires men of peculiar temperament and strong physical stamina.

Even *city planning and traffic commissions* seek ministers to represent the public interests in the solution of their problems.

Labor and industrial mediation boards have often appealed to some trusted minister to sit in with them in their deliberations and splendid service has been rendered society by the patient and sympathetic counsel which ministers have given in labor disputes.

Civic leagues and government reform groups that attempt to improve city government by the enlargement and improvement of civil service through the elimination of political corruption have found ministers fearless and constructive champions of their cause and they are always eager to enlist outstanding clergymen in their crusades.

Heads of *hospitals, jails and county homes* are always willing to use the services of a sane and dependable minister. They offer unusual opportunities to a wide awake man who has a penchant for self-effacing service. In these fields there is large room for the interest and activity of the minister of the Gospel.

Beside all these agencies that challenge a minister's interest there are the different programs of adult education as they function through the Parent Teacher Associations, the National Youth Administration, the Progressive Adult Education Association and Americanization classes, adult club leadership classes and even the adult education program of the Works Progress Administration of the Federal Government.

Service clubs and fraternal organizations also bid high for the minister's time and support. Even practical politics opens doors for the minister as the career of Edward Everett shows. Beginning as a minister in Boston he became professor of Greek and later President of Harvard University from which he rose to be governor of Massachusetts. From there he went to the United States Senate, leaving the Senate to become minister to the Court of St. James and finishing his political career as Secretary of State. Many ministers have given valuable and courageous leadership in local politics without in any way detracting from

their influence or endangering their position as Christian ministers. It is risky business, to be sure, but the large number of ministers who have rendered conspicuous service in such a difficult undertaking shows what common sense, patience and courage can accomplish. The curse of the Christian ministry today is that ministers are in danger of making it so safe that it loses its challenge.

Aside from all these agencies which offer many opportunities for service the minister must not forget the strategic position he holds as the molder of public opinion. I am fully aware of the fact that the influence of the pulpit is widely discounted today but a tactful, courageous, constructively minded preacher still wields a mighty power from the pulpit if he is willing to pay the price of his convictions. I know of one minister who almost single handed, against almost hopeless odds, changed the reactionary atmosphere of a city of more than eighty thousand people by his fearless messages from the pulpit and it was readily admitted by the other ministers that he had made their work easier because of his courage. Of course his pulpit messages were re-inforced by fearless, unselfish and unpublicized service among that city's needy folks. He does not wield that power from his pulpit alone but it is the fulcrum from which he moves the inertia that so often lies as a dead weight upon the spirit of a community. He is frequently invited to speak on public occasions and before service clubs where his kindly but fearless message is made to tell with double effect. Through an ever widening circle of friends and acquaintances he spreads the contagion of his own ideas and convictions because he is alive to the opportunities that so many different contacts provide. The quiet chat with a friendly spirit can sometimes accomplish a great deal more than is apparent at the time. But all this helps to shape public opinion and no minister should overlook these possibilities.

Of course it goes without gainsaying that such a minister must have stamina enough not to expect all men to speak well of him and he dare not always put too high a price upon his own popularity. He need not be belligerent when he finds himself on the unpopular side of an issue but his usefulness to the community and the Kingdom of God will be more precious than rubies if he has the faith and the courage to pay the price of his convictions.

He will often wield his most telling influence in some unpopular cause which for the time being will eclipse his popularity but if he is more concerned that the truth shall prevail than that his popularity shall increase he will discover that people, even when they differ with him, will maintain an ardent respect for him and his work. The Master whom he promised to serve was not always on the popular side but his influence has grown with the ages. Many opportunities to lead the thought and life of the community will come to the fearless, sane and sympathetic preacher.

Every minister has an inescapable responsibility to lead public opinion on such vital questions as war, social justice, political ideals, race and religious prejudices, labor relations, international comity, and many similar problems of our day. Such issues await his interpretations and lie within his special domain. He is recreant in his duty if he evades any of them just because they happen to be controversial subjects or because he fears the temporary unpopularity which their espousal may bring upon him. How can any minister of Jesus Christ forget that the great creative and triumphant days of the Christian Church were the days of intense and far-reaching controversy. The inordinate desire for popularity has assassinated the usefulness of more ministers than all the assaults of a cruel paganism or the rebuffs of leading laymen because it has silenced the prophet's voice and chilled his moral courage even before he could hear the voice of God. Every minister facing his responsibility as a molder of public opinion should carefully and earnestly ponder the words of Jesus, "Woe to you when all men speak well of you! That is just what their fathers did to the false prophets." There is no need for a minister to bluster or hurl anathemas just to see how many blows he can call down upon his bloody head but neither should he crave the fawning flattery of those who have taken his soul captive as the price for popularity.

Quite a number of ministers today cannot be charged with a fanatical zeal for righteousness or a prophet's courage in the proclamation of their Gospel. Too often does the minister fall victim to the all too human love for comfort as manifested in well appointed parsonages, luxurious living and easy comforts.

The fear of losing these sometimes stifles the fire of conviction and the power of God departs from his message and his life. Too many creature comforts tend to make us all cautious and it is sometimes very difficult to see where legitimate prudence turns to deadly cowardice. Then when he should speak out boldly he becomes silent and when he should act heroically and take the consequences he gives lame excuses. It is sometimes surprising how much real courage is revealed in men who have been reared in comfort and even in luxury but men do not usually live heroically when safety and comfort become the chief concern of their lives. No preacher should ever allow himself to forget that the path of the faithful prophet is never strewn with roses. More often it ends in a cross but no age ever needed the prophet's courage more than does this age. After all, the minister serves his generation best when, at some cost to himself, he helps it to strike off the shackles of outworn truth and sets it free in the roomier spaces of God's unfolding revelation. In such service to his community the faithful minister of Jesus Christ will find not only his opportunity but also his richest reward.

Royersford, Pa.

BACCALAUREATE SERMON¹

LAWRENCE E. BAIR

For he made of one every nation of men for to dwell on all the face of the earth. Acts. 17: 26

More than one hundred graduating classes have gone forth from this Seminary during the one hundred and fifteen years of its existence. None of these has faced a more chaotic world or a more uncertain future than the class of 1940. Never was the world in more desperate need of the gospel than it is today, and perhaps never was it less conscious of its real need than at the present time.

Our major problems are not new, neither are they of our own making. They are part of the heritage which has come to us from former generations. Of these, none is more disturbing than that of human relationships. This problem is as old as history. Its present oppressiveness is due to the accumulated weight of millenniums of evasions and escapes.

When contention arose between the herdsmen of Abraham and Lot, the ancient patriarch advised his nephew to separate himself from him. "Is not the whole land before thee? Separate thyself I pray thee from me: if thou wilt take the left hand then I will go to the right; or if thou depart to the right hand then I will go to the left." The voice of Abraham appeared to be that of magnanimity but the spirit behind it was essentially that of cowardice. It was following the line of least resistance and created more problems than it solved.

From the time of Abraham to our own day the world has attempted to solve its problems by running away from them. Increasing population, scientific achievements, and higher standards of living have made the world smaller. No longer can it be said "the whole land is before thee." Separation has been made impossible by immigration laws, and isolation has become utterly impracticable and undesirable. We must learn how to live together. We must solve the problem of human relationships.

An analysis of our problem helps us to locate the fundamental factors involved. These concern themselves with social control

¹ A Baccalaureate Sermon preached by Professor Lawrence E. Bair, in Santee Chapel, May 5, 1940.

on the one hand and individual freedom on the other. Over emphasis of the former leads to totalitarianism and political tyranny, while undue stress upon the latter leads to social and political disintegration. Between these two millstones, humanity is being ground to powder.

Early Greece is an example of the first; Sophism is an expression of the second. In ancient Sparta the individual was completely lost in the state. Man was little more than public property. Indeed, his right to live was determined by the council of City Elders. If the child at birth gave promise of potential physical strength it was spared and became the ward of the state. Boys were prepared for the Spartan army and girls were useful only if they could become the mothers of the next generation of soldiers. Physical weaklings were considered national impedimenta and were doomed to perish. Loyalty to the state was the supreme virtue, surpassing devotion to the family and reverence for the gods. Death in battle was much to be preferred to escape, even if assault was hopeless or defense futile. The epitaph on the three hundred who fell at Thermopylae reads:

"Go tell at Sparta, thou that passest by,
That here obedient to her laws we lie."

The ideals of early Athens were little better. Greater importance was attached to the value of the individual, and more authority was vested in the family. The child's father rather than the city council determined its fate, but the ultimate goal of Athens like that of Sparta, was the glorification of the state.

Our first reaction to all this is that of disgust. But a more intensive study of early Grecian history convinces us that it could hardly have been otherwise. For we must remember that Sparta and Athens were but two of twenty City States in a geographical area less than that of the state of Pennsylvania, and that the relations between these states were continually strained to the breaking point by jealousy and selfish ambition. Nor were relations within the states conducive to individual liberty. In 850 B.C. at the time of the formulation of the Spartan constitution under Lycurgus, there were but nine thousand Spartan families in the midst of two hundred and fifty thousand subject people. This disproportion increased rather than diminished in later cen-

turies. Conditions in Athens were somewhat better but even here in the fifth century B.C. the population consisted of forty thousand citizens, ten thousand aliens and one hundred and fifty thousand slaves. To prevent revolution from within and to repel invasion from without, large and well equipped armies were necessary, and their concomitants, impoverished and meaningless lives for the Greek masses, were inescapable.

It was not until the successful war against the invading Persians under the leadership of Athens that there appeared in that city a school of philosophers which magnified the value of the individual. The founder and early champion of this group was Protagoras who declared that man (the individual) was the measure of all things seen and unseen. Protagoras was a man of character who unfortunately failed to see the whole truth. That he laid hold upon a much neglected side of it no one would deny. The emphasis upon individual liberty attracted to the movement many who did not know how to use such freedom wisely. To them it became the justification for the gratification of selfish ambition and personal gain. Justice became a mockery and the state was threatened with anarchy and utter destruction.

Two schools of political philosophy appeared in defense of the state. The first of these was totally reactionary and advocated a return to national supremacy. It made its appeal in the name of philosophy, religion, literature, history and practical politics. It numbered among its adherents the followers of Pythagoras, Aeschylus, Aristophanes, Xenophon and Pericles. It drew its arguments from the harmony of the heavenly bodies, the underlying ethical principles of Greek mythology and the biographies of great characters, especially Cyrus. It caricatured its opponents on the Greek stage and tried to laugh them out of court. Pericles attempted to revive patriotism through the launching of an extensive building program which transformed the City of Athens into a city of marble and gold. An effort was made to quiet the inner longings of the masses by means of public exhibitions and games, and when all other efforts had failed Pericles plunged Athens into the Peloponnesian war which wrecked both Athens and Sparta and brought on the collapse of Grecian civilization.

The founder of the second school was Socrates, one of the most constructive personalities of all time. He began with man, as

Protagoras had done, but he saw more in him than the father of Sophism saw. Individually, man to Socrates was a spiritual being endowed with an immortal soul. It was this soul, which he believed to be the seat of goodness and truth, which made the individual of superior value. Immortality was not a by-product of Socratic thought. It was fundamental to it and became the basis for ideal social relationships. It made man an end in himself rather than a mere tool of the state. Such an individual could not live in isolation or seclusion. His very nature demanded that he be associated with other individuals and groups. The very fact that man was by nature spiritual made it evident that he had many things in common, and it was this common denominator of the race which Socrates considered the measure of all things seen and unseen. He believed that undesirable relationship sprang out of individual ignorance. If the individual could know the truth, he would see that individual liberty and social welfare were one and inseparable. He saw that the selfishness which wrecked Sophism was due to a failure on the part of its followers to see how intimately the two were related. Ignorance of the truth, therefore, he considered an unpardonable sin. Socrates taught that the greatest obstacle to truth was partial truth which he called opinion. Here he found his point of attack and devoted much of his time to pointing out to his disciples the absurdities to which the logical conclusion of such opinion would lead. He felt confident that as soon as man became conscious of his ignorance, truth was ready to be born and Socrates considered himself a mid-wife, whose duty it was to help truth to come to life.

This to my mind was the high water mark of Greek philosophical thought. Neither Plato nor Aristotle went beyond it. The former was hampered by his aristocratic birth and early environment. "The Republic" lacks the democratic spirit of the sage of Athens as we know him and "The Laws" take us back to the Pythagorean ideal of the state. Aristotle was compelled to do his work after the glory of Greece had passed. He did attempt to deal with the individual in his "Ethics" and the group in his "Politics," but in both cases we feel the influence of the rising Macedonian imperialism.

Several centuries after the death of Socrates there appeared in a remote part of the Roman Empire a carpenter's son who probably never heard of the Greek philosopher but who if he had met him would have found in him a kindred spirit. The two had many things in common. Both came from the masses. Both had a passion for truth. Both looked upon man as a spiritual being. Both taught the immortality of the soul. Both envisioned an ideal society in which the problem of human relationships would no longer be a disturbing element. Both are known to us only through their followers.

In some respects they differed or at least complemented each other. Socrates came from man to God. Jesus came from God to man. Socrates came to goodness through truth. Jesus came to truth through goodness. "I am the way to truth" is as true to the spirit of Jesus as "I am the way, the truth, and the life." We are becoming increasingly conscious of the importance of character in the acquisition of truth. The quest for truth is an endless quest upon which no lazy man can enter. The acceptance of all the facts, pleasant and unpleasant, demands both honesty and courage and the dynamic or driving power in the quest can come only through a consecration of the will and obedience to the truth which one has. All these are moral and spiritual qualities and they are quite as essential as mental capacity. "He that willeth to do the will of my Father in heaven shall know what the doctrine is."

In some things Jesus went far beyond Socrates. His love and passion for man grew out of his conviction that man was the child of God, created in His image, fashioned after His likeness and destined for immortality. Jesus, undoubtedly, put more content into the doctrine of the immortality of the soul than Socrates did. To him it meant more than endlessness of time. He believed and taught that the spirit of man continued to grow until that which is incomplete shall be completed and that which is imperfect shall become perfect. It was in accord with his spirit that one of his followers could say, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." It is the faith in immortality which has been the inspiration for many great efforts in the work of social regeneration.

Horace Mann once said to his wife *that* if the boys and girls in the public schools of Massachusetts would live for three score years and ten or four score years and then cease to exist, the sacrifices made in behalf of public education would be out of proportion to the ends achieved.

Christ's vision of an ideal society grew out of his conception of the kingdom of God in which the law of love should be supreme. To his contemporaries as well as all other succeeding generations Jesus declared that ideal human relations could never become a reality until humanity became conscious of a more fundamental relationship: that between the individual and his God. "For he made of one every nation of men for to dwell on all the face of the earth."

Our common ancestry makes us brothers, and as soon as we learn to pay the price of brotherhood our problems as individuals will be solved. Such a brotherhood must transcend national boundaries and racial barriers. It must regard each individual as an end rather than as a means to an end. It must be zealous of the rights of every group. It must be motivated with the desire of sharing experiences in ever increasing number, variety and degree. It must exchange the cherished ideal of national sovereignty for the building of the Kingdom of God. It must be permeated with the spirit of love and self sacrifice. This is the soul of democracy. Without it our cherished democratic ideal degenerates into a hopeless corpse, unable to serve the present or any future age.

All this seems strange and impracticable in a world dominated by selfishness and ruthless force. The price of brotherhood seems too great, and for the present it seems to be completely abandoned. The spirit of hatred has supreme sway. Nations are determined to destroy each other and the voices of the sage of Athens and the man of Galilee are drowned out by the noise of cannon and the groans of suffering and dying men. If there were no other than human resources, men of faith might well tremble and men without faith be filled with despair. The wounds of humanity are too deep seated for a human physician. Only God can save his world.

But God can not save it alone. He needs consecrated men like yourselves. He waits upon his church.

Without Him you would be, of all men, most miserable and I would extend to you my heartfelt sympathy as you go forth to wage a losing war. But you enter upon your calling with the assurance that there is no permanent solution to the problem of human relationships except that which is found in the gospel which you go forth to proclaim. God is in His world. The forces of hate must eventually destroy themselves and come what may to stand in the way, the world shall see the day when love, justice and peace shall reign. You can go forth in confidence. Your labor will not be in vain in the Lord, and I most sincerely congratulate you that you have come to the Kingdom for such a time as this, for I am convinced that you and you alone have the remedy for a sick and chaotic world.

While millions of young men are sacrificing their lives on the altar of selfish nationalism and totalitarianism, I beseech you by the mercies of God that ye present *your* bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God.

Lancaster, Pa.

BOOK REVIEWS

Christian Education Today: A Statement of Basic Philosophy. The International Council of Religious Education. 1940.

It is not often that a forty-page pamphlet is reviewed in these pages. This one, however, fully deserves a careful review. It is a succinct, recent, comprehensive, authoritative statement of the philosophy which undergirds the Christian education movement of today. Those who have not had occasion to become familiar with the movement will find here a lucid statement of underlying principles. Those who have been critical of the movement will find some of their criticisms heeded and their fears allayed in this remarkably sane statement, in which sound pedagogy and warm Christian faith are successfully combined.

This document was drafted by a committee of which Dean Luther A. Weigle was chairman. It was subjected to careful review and revision, and finally adopted in February of this year by the Educational Commission of the International Council of Religious Education, representing about forty of the leading Protestant denominations. It is now sent out "to the ministers of the churches, to their lay members, and to the public generally as well as to those who are professionally engaged in the work of Christian religious education."

This review will try to catch the highlights of the successive chapters of this significant document. Rather generous quotations will be made in order to allow the statement to speak for itself.

I. *Christian Faith in the World Today.* Without dipping into any sectarian doctrinal differences, this section makes an unequivocal affirmation of Christian faith with full emphasis upon God as the center of our faith. "... the ground and source of all existence is God. His ways are discerned in nature, and conscience bears him witness. His word was proclaimed by the Hebrew prophets; and in Jesus Christ he was made manifest in human life. His power is almighty; his rule is just; his nature is love." "It is when men forget God, think themselves to be self-sufficient or even pose as divine, and regard their achievements as ends in themselves that they fall into sin, and meet frustration and disaster."

There is no disposition to yield either to American naturalism or to continental neo-supernaturalism. "Christian education will not yield to these extremes. It is animated by Christian faith. And Christian faith responds to the whole truth of which these are but partial expressions. As an ethic of love, Christian faith shares in the social idealism of the humanist. As the gospel of the Kingdom of God, it proceeds from the divine initiative, the act of God who in Christ seeks to reconcile the world to himself. In Christianity, reason and revelation, knowledge and faith, are not sundered or opposed, but organically related."

II. *Educational Principles and Method.* The definition of method here given is what one might call bifocal. Note the two emphases running through the following statement: "Christian education takes place through *fellowship* in Christian living and the *sharing* of Christian faith. Its method is by *participation* in the activities of the Christian society, coupled with *explication* of Christian faith, its principles, and the motives actually operating in the life of this society." (Italics mine.)

The objective of Christian education is stated in terms of persons, as it must always be stated. "The concern of Christian education is to help persons, whether young or old, to live as Christians—to face the actual situations that their world presents to them and to resolve the issues involved in terms of Christian values and purposes."

And yet there is frank recognition that this emphasis upon persons must make room for proper attention to the Bible and the Church. "In its endeavor to free itself from the domination of tradition and subject matter and to become a vital experience of life, religious education has sometimes been betrayed into the neglect of a sufficient content of competent knowledge of the nature, the literature, the concepts, and the institutional development of Christianity. To be Christians in the modern world, growing persons and groups need to come into possession of a sound working knowledge of the origin, nature and message of the Bible, the development of Christian concepts, and the growth of the church throughout the world."

III. *Christian Education in the Local Church.* Christian education is viewed not as one department in the work of the local church, but as a basic approach running through all that the

church does. "Being concerned primarily with the growth of Christian persons and, through them, with the growth and achievement of Christian purposes, the work of a church in its entirety should be pursued in harmony with procedures which are educational."

This necessarily involves some redefinition of the task of the minister. "In addition to careful training in such fields as biblical studies, church history, theology and homiletics, the minister will need to give more attention to understanding the principles and methods of education and personal guidance."

IV. *Christian Education in the Family.* Because of limitations of space, we can do no more here than to quote the challenging paragraph with which the section opens. "As the primary and most intimate social group, the family is potentially the most important means of Christian education for all its members. If the purposes, relationships, and attitudes which prevail in the family are basically Christian, and if the activities in which the family engages include those which bring the religious life to articulate expression, we have in the family the ideal setting for Christian education. No greater opportunity confronts the church than that of helping families to achieve this ideal."

V. *Christian Education and Social Action.* The Christian obligation to social action is seen as an inescapable correlate of the doctrine of the Fatherhood of God. A few key-sentences will reveal the position taken: "Christian faith affirms that God is the Father of all mankind, and that all men are brothers. . . . The Christian is committed to God's purposes as revealed in the person of Jesus Christ. . . . He actively seeks for his neighbors that abundance of life which the Father desires for them. . . . When social conditions make it difficult for persons to live as God would have them live, the Christian engages in such Christian social action as will help to change the conditions which frustrate God's will."

It would be hard to find a clearer, sounder, or more Christian justification for the social gospel than this.

VI. *Evangelism and Extension.* The position taken here is that there need be and should be no separation between Christian education and evangelism. "Evangelism is the bearing of articulate witness to the Gospel of Christ, with a view to awaken in

others a sense of need, to inspire them to faith in God as revealed in Christ, and to secure their commitment to his gracious will. The whole of the life of the church, and the entire program of Christian education, are properly in the spirit of evangelism."

VII. *Cooperation in Christian Education.* The document rightly affirms that cooperation among the denominations has been characteristic of Christian education for more than a century. This long history of cooperation, it is pointed out, has prepared the way for the ecumenical movement of our own day.

VIII. *The Church and Allied Character Education Agencies.* Under this heading it will suffice to quote two sentences: "The public school; clubs for boys and girls, such as 4-H Clubs, Boy Scouts and Girl Scouts; the Y. M. C. A.; the Y. W. C. A.; and social welfare agencies are allies of the church in that they seek many of the same outcomes in character and life that the church seeks. . . . The church should be constructively related to the work of these agencies."

IX. *Religion and Public Education.* This is one of the most significant sections of the pamphlet. Some of the most important contentions are: (1) "The separation of religion and education into which we have drifted in America was not purposed." (2) "There is nothing in the principle of religious freedom or the separation of church and state to hinder the school's acknowledgment of the power and goodness of God." (3) "To omit religion from the public schools is to discredit religion in the minds of our children; and to convey to them the suggestion that religion is negligible or unimportant or irrelevant to the real business of life."

Dean Weigle is greatly concerned over this matter at the present time, and we may expect to hear much more of it in the near future.

X. *Religion in Higher Education.* The document outlines a religious policy for church-affiliated schools, independent schools, and tax-supported schools. The position is flatly taken that in all of them alike "no education is true education which ignores the relationship of man to man, of man to the universe, of man to God."

XI. *The World Outreach of Christian Education.* Finally, and most appropriately, the pamphlet asserts that Christian edu-

cation finds one of its tasks to be the development of "world-minded citizens," and its supreme opportunity to lie in "the unreached geographical areas and the unevangelized areas of life."

The foregoing review by no means exhausts the resources of this booklet; it merely suggests them. The document itself is worthy of careful study by every minister. Its cost is twenty-five cents.

N.C.H.

What Men Need Most. By Hobart D. McKeehan. Pages 90. Published by Fortuny's, New York. Price \$1.00.

Sweet and Bitter Experiences. By U. O. Silvius. Pages 238. Central Publishing House, Cleveland, Ohio. Price \$1.35.

Jesus of the Twentieth Century. By Herman J. Schick. Pages 119. Eden Publishing House, St. Louis, Mo.

Forgiveness. By Paul Lehmann. Pages 240. Harper and Brothers, New York. Price \$2.00.

It is not often that the Bulletin enjoys the privilege of commending to its readers four books whose authors are ministers of the Evangelical and Reformed Church. Dr. McKeehan is the pastor of The Abbey Church in Huntingdon, Pa. Dr. Silvius is the senior pastor of St. Matthew's Reformed Church, Philadelphia, Pa. Dr. Schick serves an Evangelical congregation, in Chicago, Ill. And Dr. Lehmann is the professor of religion at Elmhurst College. Their writings differ widely in scope and purpose. But, one and all, they are a tribute to the training of our ministry, and a token of their ability to use the pen, as well as the voice, in the pursuit of their high calling.

The slender volume by Dr. McKeehan is not the first fruit of his fertile pen, nor, one hopes, the last. This eloquent pastor of one of our representative churches has won a more than national reputation, both as editor and author of sermonic literature. As an editor he has published several volumes of selected sermons from English and American sources. His selections attest his wide acquaintance with the leading preachers in the English speaking lands, his high homiletical ideals, and his keen sense of the elements, verbal and vital, that enter into the making of "great" sermons. As models of high achievement in a difficult

field, they have edified lay readers, and they have been incentives to worthy emulation to fellow preachers.

Dr. McKeehan's own sermons, now available in two volumes, explain his popularity in Great Britain as a guest preacher, and his prestige among his colleagues. They are forthright prophetic utterances on weighty themes; meaty in substance and couched in sound and simple English. They are neither controversial nor sensational, but persuasive proclamations of the gospel to needy and hungry hearts. The author's gift of using apt illustrations, gleaned from his wide reading of worthwhile books in many fields, adds much to the pleasure of perusal and to the homiletical impact of his sermons.

The volume under review contains ten sermons. Its title, *What Men Need Most*, is borrowed from the opening discourse. But it fits all the rest. They all succinctly, and with commendable brevity—be it noted—minister to the spiritual needs of men. Their striking themes and titles will stimulate the appetite of readers and hearers. These discourses have all been preached by the author to his congregation, and elsewhere. Their publication is in response to the persistent request of those who were privileged to hear them. The Bulletin shares the hope and desire of Dr. McKeehan's friends to make his sermons accessible to a wider circle. To that end it bespeaks a hearty welcome for it among its readers.

The book of Dr. Silvius consists of pastoral anecdotes. They record his varied experiences in a metropolitan pastorate during fifty years of service. They are an eloquent commentary on the care and cure of souls as practised by a faithful shepherd of his flock. They explain the successful pastorate of the author, and the affection of his people. The book reflects the wisdom of a heart that is devout and sincere. Its piety is never sanctimonious. Its counsel and conclusions are always sensible. The local color of these pastoral experiences, their anonymous intimacy, would naturally commend them especially to the parish of the author. But his publication is of wider interest, not as a theological or homiletical treatise, but as a book of the heart. As such it might well be kept on their desk by young ministers who magnify their preaching function to the neglect of their pastoral

duties. It will open their eyes to the responsibilities and rewards of humble wayside ministries.

The volume published by Dr. Schick is of another kind. Indeed, it is a unique book that cannot properly be placed in one of the familiar categories. Its theme is Jesus. But Dr. Schick's treatment and development of that transcendent topic is neither historical nor doctrinal; nor is it, strictly speaking, homiletical, though the book consists of sixty homilies based on our biblical records of the life of Jesus. One might, perhaps, aptly call the book, *A Modern Paraphrase of the Life of Jesus*.

The author's aim is to interpret "the universal and timeless Jesus in modern terms, amid modern surroundings, and in a modern garb." Quite obviously that requires scholarly attainments in biblical and historical fields of research. A further prerequisite is deep insight into the spiritual problems and moral needs of our chaotic times, and, above all, a profound personal faith in Jesus, as God's sovereign remedy for the help and healing of mankind.

Biblical scholars may find fault with Dr. Schick's interpretation of the historical Jesus, and sociologists may question his faith in the redemptive power of the Master's message and ministry, and in its relevancy to the problems of the twentieth century. But the rank and file of our church-folk, who would see Jesus in the common life of men, will find him beautifully portrayed in this book.

The volume made its appearance in 1937, but it has come to our notice only this year. This Bulletin hopes most sincerely that it has won a deserved place in the affection of our Church. It recommends it warmly to our constituency, both lay and clerical.

The last volume of this quartet of publications by members of our own household of faith is Dr. Paul Lehmann's scholarly treatise entitled, *Forgiveness*. Its author has studied the dialectical theology under the guidance and inspiration of Barth and Brunner. His book is a significant addition to the writings devoted to the exposition and commendation of the theology of crisis. In the famous controversy between the redoubtable Karl Barth and Emil Brunner, his erstwhile associate in the propagation of the radical and uncompromising transcendentalism of the movement, Dr. Leh-

mann agrees with Brunner. That commendable departure from the intransigent dogmatism of the founder of the dialectical theology may well bring the book measurably closer to the sympathetic understanding and appraisal of American students.

In the main, however, "Forgiveness" remains loyal to the major premises and conclusions of the most challenging theological movement of our times. As such, it must needs be placed on the required list of books. In this issue the Bulletin must be content with calling the attention of its readers to this noteworthy contribution to the preacher's and teacher's library. They may not be able to share the author's estimate of the significance of the Barthian movement, but none of them can well afford to ignore the issue it raises, nor neglect the study of Dr. Lehmann's scholarly presentation of its value for Christian thought and life.

THEO. F. H.

Israel from its Beginnings to the Middle of the Eighth Century, by Adolphe Lods, Professor at the Sorbonne, Paris. Translated by S. H. Hooke, Professor of Old Testament Studies, University of London. New York, Alfred A. Knopf. 1932. Pp. i-xxiv, 1-512.

This volume is one of a series published under the general title, "The History of Civilization." The series is designed to present a complete history of mankind from prehistoric times to the present day in upwards of 200 volumes, forming a complete library of social evolution. The editor of the series is C. K. Ogden, of Magdalene College, Cambridge, England, and Professor Harry Elmer Barnes is associated with him as consulting American editor. Concurrently there is appearing in France a similar series under the general title, "L'évolution de l'humanité," under the general direction of Henri Berr. A number of the volumes in this French series appear in English translation in this British series. Our volume by Lods is one of these.

The author of our volume is a French Protestant, a professor of Old Testament Science, earlier in the theological but now in the philosophical faculty of the University of Paris. For some years now he has also at the same time been professor of the History of Religions in École Pratique des Hautes Etudes. He is

president of the Société Biblique Protestante de Paris. He is author of several volumes and of many articles in learned journals; a scholar who is both competent and distinguished in his particular field.

The volume contains a "Foreword" by the general editor of the French series on "Israel and Nomadism" covering about twenty pages. The "Introduction" covers thirty-six pages; here the author sets before the reader the object and plan of his book, and then proceeds to discuss briefly the sources as also the geography of Palestine. The subject itself is then presented in three parts: I. Canaan Before the Israelite Settlement; II. The Hebrews Before their Settlement in Palestine; III. Israel in Palestine from the Settlement in Canaan up to the Assyrian Invasions. Each of these parts consists of two books, the first of which in each instance discusses historical data and the social organization of the period in question; the second in each instance discusses the religious condition of the period in question.

The book is illustrated with sixteen plates, thirty-eight illustrations in the text, and three maps. The book closes with a classified bibliography and an index.

The discussion throughout is readable, well supported by constant precise references in foot-notes to sources, to scholarly discussions in books and periodicals. It presents a picture of ancient Israel from the beginnings of its history to the middle of the eighth century. The picture is not a still tableau, it is rather a film-like, forward moving picture of ancient Israel's life; it is set in the oriental frame-work of the life of the time, and presents clearly the historical, cultural and religious development of the people in question.

The book cannot be said to be among the most complete treatises of its subject now available, but it can be said to be among the most lucid. Its subject is treated exceptionally well, and while in the interpretation of details other interpretations occasionally are possible, nevertheless on the whole it is one of the most satisfactory books of its kind now available.

I. H. DEL.