

THE CHICAGO SUNDAY
EVENING CLUB:
A STUDY
IN CONTEMPORARY PREACHING

Dissertation for the Degree of
Doctor of Philosophy

MICHIGAN STATE UNIVERSITY

STEVEN P. VITRANO

1966



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THE CHICAGO SUNDAY EVENING CLUB:
A STUDY
IN CONTEMPORARY PREACHING

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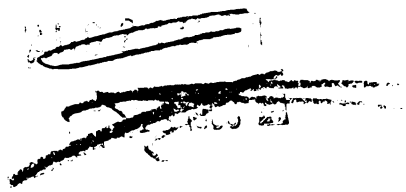
Steven P. Vitrano

has been accepted towards fulfillment
of the requirements for

Ph. D. degree in Speech


Major professor

Date January 20, 1966



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ABSTRACT

THE CHICAGO SUNDAY EVENING CLUB:

A STUDY

IN CONTEMPORARY PREACHING

By

Steven P. Vitrano

The purpose of this study is to contribute to the continuing analysis and evaluation of contemporary preaching as represented by a unique American preaching institution--The Chicago Sunday Evening Club.

Part I of the study is historical and descriptive, in which, for the first time in some detail, the story is told of how a "service of Christian fellowship in the business center of Chicago" became a national pulpit where "sooner or later every great preacher is heard."

The first part of this story (Chapter I) belongs to Clifford Webster Barnes, founder and president of the Chicago Sunday Evening Club for more than 35 years. One day in 1907 while Barnes was having luncheon with a group of prominent Chicago businessmen, he suggested that they initiate religious meetings on Sunday evening in downtown Chicago (Chapter II). This suggestion started a chain of events that produced a unique Sunday evening program in Chicago's famous Orchestra Hall, a program that is now enjoyed by multiplied thousands of people in the Chicago area by means of radio and television (WIND and WTTW, Channel 11).

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A brief abstract of sermons preached during three seasons, 1913-14, 1953-54, and 1963-64, pertinent biographical data of the speakers, and a historical sketch for each season, to provide contextual background for the sermons, is the substance of Chapter III.

Part II of the study is analytical, in which the content of the sermons abstracted in Chapter III is carefully examined and analyzed. The purpose of this content analysis is to determine whether or not these sermons fulfill the objectives and image of the Club, with respect to preaching, as viewed by the Club and its founder, Clifford W. Barnes. This analysis seeks, in the words of Bernard Berelson, "to audit communication content against objectives."

Consideration of the statements of purpose and objectives of the Club as outlined in Chapter II of this study produced three major questions or points of inquiry for the analysis (Chapter IV). Categories for each of these questions were chosen in keeping with the objectives of the Club and with the concerns of contemporary homiletical theory as represented in the homiletical literature published since 1960.

Following is a list of the major questions and some of the categories used in making the analysis: (Chapters V, VI, and VII).

- A. To what extent are the sermons distinctively Christian?
 - The names for Christ
 - References to the life of Christ
 - Christ's teachings
 - Elements of the Kerygma
- B. To what extent are the sermons really relevant?
 - Current issues mentioned
 - Non-Christian axioms challenged

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C. To what extent do the sermons clearly "communicate" their message--are "critical" words, such as "sin," "salvation," "grace," "faith," "resurrection," etc., clearly "defined"?

Tabulations were made for (1) the number of sermons in which units occurred for each of the categories ("distribution"), and (2) the frequency of occurrence of units in each of the sermons for each of the categories ("frequency").

Evaluation of the findings for all categories under Questions A and B was based upon a critical level of 50% of all sermons for "distribution" and an average per sermon of 1.00 for "frequency."

Evaluation of the findings for Question C was based upon a critical level of 50% for sermons in which "critical" words were "defined" in contrast to the number of sermons in which "critical" words were used and not "defined."¹

For Questions A and B the analysis found "significant" levels for "distribution" and "frequency" in the sermons for all three seasons being studied. With respect to Question C, however, there is serious question concerning the extent to which sermons communicate their message--the degree to which they "define" "critical" words "significantly." (Chapter VIII) The final conclusion as measured by this analysis is that the preaching at the Chicago Sunday Evening Club does fulfill the objectives and image of the Club as viewed by the Club and its founder.

¹For a definition of "critical" and "defined" see Chapter VII.

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By

Steven P. Vitrano

A DISSERTATION

Submitted to
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in partial fulfillment of the requirements
for the degree of

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College of Communication Arts--Department of Speech

1966

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the research proje-

ACKNOWLEDGMENTS

Although conceived and inspired by its founder, the Chicago Sunday Evening Club has been a corporate enterprise. In somewhat the same way, this dissertation is the result of cooperative effort, the product of people working together. To some of these people I am especially grateful:

Permission to make the study was graciously granted by Mr. Joseph O. Hanson, president of the Sunday Evening Club.

Clara E. Randall, associated with the Club for more than fifty years as secretary and assistant to the president, and Francis V. Gregory, present assistant to the president, gave willingly of their time and effort in providing me with the records, recordings, and data, without which this thesis could not have been written. Their friendly, enthusiastic cooperation, plus the interest and counsel of Lilace Reid Barnes, daughter of the founder of the Sunday Evening Club, Clifford W. Barnes, provided encouragement and inspiration.

Dr. Kenneth G. Hance, my major professor and committee chairman, deserves a large share of the credit for the success of the project. His counsel and guidance in directing this study have, as always, been characterized by wisdom, competence, and generosity.

Credit must also be given to the other members of my committee, Drs. David Ralph, Gordon Thomas, Fred Alexander, and Paul Hurrell, for their help in sharing with me the knowledge and understanding that undergird a research project such as this.

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The time required to undertake this study was first granted by Dr. Floyd O. Rittenhouse, president of Andrews University, and the late Fabian A. Meier, dean of the undergraduate school. Encouragement to continue and time for writing were provided by President Richard Hammill, successor to Dr. Rittenhouse, and Warner E. McClure, dean of the college.

The help of Valerie Ashby and Marian Mendel in hours spent at the typewriter must not go unmentioned. Their contributions were vital and indispensable.

Aside from all that has been said, however, this dissertation would never have become a reality had it not been for the long-suffering support and encouragement of my wife, Charlene, and our three children, Joyce, Edwin, and Roger. For all the tender loving care and patience, plus the many hours Charlene spent in typing rough copy, I shall ever be grateful.

For others not mentioned--friends, colleagues, and loved ones--I offer my deepest appreciation and thanks. I trust that in the years to come I may be as helpful to those who seek to increase knowledge as many have been to me.

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INTRODUCTION

Purpose and Nature of the Study

The general purpose of this study is to contribute to the continuing analysis, and evaluation of preaching as a distinctive form of oral communication or speech. Its particular concern is with contemporary preaching as represented by a unique American preaching institution--The Chicago Sunday Evening Club. The study seeks to accomplish its objectives through (1) reporting historical and descriptive data of the Club, and (2) analyzing and evaluating the content of a selected number of sermons preached at its services.

Justification for the Study

Justification for the Study of Preaching in General

According to the Yearbook of American Churches:

1. There are 397,051 practicing clergymen in the United States.¹
2. Forty-six percent of the American population attend church.²

¹Benson Y. Landis (ed), Yearbook of American Churches (33rd issue, annual edition for 1965; New York: Office of Publication and Distribution, National Council of Churches of Christ in the United States of America), p. 254.

²Ibid., p. 283.

3. The estimated population of the United States is 188,734,000.^{3,4}

This could mean that from week to week more than 397,000 new sermons are prepared and delivered and more than 86,000,000 people hear at least one of them every seven days. Discount these figures by 20% for clergymen who do not preach every week and people who do not attend church "faithfully," and still the sheer weight of numbers in terms of regular occurrence of this type of oral communication justifies a continuing analysis and evaluation.

A sampling of the literature on preaching since 1960 reveals a critical concern for the place and purpose of preaching in the contemporary scene.

In the Protestant Pulpit.--

In every decade the problems of preaching must be taken up and discussed anew. Indeed there is an inevitability about this periodic diagnosis, because the Protestant Church by its very nature and genius engages constantly in two simultaneous operations: re-examining itself in the light of Holy Scripture and measuring its health by its impact upon the mores of the times. And since preaching is one of the Church's most distinctive acts, the second part of this process of evaluation can not fail to include it. It is more than a clever aphorism to say that as goes preaching, so goes the church.⁵

Every preacher who does not get his sermons from a book wants to put them into one. This guarantees an unfailing stream of sermon literature, but it hardly accounts for the flood level of current books on preaching. The unspectacular work of the pulpit is exciting remarkable interest

³Ibid., p. 281.

⁴Latest figures are for 1963.

⁵Donald Macleod, Word and Sacrament; a preface to Preaching and Worship (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1960), p. 3.

in a perverse age of jitters and yawns, when people may look, but seldom listen.⁶

Ever since the Reformation put new emphasis upon the authority of Scripture, the pulpit has been the pride of Protestantism. Nowhere has this pride been more evident than in the U.S., where sermon-centered churches . . . flourished with the conquest of the frontier. . . . Even today, the Protestant congregation's first question about a new minister for its church is likely to be: "Is he a good preacher?"

Good or bad, today's minister is sure to be a different preacher from the ones his father heard. Like the U.S. itself, the sermon is in permanent revolution.

.
To meet the challenge of the sophisticated congregation that wants its message fast, straight and sensible, . . . preachers have changed the content of their sermons as well as their style.⁷

In Roman Catholic Renewal.--Reporting on a recent meeting of the Catholic Homiletic Society, William D. Thompson writes:

Dedication to the renewal of biblical preaching drew more than 100 Roman Catholic priests to Boston recently for the seventh convention in the six-year history of the Catholic Homiletic Society. . . .

Fr. Joseph Connors, Divine Word priest who founded the movement in 1958 and who has just moved from president to executive secretary, sees the 385 member society as representing a still early stage in a burgeoning revival of Catholic preaching that began in 1936 with the publication of Fr. Joseph Jungmann's The Good News and the Proclamation of the Faith. Part of the explanation for the strong statements on preaching in Vatican II's Constitution on the Sacred Liturgy appears to many Catholic clergy to be in the vigor of the society and its counterparts in France and Germany. . . .

Along with demonstrations of teaching techniques and an inspirational address by Richard Cardinal Cushing, members heard papers on "The Second Vatican Council and Homiletic Renewal," "The Homily as an Integral Part of the Mass," and "The Role of the Preacher as Exegete."⁸

⁶Edmund P. Clowney, Preaching and Biblical Theology (Grand Rapids: William B. Eerdmans Publishing Company, 1961), p. 9.

⁷"The Changing Sermon," Time, March 16, 1962, p. 70.

⁸William D. Thompson, "For Catholic Pulpit Renewal," The Christian Century, May 13, 1964, p. 644.

In the Liturgical Revival.--

The remarkable growth in all the churches of interest in "liturgical revival," or "renewal," has within it an enlarging interest in Biblical preaching and in the relation of the ministry of the Word to the ministry of the sacraments. This interest is not confined to Protestant churches nor to any one country.⁹

In the Concerns of Contemporary Theology.--

These biblical studies have influenced contemporary theology, but it is no less true that theological interest in preaching has spurred and patterned investigation of the kerygma in Scripture. H. H. Farmer has stated that the most central trends of contemporary theology may be defined as "the rediscovery of the significance of preaching." Barth's "theology of the Word" has developed in connection with his anxiety about preaching, and is centered upon "church proclamation" in sermon and sacrament. The movement he represents has therefore been called "kerygmatic theology."¹⁰

In the Contemporary American "Ethos."--

Little fresh can profitably be said about preaching as an art, but the examination of the question, Why preach at all today? will reveal that an age-old discipline needs re-examination.

.....
The question must, for us, be asked particularly in the form of the American ethos. The unexamined and often unrealized basic assumptions of the modern American seem, as they meet us every day, remote in the extreme from any basis of motivation congenial to the Christian gospel and way of life. This is becoming increasingly true far beyond America as Western industrialism spreads to Africa and the East. An entirely new situation obtains for which there is little precedent to be found in history or any previous culture. The means of communication that have been developed, the uses to which they are put, the effect they are having in scope and depth, and the ends for which they might be used constitute not only a problem for the success of preaching but also an actual threat to the whole undertaking of which preaching is the excessive part.

.....

⁹Charles W. F. Smith, Biblical Authority for Modern Preaching (Philadelphia: The Westminster Press, 1960), p. 21.

¹⁰Clowney, op. cit., p. 21.

The preaching of sermons as generally conceived involves a minister ordained by his church to preach, standing before a congregation and delivering to it a spoken discourse as part of a service of worship. In this process the preacher speaks without interruption or immediate comment from his audience upon a theme about which it has not been consulted. No check is made, as a rule, upon his selection of subject or upon the effectiveness with which he performs what appears to be expected of him beyond the freedom of people (in the Protestant churches) to absent themselves. This they do in large numbers. Those who attend are usually in some sense "members" of the church involved and provide the means whereby the preacher is free to devote his time to the functions of his ministry, however these functions may be conceived. The implication is that a kind of authority is inherent in the function of the minister in the pulpit that he takes for granted as justifying his right to speak unchallenged. This inherent authority his hearers appear to accept without protest.

It is really an odd undertaking in the modern world. The question is, Does it fit, and can it, or should it, survive? The kind of communication involved appears from modern studies to be wasteful because ineffective.¹¹

In the prelude to his book Heralds of the Gospel, A. Skevington Wood tells of a play written by Winifred Holtby in which Fenelon, the celebrated French preacher is talking to Anthony, a young intellectual:

Fenelon gravely explains that he is visiting England to collect material for his little work on "The Future of the Pulpit." Anthony is vastly amused at the idea of such a subject. "Alas, my poor Archbishop," he exclaims, "you come too late! The pulpit has a past now, but no future."

That represents the opinion of many today. They regard the pulpit as possessing antiquarian value only. Preaching they consider to be an outmoded form of address. With Bishop Hensley Henson they would regard it as one of those social forces which have now spent themselves. The preacher is looked upon as a curious survival from a bygone age, as out of place in the modern world of astronauts and atomic scientists, as a visitor from Ancient Egypt. The pulpit is not so much maligned as ignored.¹²

One hears much these days about a crisis in the pulpit. Sometimes signs of this crisis come from ministers and

¹¹Smith, op. cit., pp. 11-14.

¹²A. Skevington Wood, Heralds of the Gospel (London: Marshall, Morgan and Scott, 1963), pp. 7, 8.

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seminary professors who wonder aloud and in print whether preaching has not gone out of date. They seriously doubt whether sermons are effective in this latter half of the twentieth century. They commend their doubts to others by declaring that sermons these days are generally irrelevant and exert little leverage on the problems of modern life.

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The church cannot afford simply to brush aside this derogation of the modern pulpit and return to stroking its comfortable assumptions that all is well. For it is unfortunately true that the pulpit today is one of the weakest places in the life of the Church.¹³

In the light of this crisis in preaching, it might again be said that continued analysis and evaluation is very much needed.

Justification for the Study of the Sunday Evening Club

An historical-analytical study of the Chicago Sunday Evening Club is justified because of:

1. Its uniqueness as an ecumenical ministry that, as far as can be determined, has never been critically examined in a study such as this.

From the time of its origin in 1908, the word "unique" seems to have been a hallmark of the Chicago Sunday Evening Club.

An article by Walter H. Dodge in The Saturday Times of 1909 carries the headline, "The Chicago Sunday Evening Club - A Unique Religious Movement in the Business Center of the City, . . ."¹⁴

Edgar T. Cutter, manager of the Associated Press, in a letter to Mr. Clifford Webster Barnes (founder of the Chicago Sunday Evening Club) in 1924 said, "I consider the Club unique, and I am glad to send

¹³"Crisis in the Pulpit," Christianity Today, June 4, 1965, p. 24.

¹⁴Wallace H. Dodge, "The Chicago Sunday Evening Club," The Saturday Times, October 2, 1909.

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out in our mail service a story telling of big business interests in this religious work. As a native Chicagoan I am particularly interested."¹⁵

Writing for radio station KYW in 1929, W. J. Wetherbee said, "From Orchestra Hall, in Chicago, we have broadcast the speeches of many other nationally and internationally famous men, speaking under the auspices of the Sunday Evening Club. The club is a unique organization, being a down-town church service that is entirely undenominational."¹⁶

The April, 1949 issue of This Week in Chicago reported, "Some forty years ago when the Chicago Sunday Evening Club was first established, it was an organization unique in the United States."¹⁷

The Christian Advocate of March 19, 1953 carried an article by Alton Motter which said; "The secret of this unique program is twofold: first, the vision of its founder, who served as its first president until his death in 1944; second, the continued belief of the city's businessmen that religion - as well as modern streets and new parkways - helps to make a city strong and great."¹⁸

¹⁵General Report filed with the Minutes of the Board of Trustees, January 25, 1924, Chicago Sunday Evening Club (in the files of the Club).

¹⁶W. J. Wetherbee, "Good Evening, Everybody! This is Station KYW," The American Magazine, XCVII (March, 1924), p. 208.

¹⁷"The Sunday Evening Club," This Week in Chicago, April, 1949.

¹⁸Alton M. Motter, "Sunday Evening in Chicago," The Christian Advocate, March 19, 1953.

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In 1955 the "Voice of America" informed the world of, . . . an organization in Chicago that is . . . unique to Chicago--differentiates it from other large American cities."¹⁹

And again in 1964, Lloyd J. Averill speaking in Orchestra Hall opened his sermon with the words, "Thank you Mister Hanson. I'm delighted again to share in this wholly unique ministry of the Chicago Sunday Evening Club."²⁰

2. Its schedule of speakers, year after year, represents what many consider to be the best in American preaching.

For nearly a half-century [this was written in 1952], the outstanding religious speakers of the world have added their voices to this oldest and most significant Sunday night meeting where in the words of The Pulpit magazine, "sooner or later every great preacher is heard."

A glimpse at a partial list of the preachers who have appeared before this distinguished religious forum of the Midwest (in addition to those whose names appear in this volume)²¹ reflects the fact that they are among those who helped to shape the religious climate of our century: Russell H. Conwell, Henry Van Dyke, Charles R. Brown, S. Parkes Cadman, Charles E. Jefferson, Frank W. Gunsaulus, Newell Dwight Hillis, William Spurgeon, Hugh Black, Walter Rauschenbusch, Rufus M. Jones, Albert W. Beaven, Edwin H. Hughes, G. Campbell Morgan, Stephen S. Wise, Lloyd C. Douglas, Joseph Fort Newton, Harry Emerson Fosdick, Ernest Fremont Tittle, Peter Marshall, Henry Sloane Coffin, Sherwood Eddy, Willard L. Sperry, W. Russell Bowie, John Haynes Holmes, Halford E. Luccock, Francis J.

¹⁹Part of a quotation taken from a broadcast of the Voice of America, May 17, 1955 (in the files of the Chicago Sunday Evening Club).

²⁰Lloyd J. Averill, "Professing What We Believe, and Believing What We Profess," (from the author's personal copy of a tape recording of this sermon preached at the Chicago Sunday Evening Club, January 19, 1964).

²¹This list would consist of Elton Trueblood, Angus Dun, Edwin T. Dahlberg, Melvin A. Hammarberg, Frank C. Laubach, Otto P. Kretzmann, Harold Cooke Phillips, Henry Hitt Crane, Conrad Bergendoff, Ralph Sockman, Martin Niemoeller, Liston Pope, G. Bromley Oxnam, Benjamin E. Mays, William G. Lorenz.

McConnell, Albert W. Palmer, Edgar DeWitt Jones, Charles M. Sheldon, William Temple, Cyril Forster Garbett, Mordecai Johnson, E. Stanley Jones, Luther W. Weigle, Joseph R. Sizoo, Paul E. Scherer, Albert E. Day, Allen Knight Chalmers, George A. Buttrick, Oscar F. Blackwelder, Emil Brunner, Reinhold Niebuhr, Henry P. Van Dusen, Howard Thurman, Robert J. McCracken, Edwin McNeill Poteat, Richard P. Raines, Franklin Clark Fry, Henry Knox Sherrill, Roy L. Smith, O. Frederick Nolde and Harold A. Bosley. . . .

To these prophetic voices must be added the names of great laymen whose Christian influence has also left its imprint upon large portions of our world: Edwin Markham, Booker T. Washington, Jane Adams, Eva Booth, William Jennings Bryan, Robert E. Speer, John R. Mott, Wilfred T. Grenfell, William Howard Taft, Franklin D. Roosevelt, Cordell Hull, Lyman Abbott, William Lyon Phelps, Harper Sibley, Francis B. Sayre, T. Z. Koo, Walter Judd, Douglas V. Steere, Norman J. Makin, Charles P. Taft, and Luther W. Youngdahl.²²

3. Its successful operation over a period of 57 years as a program which features preaching in the dominant role--continuing without interruption even in recent years when many churches in the larger cities have discontinued Sunday evening preaching services for lack of interest and attendance.

Source Materials Used in the Study

Source materials for the historical and descriptive portions of the study are drawn largely from the files and records of the Chicago Sunday Evening Club. Those considered primary consist of: (1) A complete file of printed programs and data on speakers, (2) correspondence of officers and personnel of the Club, (3) a complete set of the minutes of the Board of Trustees and the Advisory Committee, (4) the unpublished reminiscences of Clifford W. Barnes, (5) contacts and interviews with officers and personnel of the Club, (6) personal

²²Alton M. Motter (ed.), Sunday Evening Sermons (New York: Harper and Brothers, 1952), pp. 13, 14.

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contact with each of the speakers for the 1963-64 season, and (7) frequent attendance at the Sunday evening services including one entire series of programs during the 1963-64 season to get the "feel" of the program and gather "on the spot" data.

A most valuable body of materials that contain both primary and secondary sources is a set of scrapbooks kept by the Club containing printed notices, periodical articles, newspaper clippings, and public relations brochures. Other secondary sources consist of the introductory sections to two books of sermons produced by the Sunday Evening Club--Sunday Evening Sermons,²³ and Great Preaching Today edited by Alton M. Motter.²⁴

For that part of the study dealing with the analysis and evaluation of sermons, the following primary sources are used: (1) A copy of each sermon preached during the 1963-64 season. (2) A copy of all but two of the sermons preached during the 1953-54 season. (3) A reconstruction of the sermons for the 1913-14 season made from articles appearing in four Chicago newspapers: The Chicago Daily Tribune, the Record-Herald, the Inter-Ocean, and the Examiner. (4) Correspondence and consultation with Merrill R. Abbey relative to a portion of his book, Preaching to the Contemporary Mind.²⁵ Secondary sources for this portion of the study may be enumerated as: (1) Source books and

²³Ibid., pp. 9-17.

²⁴Alton M. Motter (ed.), Great Preaching Today (New York: Harper and Brothers, 1955).

²⁵Merrill R. Abbey, Preaching to the Contemporary Mind (New York: Abingdon Press, 1963).

Sunday Evening Club files for "background" materials on the preachers whose sermons are used. (2) Books and periodical articles having to do with content analysis. (3) Books and periodical articles on the subject of Preaching and Homiletical Theory.

Limitations Imposed upon the Study

In preparing the historical and descriptive portions of this study, there was a strong temptation to be too comprehensive. This was due to the fact that a wealth of material is available and yet nothing seems to have ever been done to publish either a history of the Chicago Sunday Evening Club, one of America's most unique religious institutions, or a biography of Clifford W. Barnes, its founder and guiding spirit. To better serve the purpose of this study, however, some limitation and condensation was necessary.

Sermons selected for analysis are those preached during the 1963-64, 1953-54, and 1913-14 seasons which were separated by intervals of ten, forty, and fifty years. This selection was prompted by Donald Macleod's suggestion that, "in every decade the problems of preaching must be taken up and discussed anew."²⁶

Limitations are also imposed upon the categories used for purposes of content analysis. While this is explained more in detail later in the study, here it may be stated that the major questions and categories are determined by the evaluation the Club makes of itself as an institution, its speakers, and the sermons preached from its pulpit. Based upon this "image" the analysis asks three questions of

²⁶See quotation from Macleod, p. 2.

each sermon: (1) To what extent is it distinctively Christian? (2) To what extent is it really relevant? (3) To what extent does it "communicate" its message--are "critical" words clearly "defined?" The terminology here is borrowed somewhat from a statement made by Harold Brack in an article reviewing recent literature on Homiletics and Preaching publishing in a 1964 issue of Quarterly Journal of Speech, "Contemporary preaching is determined to speak a saving word to this age by . . . becoming truly Biblical, radically relevant, and genuinely communicative."²⁷

Organization of the Study

The study is divided into two parts. Part I contains those chapters which report the history and describe the function of the Chicago Sunday Evening Club. It is designed to give background and basis for the analysis of sermons reported in Part II.

Chapter I is a short biography of Clifford Webster Barnes, founder and for many years "pastor" of the Club. Those events in Barnes' early life are related which show why he was prompted to become a minister. The account then proceeds to trace through the early years of his ministry the episodes and experiences that were to prompt him in the prime of his life to launch this "unique" religious institution. It took an unusual man to begin this unusual program. Chapter I intends to show how, "the secret of this unique program . . . [lies in] the vision of its founder."²⁸

²⁷Harold A. Brack, "Homiletics, " in "New Books in Review," by Wayne E. Brockriede, Quarterly Journal of Speech, L (April, 1964), p. 188.

²⁸Motter, "Sunday Evening in Chicago," op. cit.

Chapter II is the story of the Sunday Evening Club. It tells of its beginning, its growth and success through many prosperous years, and its present status as a "national pulpit." This account highlights the unique and distinctive character of the Club, producing documentary evidence to show what it anticipates and expects from its program and its preaching. From this the major questions and categories are drawn by which the content of sermons is analyzed.

Chapter III contains the schedule of speakers and topics for each of the three seasons being studied. This schedule includes:

(1) A statement as to the status of the Club during each season indicating, for instance, where it stands with respect to its development and growth as outlined in Chapter II, (2) a brief summary of world events for each season to provide historical perspective and give contextual background for the sermons, (3) biographical data for each speaker which provide for a consideration of his "ethos"--his competence and qualifications as a religious spokesman, and (4) the title and a brief abstract of each sermon.

Part II is that division of the study in which the content of the sermons abstracted in Chapter III are analyzed and evaluated in keeping with the objectives and "image" of the Club as outlined at the close of Chapter II.

Chapter IV defines the nature and purpose of the analysis, and explains the procedures followed in acquiring sermon texts, in selecting the number of sermons to be used, in numbering the sermons, and in determining the major questions or points of inquiry to be used in the analysis.

Chapter V

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Chapter VI

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Chapter VII

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Chapter VIII

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Chapter V reports the selection of the categories to be used in analyzing the sermons in terms of the first major question: To what extent are the sermons preached at the Chicago Sunday Evening Club distinctively Christian? The chapter also reports the findings of the analysis for each of the categories.

Chapter VI reports the selection of the categories to be used in analyzing the sermons in terms of the second major question: To what extent are the sermons preached at the Chicago Sunday Evening Club really relevant? The chapter also reports the findings of the analysis for each of the categories.

Chapter VII reports the selection of the categories to be used in analyzing the sermons in terms of the third major question: To what extent do the sermons clearly "communicate" their message--are "critical"²⁹ words clearly "defined"?³⁰ The chapter also reports the findings of the analysis for each of the categories.

Chapter VIII brings the study to a close. It contains: (1) A summary of the findings of the analysis for all of the categories in each of the three seasons, 1913-14, 1953-54, and 1963-64, (2) the evaluation of these findings, and (3) suggestions for further research.

²⁹Words of a critical nature in terms of their peculiar Christian (theological) meaning, such as "sin," "salvation," "grace," "faith," "resurrection," etc., (see Chapter VII, pp. 315 and 317).

³⁰Defined, not in the general sense, but Biblically or theologically.

PART I

CHAPTER I

CLIFFORD W. BARNES, FOUNDER OF THE CHICAGO SUNDAY EVENING CLUB¹

Like most institutions, this program is the projection of a great personality. That personality was Clifford Webster Barnes.²

For this reason, the first chapter in the story of the Chicago Sunday Evening Club must be his chapter. It is best divided into six parts: (1) his birth and early childhood; (2) his call to the ministry; (3) his training for the ministry; (4) his ministry in teaching and social work; (5) his marriage and his ministry in Europe, and (6) his ministry in Jacksonville and Chicago, Illinois as educator, religious leader, and social reformer.

His Birth and Early Childhood

Clifford Webster Barnes was born October 8, 1864 in Correy, Pennsylvania. His father, Joseph Barnes, had been in business in Buffalo, New York, but following a term of service in the Navy during the Civil War, moved to Correy to join his brother in an oil field supply business. His mother, Anna Webster, a native of Buffalo, New

¹Based upon an unpublished manuscript, "Reminiscences," by Clifford W. Barnes (from the files of the Chicago Sunday Evening Club).

²Alton M. Motter, "Sunday Evening in Chicago," The Christian Advocate, March 19, 1953.

York, was a granddaughter of one, Daniel Webster, who bore the same name as his first cousin--the great American statesman and orator.³

Both parents were active in the local Baptist Church. Joseph was superintendent of the Sunday School and led the singing, while his wife, who was an excellent musician, played the organ, helped with the choir, and taught a Sunday School class.

It is not at all surprising, therefore, that among Clifford's earliest recollections of home life was the hour of morning worship.

My father read a passage from the Bible and then, as we knelt, offered a simple prayer, thanking God for our many blessings,⁴ and asking help to live through the day as He would have us.

Indicative of Clifford's natural sensitivity to things of the spirit is this episode from the time of his boyhood:

Our faces were soon bruised, our lips bleeding, and the other lads were cheering us on.

When at length my opponent turned and fled, I left the cheering crowd and went home, feeling sick at heart and very wicked. I did not enter the house, but went out to the barn, climbed the ladder to the hay loft, and there, filled with sorrow and repentance for my awful deed, I knelt down and asked God to forgive me, to please stop being angry, and to love me again. As I offered my prayer and made my confession on the dirty floor of the hayloft, I felt a flood of joy suddenly fill my heart, and I knew that God had granted my request.⁵

His Call to the Ministry

With such a religious background and spiritual aptitude as Clifford had, one might think of him as "born to the ministry"--as a

³From an interview with Lilace Reid Barnes, daughter and sole survivor of Alice Reid and Clifford Webster Barnes.

⁴Clifford W. Barnes, "Reminiscences," 1942-43, (unpublished, from the files of the Chicago Sunday Evening Club), p. 2.

⁵Ibid., p. 3.

boy who has always wanted to be a preacher. In reality, however, it was not quite that way, for there was a period in his life when he was actually anticlerical. For instance:

During his younger days he frequently accompanied his mother on visits to her home in Buffalo. While there he enjoyed the comforts and spacious grandeur of the family estate and found special pleasure in the companionship and attention of his grandfather. Granddad had other interests, however, which greatly annoyed little Clifford.

One of these was an interest in the Rochester Theological Seminary. Since the old brick family mansion was a spacious building, by grandfather's invitation it became a "stopping place" for distinguished members of the seminary faculty and students. Of this Barnes wrote:

When these guests took up their residence in the old home during my short visits, it annoyed me greatly. My grandfather would then have less time to walk around with me and tell me interesting stories; at the table, instead of chatting with me, he would talk with these strangers, and the situation was altogether so trying that I came to have the feeling of real hostility towards all members of the theological profession. As a result of this experience, I decided, very early in life, that whatever I did in the years to come I would not be a minister.⁶

Some years later the Barnes family moved to Buffalo. As in Correy, they became prominent members of the Church, and here in this church Clifford was confronted with one of the great decisions of his life.

The pastor of the church customarily held meetings in the early part of the year at which time the young people who had become

⁶Ibid., p. 4.

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of age were invited to join the church. Because young Clifford was of age and attended regularly with the family, he was urged to become a member. But he had a serious problem. He wanted to join, but he had a secret conviction that if he did so he would have to become a minister and this he did not want to do. However, with the passing of time this attitude softened somewhat, for two years later he joined the church with the simple reservation that "if God called" he would become a minister.

But Clifford's life was not all "sweetness and light" and confrontation with divine imperative. He was quite human, with all that that suggests in temperament and disposition. As already indicated, he was perfectly capable of being competitive and belligerent. He attributed this to the fact that he was born during a howling blizzard so severe that visibility was almost zero.

One day during the latter part of his high school training, while walking home from his class in military drill, a group of young ruffians about his age taunted and made fun of his uniform. This indignity was not to be allowed!--not because of his personal pride alone, but because his uniform represented the government which he had sworn to defend.

When the battle was over, Clifford walked on home completely vindicated!

Throughout life, Clifford Barnes was not one to run from the field. He was always as ready to defend principle as he was the honor of a military uniform, but the nature of the conflict and the weapons used were not to be of the fist or the sword.

But those days were yet to come. Meanwhile he must study diligently. His goal was to finish high school and then college in order to be ready for that "possible call to the ministry."⁷

Suddenly, life seemed to change completely through a sinister and entirely unexpected turn of events. Clifford had developed an interest in geology which led him upon occasion to the cliffs near Niagara Falls to look for specimens. It was here that he was stricken one day with a sun stroke and for several weeks thereafter was under the doctor's care. Upon recovery he noticed that, while normal in other respects, he stammered badly when he became excited. This turned his class recitation experience in school from one of delight and enjoyment to one of fear and dread. How could he recite when he stammered so? When rest and relaxation failed to cure the difficulty he was convinced the impediment would be permanent. It was then that the thought occurred to him, "I can never be a preacher and must choose some other work in life."⁸

Thus he decided to become a doctor. For a time he served as assistant to his personal physician, but before long he entered Buffalo Medical School, where he spent two years, "performing weird tasks at the dissecting table, visiting patients in the hospital, and learning all that Gray's 'Materia Medica' contained."⁹ From all indications he was destined to be a success in this new profession.

⁷Ibid., p. 5.

⁸Ibid., p. 6.

⁹Ibid., p. 7.

But life was yet to take another turn. This began with an unexpected move to California in 1884. The move was made for two reasons: (1) his sister's health had not been good, and (2) his father had been asked to become president of a wholesale paper house in Los Angeles.

In California, the Barnes family occupied a lovely home in a rural atmosphere near Los Angeles. Horseback riding in the morning, regular exercise in the out-of-doors, the scenic beauty of his surroundings all conspired to restore Clifford to full health and physical fitness. To his surprise and delight his stammering left him completely. But this proved to be a mixed blessing for now his conscience concerning the ministry began again to plague him. He felt he was letting his medical career stand in the way of "the more difficult and dreaded life of a minister."¹⁰

A crisis developed when his pastor, a vigorous and enthusiastic Baptist minister, scheduled one of his annual revival programs for which he always invited to his pulpit the most distinguished clergyman it was possible to obtain. As a member of the choir, young Clifford was present at each of the meetings. He was much impressed by the sincerity and earnestness of this guest evangelist, and at the close of the last meeting his soul was deeply troubled. That night he took the walk home alone, climbed an old haystack back of the cow barn, and sitting there in the moonlight after an

¹⁰Ibid., p. 8.

hour of thought and prayer, dedicated himself to the work of the Christian ministry.¹¹

His Training for the Ministry

Returning to school, he finished his college preparatory work, and in 1885 went to Berkeley, passed the entrance examinations, and became a freshman in the University of California.

He worked hard that first year, getting up at 5 a.m., cooking a small breakfast, and struggling with Greek which seemed to be his biggest hurdle. His efforts were rewarded when at the close of the year he placed first in the classics.

Offered membership in three fraternities, he chose to join Beta Theta Pi which then ranked highest in scholastic achievement, producing for several years the class valedictorian.

All was not work, however. Clifford made friends readily. This is demonstrated by the fact that although acquainted with few people when he entered school he became president of the freshman class. That same year he came to know Hiram Johnson, president of the sophomore class and his opponent in the freshman-sophomore "rush." Johnson, who later became U.S. Senator from California, represents one of Clifford's early contacts with prominent people which through the years was to prove one of his special talents.

Student activities multiplied. He played on the fraternity football team, organized a debating society of which he became president, was a member of the College Glee Club, and took a leading part

¹¹Ibid., p. 8.

in Christian student work. At the close of his freshman year he was chosen "Bourbon Burial Orator." This honor involved speaking at a ceremony which celebrated final release from bondage to algebra.

Through it all he never lost sight of his commitment and calling. Thus it was that he soon left Berkeley and went to Yale where he could complete his college work and move right into Divinity School without interruption.

Yale gave him a kind and friendly reception. In a short time Barnes' special talents were winning him new friends and bringing him recognition from people with vision and influence. Work in the College YMCA city mission put him in touch with "Billy" Phelps, "Lonny" Stagg, and a fine group of Yale's best men.

Always active in student programs, he had a way of inspiring confidence and trust such that the mantle of leadership was easily laid upon him. Before the close of the year he had been sent as Yale's representative to Harvard, Princeton, Cornell, Columbia, and Williams College, speaking at student conferences and making a study of the work carried on by the undergraduate students in these universities. It was while doing this that he first met Robert E. Speer and John R. Mott, who were to become his lifelong friends. During this activity he also met the famous Chauncey Depew, an experience which he considered a distinct and singular pleasure.

About the time of his graduation from college, the firm of which his father was president was forced into bankruptcy due to the fact that a business partner had absconded with a large amount of

money. Clifford decided it was time he became financially independent and wrote his father to send him no more money.

Now he was on his own. How would he finance his divinity training? Perhaps the hand of God which had led thus far would continue to open the way for him.

During his senior year he had taken a course in biblical literature from Dr. William Rainey Harper. That spring, Dr. Harper suggested that Barnes spend a few weeks at the Bible School which he conducted each summer at Chautauqua Lake. Being a member of the Yale Glee Club which was providing music for the Chautauqua Assembly that summer, and extremely fond of Dr. Harper, Barnes was inclined to accept the invitation with enthusiasm. But there was, of course, an acute problem of finance to be faced. Without help from home, how could he do it?

Deliverance came this time in the person of Dr. Harper himself, who offered Clifford a job which promised room and board and a fair income. He was to serve as janitor for the large building in which the Bible School was conducted. The building contained classrooms, a large auditorium, a library, and a reading room; and when he saw what a job it would be keeping the place clean, he was appalled. He was not used to brooms and mops and he would need some time for study. Looking back upon this experience, Barnes wrote:

I am not sure whether the brooms were exceptionally good and the scrubbing brushes especially kind, but at any rate we worked together in a very effective way, and by early rising and late retiring, I managed to do the job in a satisfactory manner. . . ."¹²

¹²Ibid., p. 13.

That fall he moved into a dormitory room in Divinity Hall. The problem of earning his way through school was again before him. What could he do to keep body and soul together and at the same time study for the ministry? As it turned out, he not only earned his way but in the process gained valuable experience that was to influence his ministry for the rest of his life. It happened this way:

During his last year in college he had become very much interested in a mission conducted by the students in a slum section of New Haven. Here he had led in the singing on Sundays and conducted a men's Bible class.

This work was generously sponsored by one of the leading businessmen in New Haven, who, upon hearing that Barnes needed a job during the next school year, suggested that he be made director of the mission. The salary was sufficient to care for all of Clifford's financial needs that first year in Divinity School; but more than that, the job gave him valuable experience in conducting Sunday services and supervising various clubs and classes which used the mission as their headquarters.

In the spring a very unexpected call came for a new and most important position. A good friend "Lonny" Stagg¹³ had for two years been secretary of the Yale YMCA with headquarters in Dwight Hall. This beautiful building was devoted entirely to YMCA work with conference and reading rooms for the four classes, a large assembly hall

¹³This is the late Amos (Alonzo) Stagg who became famous as head football coach at the University of Chicago from 1892 to 1932. Stagg died March 17, 1965 at the age of 102.

seating about 500, and delightful living quarters for the secretary and his assistant.

Stagg enjoyed his work and made a great success of it, but after one year of study in the Theological Seminary decided that he did not care to be a minister, and so, to the regret of both students and faculty, he resigned his position and left Yale. To Barnes' amazement and unspeakable joy he was asked to take Stagg's place-- to fill the post and live in the delightful quarters of the General Secretary of the Yale YMCA. This he did for the next two years.

All in all, Barnes considered his life at Yale most fulfilling. Studying under such teachers as William Rainey Harper, George Park Fisher, "old President Day," President Timothy Dwight, and Billy Simmer was a great inspiration to say the least, but the practical experience gained as secretary of the "Y" was a bonus of immeasurable value.

During these days Dwight L. Moody, Henry Drummond, and other religious leaders made a practice of visiting the universities of the east to conduct religious meetings on campus. Each Sunday evening in Dwight Hall, the visiting college preacher would give an informal address and use Clifford's office as headquarters. It became Barnes' responsibility to preside at the evening meetings, introduce the speaker, and, following the meeting, should the speaker be so inclined, escort him on a stroll about the campus.

He found these contacts most rewarding for a young man preparing for a lifework in the ministry. In later years he recalled with satisfaction the interesting conversations he had on these

occasions with such men as Phillips Brooks, Lyman Abbott, Henry Van Dyke, Richard Storrs, and numerous college presidents.

Another privilege connected with his duties as secretary of the "Y" was that of leading the Yale delegation at Northfield, Massachusetts, where a student conference was held every summer conducted by Dwight L. Moody. Joining Barnes and his students from Yale were Bob Speer, leading a large group from Princeton, and John R. Mott, with a similar group from Cornell.

The significance of all this to the Chicago Sunday Evening Club may be seen in this statement made by Clifford Barnes many years later:

As I look back on these two years in which I carried on my work as a student in the Theological Seminary and as secretary of the Yale YMCA, they stand out as among the most interesting and satisfactory of my life. The Dwight hall duties brought me in close touch with the undergraduates of all the college classes, and many life-long friendships were formed at that time. As Yale's representative, I attended various conferences in different parts of the country, having to do with the problems of religious life among students, and so I came to know college presidents and professors who in later years lent a helping hand in the work of the Chicago Sunday Evening Club. But, best of all, were the letters and messages which came to me then, and have not ceased coming, telling of changed lives and a new understanding of Christ's teaching, as a result of these Dwight Hall meetings.¹⁴

His Ministry in Teaching and Social Work

At the close of his seminary training, Barnes was invited by Dr. Harper to join a small group of Yale men whom he planned to take with him to Chicago to participate in the work of the newly organized university. He was to be a Divinity Fellow and teach in the department

¹⁴Barnes, op. cit., p. 15.

of History and Social Science. Financial compensation was to be generous, and the future could hardly have been more promising.

Before joining the staff in Chicago, however, he spent a most enjoyable and rewarding experience as summer pastor of a very large and wide-awake Congregational Church in Appleton, Wisconsin. Two things about this assignment stood out in his memory.

First, was the pleasant surroundings in which he lived--a lovely home and cordial friends who day after day entertained him with fishing parties and pleasant outings on the lake. In recollection he said, "I can well remember with what terror I faced the large audience that filled the church every Sunday morning, and gave them the sermon that seemed to have been ground out of nothing during the week."¹⁵

Second, was the little mission in "fourth ward," the industrial section of the city, where he worked in the evening and felt much more at home. He felt he did a better job here than in the big church on Sunday morning. The going away party these folk gave him when he left made a deep impression upon him. This is how he expressed it, "The kindest things possible were said in gratitude for the service of their summer pastor, and a beautiful Bible was presented, which I still hold as a rich treasure."¹⁶

Barnes started teaching at the University of Chicago that fall. He was comfortable in his new quarters in Divinity Hall and

¹⁵Ibid., p. 16.

¹⁶Ibid.

in his contacts with the other members of the faculty. He was impressed by the atmosphere of cooperation and helpfulness that prevailed on campus.

Although busy teaching in both the Church History and Social Science departments because of a shortage of instructors, he found time during that first year to visit and become involved in the work at Hull House, which Jane Addams had started three years before. Here he was given a room where he could stay overnight after working in the 19th Ward during the evening, and from which he could walk to the university for his classes in the morning. At this time, Hull House had only three resident workers, Jane Addams, Ellen Starr, and Julia Lathrup, but many friends assisted in the work, and evening dinner time offered opportunity to make a number of new acquaintances.

Barnes became so much involved with the work at Hull House that he almost dropped his work on an M.A. thesis which he had begun to write. Jane Addams insisted, however, that he take the time necessary to finish the degree; and at the end of the year, the M.A. was conferred upon him--the first awarded by the new University of Chicago.

President Harper now wanted Clifford to become a full-time permanent member of the teaching staff, but Barnes enjoyed his social work too much and when the offer came from the City Mission Society of the Congregational Church to be pastor of the Ewing Street Mission Church just around the corner from Hull House, he accepted immediately.

Jane Addams and Ellen Starr, who made this church their home, assisted in every way to make it a helpful religious center especially

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for children and young people. Under Barnes' leadership, young people's societies, clubs, classes, and recreational facilities were activated and enlarged. To provide more space for recreation, he prevailed upon an old friend who owned considerable property in that part of town to demolish a number of "very rotten" tenement buildings and thus open up a playground which proved to be of immense value to the entire neighborhood.

During the winters of 1893 and 1894 the Pullman strike in Chicago brought much misery and hardship to the people of this district. Barnes and his associates at Hull House rented an old lumberyard and turned it into a place where some could come and earn their keep. He observed, however, that when people were required to work for what help they received, the number of hardship cases greatly diminished.

A number of cases during this phase of his ministry, impressed Barnes with the idiosyncrasies and frailties of human nature.

There was the elderly lady whom he persuaded to give up her squalid quarters on the third floor of an old frame building and move out to a clean, pleasant home in the country. Not many weeks after she had left, a call came to Hull House asking for the aid of a nurse in the old rooms that had been vacated. Upon investigation, Barnes found, to his astonishment, the old lady back in her old rooms in the tenement who explained her return with the observation, "Folks is more company than stumps."¹⁷

¹⁷Ibid., p. 21.

Then there were the blind boys who had been taught to make brooms and sell them for a living. Barnes had arranged for the sale of the brooms at a fixed price, but two boys sold them on the side at a higher price and spent the profit at Mike Murphy's saloon.

But Johnny Powers, boss of the 19th Ward was society enemy No. 1. He controlled people by his judicious gifts such as baskets of food, etc., at Christmas time and Thanksgiving. Barnes started the 19th Ward Citizen's Club to beat this crook out of office. To the surprise of everyone the club's candidate won the election. To Clifford, the result was a rewarding experience but not a complete surprise. He had worked hard for the victory, campaigning long and diligently, in behalf of the better candidate, giving one speech while standing on an upright beer barrel. It was one of his first excursions into a program of political reform but by no means his last.

As a result of this experience, a sort of men's branch to Hull House was organized. For this purpose, an old house on Polk Street was rented for lodging. Its most persistent residents, however, were not men but bedbugs. The house was fumigated several times, but the bugs stayed. In recounting this experience, Barnes said, "We continued to give good blood in the interest of our work."¹⁸

Graham Taylor of Chicago Theological Seminary became interested in Hull House and persuaded Clifford to help develop a social settlement on the northwest side of the city which later was known as Chicago Commons. He did not remain here long for soon he was

¹⁸Ibid., p. 26.

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called to be assistant pastor of New England Congregational Church in charge of the Sedgwick Street Mission. With the cooperation of the young people in the church and business friends, he started a settlement in the 21st Ward that gained a city-wide reputation.

While associated with this mission, Barnes, aided by such generous and able friends as Frank O. Lowden, Alexander Bruce, and others, formed the Municipal Improvement Association. Through this Association they entered the political arena to put an unworthy alderman out of business, and elected a good man in his place. They also tackled the problem of cleaning up the neighborhood physically, and as a result Barnes was appointed Sanitary Inspector by the newly elected mayor. Thus he could be seen early in the morning making his rounds on horseback through the streets and alleys of the Ward to see that the garbage and trash had been properly cared for. So efficient was the operation that the city newspapers began commenting on the cleanliness of the 21st Ward. The good work spread to other parts of the city, and before long, all of Chicago felt the impact of this project.

In a little less than two years Barnes was invited to become assistant pastor of the large Fourth Presbyterian Church. His special assignment was to develop a mission known as Christ Chapel in a north section of the city.

Leaving the work at Sedgwick Street in good hands, he moved into Christ Chapel, where his quarters consisted of a sleeping room and study. It was while here that an illness overtook him that radically changed the direction of his ministry.

A little more than a year following his move to Christ Chapel he was stricken with double pneumonia. He was taken to Presbyterian Hospital, where one day after a few painful weeks he was told he had about twenty minutes to live. It seems a blood clot had formed and made its way into the main aorta and had stopped circulation and normal heart action. Somehow, however, the clot slipped, and with the help of superior medical aid he recovered from the attack. So miraculous was the recovery that the head physician said to him, "You've come back to life, my boy, the first dead man whom I ever saw accomplish that trick."¹⁹

Barnes looked upon this experience as demonstrating providential care and guidance.

When I was first taken ill, my good friend Cyrus McCormick called upon me and urged that I come to his home and remain during my illness. It was a most gracious invitation and very tempting, for I would have found both comfort and cheer in his lovely home, but if I had been there when the blood clot formed and my breath began to fail, I would never have lived to tell this tale."²⁰

Recovery promised to be slow and wearisome. Before him lay a three-month vacation with nothing to do but get well. His mother, having come to be with him, took him back to California, where the climate was more suited to a rest cure. Again Barnes felt that Providence intervened in his behalf.

About two months prior to his arrival in California, another young invalid had taken up residence in a lovely home in Pasadena.

¹⁹Ibid., p. 28.

²⁰Ibid.

Clifford had met Alice Reid²¹ while working at Hull House. Her home was in Lake Forest; and here, with mutual friends, they had been together on several occasions. Now they were brought together again.

For want of companionship, he called upon her and invited her to a round of golf. Alice was good at tennis but had never tried golf and hesitated to accept the invitation, but Clifford persuaded her to go with the suggestion that she might like to see the new course that he and several of his friends had just laid out.²²

Two things developed from this association: (1) both invalids regained their health, and (2) they fell completely in love with each other. As Barnes put it, they "were convinced that only through . . . marriage could a full and happy life be assured."²³

They were engaged to be married some time before it was officially announced, since, without employment, they did not think a hasty marriage would be wise. This problem, however, was unexpectedly solved when Cyrus McCormick came to California and brought with him a formal call from the Fourth Presbyterian Church of Chicago. They wanted Clifford to be full-time assistant pastor.

As matters developed Barnes was not at Fourth Presbyterian very long, but while he was there a Men's Club was organized to which some of Chicago's most prominent citizens were joined. The

²¹Daughter of Simon Reid of Reid, Murdoch, and Company, Chicago.

²²They had rented a "piece" of the Campbell Johnson sheep ranch which in due course of time became the Annandale Club.

²³Barnes, op. cit., p. 29.

club became a tradition in the church and has remained active down through the years.

Thomas Hall, who was then pastor of the church, was called suddenly to aid his ailing father, John Hall, pastor of the Fifth Avenue Presbyterian Church, New York. It thus became Barnes' task to preach both Sunday morning and evening. Frightening as this experience was, it was nothing compared to the apprehension that gripped him when Thomas suggested, upon his return, that Clifford take a call to assist his father, who continued in poor health.

He found the people at Fifth Avenue friendly and helpful, however, and soon settled into his work with characteristic vision and vigor.

His Marriage and His Ministry in Europe

Clifford and Alice now decided to be married the following May. That winter he received a number of calls to become pastor of important churches, and he looked forward with keen anticipation to a successful ministry. Alice was deeply interested in religious work, and he was sure she would make him an ideal companion.

While debating which call to take, he was amazed to receive a suggestion from his future mother-in-law, Mrs. Simon Reid, that he and Alice spend a year traveling abroad. This would give opportunity for special study and better understanding of the needs and characteristics of the people of the world. The suggestion was not a hollow one, for it was accompanied by a generous wedding gift which made just such an undertaking possible.

After consulting with old friends, they decided to spend their honeymoon at Oxford, where Clifford planned to study under Principal Fairburn of Mansfield College. From friends in the Fifth Avenue Church they were given letters of introduction to such prominent persons as Dr. John Watson of Liverpool, Dr. Alexander White, pastor of St. George's Free Church, Edinburgh, President Dodd of Edinburgh, and others.

Clifford Barnes and Alice Reid were married May 5, 1898, and the days that followed at Oxford brought pleasure and profit in large measure. Work and study were interspersed with trips and excursions through scenic England. On one such excursion they came so close to Queen Victoria during one of her visits to Windsor Castle that Clifford felt they were "quite a part of the royal circle."²⁴

Before the year was over, however, his old friend Tom Hall called urgently from Paris. Dr. Hall had accepted a call to become director of the Christian Student Movement in Paris, a work which Dr. Charles Wood of Philadelphia had started. Sudden illness in the family of Dr. Hall made it necessary for him to leave the post before his term of service was ended. Appeals from both Wood and Hall persuaded Clifford to fill the vacancy. So it was that the Barnes moved to France taking up residence in Paris' Latin Quarter, where, with the aid of two good French maids, they entertained through afternoon teas and social functions planned to bring them in touch with university students. Of this work in Paris Barnes wrote:

²⁴Ibid., p. 32.

In those years it was estimated that something over 8000 English speaking students made their home in the Latin Quarter of Paris, studying in the Beaux Arts, the ateliers, and the various art schools of the district. They lived a very gay and busy life, but seldom if ever came in touch with the church across the river, and sadly lacked the guidance and inspiration which only religion can provide. The Christian Student Movement was organized to supply this lack, and under its auspices a meeting was held every Sunday evening in the Viti Atelier, where a hundred or more young men and women accustomed to gather for a simple service of song and worship. As a newcomer, I began to draw a somewhat larger audience than customary, and as the room became crowded, I realized the peril involved in holding these meetings on the second floor of an old wooden building, lighted only by oil lamps, and entered by a narrow and rickety staircase. In my search for a larger and safer quarter, I discovered a beautiful hall, owned by the French Government, called the Hall of Agriculture, built of stone, with fine lines and a broad, gracious entrance. It was conveniently located on the Boulevard, St. Germain, . . . Its large audience room, capable of seating some twelve hundred comfortably, had its walls lined with bookcases, pictures and interesting bits of statuary, and down the center a long rug, which gave a peculiar charm to the whole place, while at one end was a good sized platform where a piano, choir and a desk for the speaker could find abundant room.

Stirred by the importance of my cause, I called on the group of French officials and asked for the loan of this hall every Sunday night in the interest of our Student Christian Movement. To my delight this request was granted, and the word spread rapidly through the Latin Quarter that the student meetings were no longer to be held in the Viti Atelier, but in the beautiful Hall of Agriculture. A good choir was quickly organized, and held its rehearsals every week in my apartment. A music leader was chosen who could conduct a song service, in which all the people joined, and at stated intervals I invited distinguished men, who happened to be in Paris for the time being, to meet with us, and give the evening talk, insisting, however, that it be of a religious character. Men like General Horace Porter, American Ambassador to France, Senator Frye of Maine; Mr. Whitelaw Reed, publisher of the New York Tribune, and many others whom I could mention, accepted this invitation, which of course served to give the meetings wide publicity, and Sunday after Sunday the Hall was crowded with an appreciative audience, numbering close to 1500. I shouldn't forget to say that many noted singers connected with the French Opera also lent a helping hand, and furnished us wonderful music without a cent of expense."²⁵

²⁵Ibid., pp. 32, 33.

Little did he realize then how all this was but the foreshadowing of a future Sunday evening program that would one day win the heart of a great American city and make its influence felt far and wide through the lives of men and women it would help to change.

Rodman Wanamaker, in charge of his father's extensive business interests in Paris, was president of the American Art Association. Called home suddenly by the illness of his brother, the board, upon his recommendation, invited Barnes to take his place. Thus the presidency of the Art Association was added to Clifford's responsibilities. While in this post, he met not only large numbers of art students from the Beaux Arts and other centers, but famous people visiting Europe as well. One such was Mrs. Phoebe Hearst, mother of William Randolph Hearst, who came to Paris in the winter of 1898-99. In fact, a reception was held for her in the Art Association Club House since she was there to honor several of the men in the Beaux Arts for the work they had done designing the new Hearst buildings on the University of California campus at Berkeley.

Conditions in the art colony in Paris distressed Barnes. Many young people who had little if any talent came to the colony seeking success and recognition. With failure came discouragement and poverty; and as a result, vice and immorality flourished and suicides were frequent. As a man of action in the face of such circumstances, Barnes worked with Ambassador Porter until he promised that when he returned home he would encourage Congress to provide its French Ambassador with a special fund whereby he could send home these

disappointed boys and girls who showed an utter lack of ability as art students, and who starved as a result.

This work in the Latin Quarter impressed Barnes with the "helpful influence of the gospel message, backed up by Christian service."²⁶

News of the death of Mrs. Barnes' only brother followed two days later by the death of an aunt, who was the companion of Alice's widowed mother, and the consequent illness of Mrs. Reid, made a speedy trip home mandatory. There was every intention of returning to the work in Paris, but the birth of their first child²⁷ and a slow recovery by the mother following childbirth made going back impossible. Consequently their personal effects were packed and shipped to them by friends among whom was Rodman Wanamaker.

His Ministry in Jacksonville and Chicago
as Educator, Religious Leader, and
Social Reformer

When it became clear that a return to Paris was impossible, Clifford accepted an offer by Dr. Harper to become an instructor in

²⁶Ibid., p. 35.

²⁷A daughter, Lilace Reid Barnes, who achieved recognition in her own right as a member and officer of the YWCA.

While a student at Augustana College, Rock Island, Illinois and St. Luke's Presbyterian Hospital, Chicago, she took an active part in the "Y" as a Volunteer Secretary. Prior to World War II she served as President of the Chicago YWCA; during the war as an officer in the YWCA Foreign Division and the USO; from 1947-55 as President of the World-Wide YWCA with offices in Geneva, Switzerland; in 1947 and 1951 as a delegate to the YWCA Legislative Assembly in China and Lebanon respectively; and from 1955-1961 as President of the National YWCA, USA.

Clifford and Alice Barnes had one other child, a son, Summer-ville Reid, who died in early childhood.

the department of Social Science, with promise of an assistant professorship in the near future. He did not hold this post for long, however, since in the spring of 1900 Barnes was called to be president of Illinois College at Jacksonville. The call took him by complete surprise. He at first refused because he felt inadequate, but after being encouraged and assured of help by Dr. Harper, he accepted.

Conditions at the college in some respects seemed appalling. The school was deeply in debt, the faculty was burdened with "elderly" professors, and the student body was dissatisfied and poorly governed. The Barnes, however, were not easily discouraged. As gracious and accomplished hosts they made friends rapidly, inspired by the love the citizens of Jacksonville showed for their college.

Making changes in the faculty was difficult. Nevertheless, during Clifford's administration Dr. Rammelkamp from Cornell, who later became president, and Dr. Ames from Johns Hopkins, who became dean, joined the staff. In time, through inspired leadership "Old Illinois" achieved high standards.

Significant insight relative to Barnes' administration of Illinois College may be found in this excerpt from his reminiscences.

The chapel service in the early morning was for me the best part of the day. At five minutes of eight the old college bell rang, calling the students to take their assigned seats in the chapel. At eight o'clock sharp the bell stopped ringing, the President and the chosen members of the faculty walked on the platform, the students all rose while the choir led in singing the Doxology. This was followed by the Lord's prayer, then the students took their seats, and I read a short passage from the scripture, making it the background of an eight or ten minute talk. I closed my remarks with a brief prayer, and the service ended with the singing of some chosen hymn, after which the faculty members left the platform and behind them the students left their seats and walked out of the

chapel. This entire service consumed but about 20 minutes, and I am convinced from the various interviews which I had with the boys from time to time, it proved of very real inspirational value.

I have said all this because I think it is most unfortunate that so many of the colleges have, during recent years, given up their chapel service with its tremendous possibilities for good.²⁸

That these chapel services made an impact upon the student body is indicated in this comment from the college magazine, Rig Veda, in an issue published shortly after Mr. Barnes' retirement from the presidency at the close of the year, 1904:

His chapel talks always direct, clear, sane, Christian, often beautifully eloquent in simple diction, will never be forgotten by the students of his day.²⁹

While a number of other features of President Barnes' administration were cited in this article,³⁰ one event in particular is significant to this study because it seems to look ahead to the founding of the Chicago Sunday Evening Club.

This event was the college's 75th anniversary celebration in 1904 for which Barnes produced an outstanding program. Among the features of that historic event, which profoundly impressed the

²⁸Barnes, op. cit., pp. 37, 38.

²⁹Ibid. This article from Rig Veda is quoted in full in Barnes' manuscript but the pages containing this material are not numbered.

³⁰A rebuilding of the entire plant through extensive repairs and improvements; putting the college "housekeeping" in order with systematic methods introduced into the administration of the president's office; a merging of the Jacksonville Female Academy and Illinois College which opened an entirely new future for the school; the founding of Pearson's endowment fund which gathered \$150,000.00; the building of a new athletic field which testified to Barnes' appreciation for the college sports.

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students and citizens of Jacksonville, was the gathering together of a number of prominent speakers, such as William Howard Taft, Secretary of State, and Dr. John Black of Edinburgh. Rig Veda's comment concerning this momentous occasion is as follows:

President Barnes' administration will be notable, moreover, for the Seventy-fifth Anniversary commemorative exercises so ably planned and so successfully carried out by him. The assembling of such an array of brilliant scholars, famous educators and University presidents; the securing of such a remarkable series of addresses; the striking pageant, and processions in scholastic costumes; the handling of all the details of the great occasion gave proof that Mr. Barnes had uncommon qualities of generalship for critical movements of public interest.³¹

As with the program in the Latin Quarter in Paris, so with this anniversary pageant at Illinois College, Barnes seems to have been rehearsing for his role as founder of the Chicago Sunday Evening Club. The same abilities and qualities which made his work in both of these projects so effective were to be called upon again, in less than three years, to help launch and establish an unprecedented non-sectarian Sunday evening religious service in Chicago's Orchestra Hall.

Until that time, however, his interest and energies were occupied with another project. Upon leaving Illinois College at the close of 1904, as already indicated, Clifford accepted an offer from President Harper and his friends to be director of the newly organized Religious Education Association. Although his office was in Chicago, the nature of his work took him all over the United States and overseas to England. In this new role he associated with many distinguished men from whom he received "a new realization of the tremendous

³¹Barnes, op. cit.

motive power which could be made effective through sincere religious faith."³²

It was in 1907 that Barnes struck upon the idea of the Chicago Sunday Evening Club. From the standpoint of this study, it was the most significant and enduring of his many endeavors. Since Chapter II reports the story of that famous program in some detail, the remainder of this chapter briefly records the balance of his life in terms of several of his other noteworthy achievements.

As a result of his work among the students in the Latin Quarter in Paris, his eyes had been opened to the terrible evil resulting from widespread prostitution. Having worked with Hull House and several city missions, he knew too the extent and nature of such evils in the Chicago area. Upon his return from France, he determined, at his first opportunity, to do something about Chicago's famous Red Light district. This came, it seems, in 1907 when a small group of civic-minded men met at the Union League Club in downtown Chicago. Out of this meeting came the famous Committee of Fifteen which did much to "clean up" the city. Barnes, to be sure, was one of the key figures in this reform movement.

Such interest in political reform caused him, about this same time, to become involved in the Legislative Voter's League of Chicago which had been organized to offset and discourage political corruption in the city. It kept track of the voting records of legislators and officials on important issues and the kind of record each made during his administration. Such findings were widely published and every

³²Ibid., p. 39.

possible effort was made to prevent the re-election of men with a bad record and to support the best qualified candidates.

When George E. Cole found it necessary to resign his post as president of the LVL in 1907, his mantle fell on Barnes who for fifteen years carried the burden of this work both in city and state government. He considered the breakup of the "Billy" Lorimer machine to be one of the League's most significant accomplishments during his administration.

Because of his activities in the LVL, he was invited by the Republican Campaign Committee to stand as their candidate for Congressman in the Eighth District. They promised him that he would be elected by a large majority. At first, he was inclined to respond to this invitation, but in talking things over with a group of his friends from the Chicago Sunday Evening Club, the Committee of Fifteen, and the Legislative Voter's League, who were unanimous in their opposition to the idea, he decided to decline. It was the conviction of all that he could be of greater service by remaining in Chicago than by going to Washington.

Two other Chicago institutions in which Barnes played a significant role were the Chicago Association of Commerce and The Chicago Community Trust. Of the former he served a term as vice president, was for many years one of the directors, and was elected chairman of the Subscription Investigating Committee, which he helped organize

in 1907.³³ Of the latter, The Chicago Community Trust, which was organized through the generous bequest of N. W. Harris and members of his family, Barnes was asked to be chairman from the time of its origin in 1915.

During the years 1915-18 he made important contributions to the war effort. Having assisted in the organization of the War Recreation Board of Illinois (similar to the USO of World War II), he served as its chairman for some time. Under the direction of Secretary of the Navy, Josephus Daniels, the Navy Recreation Commission was formed with Raymond Fosdick as chairman. Barnes was also a member of this commission and toured the country with admirals and commanding officers. In such company during wartime, he confessed to feeling rather "proud" and important.³⁴

In the spring of 1918 he accepted appointment from President Wilson to act as Deputy Commissioner of the American Red Cross with rank of Major in the army. A tour of duty took him to Greece and the Middle East, where he lived and traveled for a time under combat conditions. He returned to this country in 1919.

Because he was always a minister at heart, his activities revolved around a spiritual axis. Along with his devotion to the Sunday Evening Club, he found time for other pursuits of strictly

³³It will be noted that 1907 was a year of unusual activity for Clifford Barnes. During this year he became a charter member of the Committee of Fifteen, president of the Legislative Voter's League, helped to organize and became chairman of the Subscription Investigating Committee in the Chicago Association of Commerce, and began negotiations which produced the Chicago Sunday Evening Club.

³⁴Barnes, op. cit., p. 50.

a religious nature. Just such a project was one he became involved in during the summer vacation period. It developed as follows:

For many years Barnes' summers were spent in a little town on the coast of Maine called Northeast Harbor. Here he lived next to such men as Charles Eliot and Dr. Francis Peabody of Harvard, and Professors George Park Fisher and Dana of Yale.

In the summer of 1920 he was visited by a committee of town-folk who wanted him to start a Sunday Evening Club like the one in Chicago. In response to this request, the Pastime Theatre was rented; and for twenty years during the months of July, August, and September, Sunday Evening meetings of the same religious character as those in Orchestra Hall were conducted in Northeast Harbor, Maine.

Barnes was much interested in the idea of church federation.

He said:

I have always felt that church cooperation to the fullest degree was one of the best means of making effective Christ's Kingdom on earth, and it has been a source of great satisfaction to have an active part in this work.³⁵

It was only natural then that he should be vitally interested in church federation at all levels--local, national, and international. In the Chicago Church Federation he was at one time President and long a member of its Board of Directors. In the Federal Council of Churches he was a member of the advisory committee and elected, at various times, to positions of an official nature. In 1927 he was a delegate to the World Conference on Faith and Order at Lausanne.³⁶

³⁵Ibid., p. 71.

³⁶Hayden Hall, "Shepherd of Chicago's Loop," Christian Herald, September, 1937.

A long and illustrious career came to a close September 1st, 1944. For some time Mr. Barnes' activities had been greatly limited due to an acute heart condition that eventually proved fatal.

It would be as impossible to estimate the number who mourned his death as it would be to estimate the number of his friends. He was known and loved around the world yet nowhere more than in Chicago. With his passing Chicago lost a great citizen--the church a great crusader.

Summary

This, then, is the profile of Clifford W. Barnes. He was "religiously" or spiritually inclined from his early youth. He felt "called" to the ministry in an unusual and compelling way. He sincerely believed in the "motive power which could be made effective through sincere religious faith."³⁷ He was impressed with "the helpful influence of the gospel message, backed by Christian service."³⁸ To him, "church cooperation to the fullest degree was one of the best means of making effective Christ's Kingdom on earth,"³⁹--he was essentially an ecumenist.

He had "a way" with people--he loved them and believed in them, and they responded by trusting and confiding in him. Because he was intelligent and resourceful, he attracted the attention of men who could open for him the way of opportunity. He made many friends,

³⁷Barnes, op. cit., p. 39.

³⁸Ibid., p. 35.

³⁹Ibid., p. 71.

and because of his aptitudes and abilities, he was always in touch with people who were or were to be important.

An account by Hayden Hall who saw Barnes in action and interviewed him for a story published in the Christian Herald in 1937 offers a description of the man and an insight into his thought that provides ideal background for understanding the rationale and intent of the Chicago Sunday Evening Club.

Your neighbor in the next seat may have whispered to you that Barnes is a business man--and he looks the part. A bank president maybe, or a captain of industry. But when you scanned his rugged features carefully, and noted the customary bearing of the man, you knew at once that the intenser passions of this man's life have been given to something other than business. For his whole bearing is that of a man who wants above all else to ennoble men and pour a steady sunshine into their lives, a man whose face and form externalize an inward perfection of spirit.

And if you, like us when we see the unusual, are chronically annoyed with the query "How come?" you want to know more about Clifford W. Barnes. We anticipated it, and, loading our bag with question marks, we set out to tap the Barnes citadel of personal information.

Right there we found it tough going. For Clifford W. Barnes shares with the late Calvin Coolidge and other notably reticent spirits the distinction of being almost utterly inaccessible to an interviewer's curiosity about himself. On any other subject he is a delightful and gracious conversationalist. But he ceases to be chattily inclined the moment you make the probe personal. His soul is overlaid with an honest-to-goodness modesty. He sees no story in Himself, and thinks you're just a bit silly to think you see one.

Back in 1897--that long ago--he knew that his field would have to compass more territory than any single communion. The stained glass windows of any church, he felt, were rich in color but remote from life. He wanted to take Christ where he was needed most--into the midst of the thronging, throbbing life of men. He should be the Christ of the Church, certainly. But He should also be the Christ of the department store, of the bondbrokerage house, of the merchandise marts, of the political arena. In a word, the Christ of every place and every man.

So, after resigning his pastor's job to take up graduate work at Oxford in England, he pondered the question: Was it just the enthusiasm of his thirty-three years that led him to

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think Christ would be acceptable anywhere? Or was there something to this unshakable feeling he had that the so-called intelligentsia would respond to his Lord as eagerly as more simple souls--if He were properly presented? He'd try it out! And he'd try it out among the toughest group he could find!

He chose for his experiment--whom? The down-and-outer? No. That class was being pretty well cared for; besides, when a fellow is at his extremity he's usually ready prey for spiritual aid. The college students? Well, perhaps. But they had their evangelists; he himself had given no little time to the Student Christian Movement since coming to Oxford. Who then?

Right then the eyes of this man hunting for sorry soil fell upon Paris and its art students in the Latin Quarter. Stoney ground? Rather! The Left Bank, with its saturation of loose living and blasé attitudes and its young men and women sipping life as freely and persistently as they sipped wine and cognac, was an ideal place to test out the Man who said "I am come that they might have life . . . and more abundantly."

Barnes arrived on the scene in the autumn of 1898. Somebody had started some meetings in the Latin Quarter, but they were being held on the second floor of a dingy fire trap known as the Vitti Atelier. A few art students dropped in, but mostly when they were too drunk to know the difference. Barnes gathered some like-minded spirits together and went directly to the French government, asking for the privilege of using, on Sunday evening, the School of Agriculture connected with the Sorbonne and located on San Germain de Pre. Sorbonne

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The work boomed, and many art students made bold avowals of faith. And had it not been for a death in the Barnes family and the necessity for his returning to America, he says that he would undoubtedly have continued this work for many years.

But in this venture--a shining foregleam of the Chicago Sunday Evening Club--Clifford Barnes had proved to himself, definitely, and for always, that Christ could hold His own anywhere, and with all people. He had discovered that his Lord could wear a business suit and even an artist's smock as well as the long flowing robes of antiquity.

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Barnes was a proponent of the social gospel long before the rest of us got the idea that it had to be separated from any other kind and specially tagged.

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[He] showed the world how to utilize new technique without losing the old dynamic."⁴⁰

⁴⁰Hall, op. cit.

In the terms of another tribute already noted, "Mr. Barnes had uncommon qualities of generalship for critical movements of public interest."⁴¹ These are the qualities that made the man. These too, in a special sense, are the reasons for the existence and success of the famous Chicago Sunday Evening Club.

⁴¹Barnes, op. cit.

CHAPTER II

THE CHICAGO SUNDAY EVENING CLUB: ITS ORIGIN, GROWTH, AND PRESENT STATUS¹

Clifford W. Barnes was disturbed. During his years at Hull House and in the home mission field of Chicago, he had become keenly aware of the lack of a Sunday evening religious service in the heart of the city. These were years of rapid commercial and industrial expansion following the Great Fire of 1871 when most of the churches sold their property and moved into the residential districts, many of them a long distance from the Loop. There were only two places in the Loop area where religious services were held; one was the Central Music Hall on State Street just north of Randolph, the home of the Central Church; the other was the second floor of an old building on the corner of Washington and Dearborn streets, used by the Methodist Church.²

As the churches moved out, other institutions of quite a different nature moved in. Dance halls, honky-tonks, and cheap theaters flourished. The construction of new hotels such as the Auditorium, proved a real boon to these projects. Men and women from out of town

¹Based largely upon materials from the files of the Chicago Sunday Evening Club. Cited hereafter as SEC files.

²Clifford W. Barnes, "Reminiscences," 1942-43, (unpublished from SEC files), p. 41.

doing business in Chicago had little if anything to do on Sunday and some enterprising and ambitious men in the entertainment field saw no profit in letting them be idle.

By 1907 the situation had not improved; if anything it was worse. Barnes had on several occasions, called the attention of the church leaders to this situation, and finally arranged for a formal discussion of the subject at a rather large and representative luncheon which he gave at the Union League Club. From these churchmen he received little encouragement. They were of the opinion that nothing could be done in the heart of the city without the help of some outstanding religious leader such as Dwight L. Moody.

Later that year Barnes was eating his customary luncheon at the Chicago Club where many of the city's prominent industrial and commercial magnates gathered. While he was relating to his table companions how he had failed to accomplish anything thus far with respect to a Sunday evening religious service in the Loop, it occurred to him to ask these men to help him produce such a program. "Suppose we do it," he said, "and make it an organization of Christian business men to promote the moral and religious welfare of the city."³

The idea met with instant approval. In subsequent meetings the group became an "Executive Committee" and drew up plans and procedures for launching a religious program. According to these plans, the Sunday evening service was to be held in Orchestra Hall. The doors were to open at 7:30 with an organ recital beginning at 7:45. There would be singing, scripture reading, prayer, and preaching--all

³Ibid., p. 42.

the elements of a typical Protestant religious service. The order of service for the initial meeting was as follows:

Organ Prelude
Hymn
Invocation followed by the Lord's Prayer
Anthem by the Chorus
Scripture Reading
Prayer
Announcements
Offertory
Address
Solo
Hymn
Benediction
Organ Postlude⁴

Invitations were posted; announcements were published; programs were printed; the stage was set. With what anticipation the creators of the Sunday Evening Club must have awaited the grand opening!

Some time before 7:00 p.m. on February 16, 1908, people began to gather at the entrance to Chicago's famous Orchestra Hall. By the time the doors opened at 7:30 a crowd was blocking the sidewalks. No question remained when the organ recital began as to the success of this program. The sight of that opening night crowd must have been a joy and a delight to Clifford Barnes and his friends from Chicago's business and industrial elite.

In retrospect, some have observed that this venture was bound to succeed.

The Sunday Evening Club gave fair promise from the very start, like a child endowed by a host of favorable godfathers. We could not begin the Club's biography in the popular sobriety

⁴From a copy of the first printed program used opening night, February 16, 1908, from the Program Files (SEC files). Cited hereafter as Program Files.

style: no log cabin, parental desertion or cold and indifferent world appears on its early pages. From the beginning a favorite of the City Fathers, its first program bears the names of John G. Shedd, Charles L. Hutchinson, A. C. Bartlett, E. J. Buffington, Bernard A. Eckhart, Norman Wait Harris, and Franklin MacVeagh.

Thus born to royalty, it was fitting that the first song ever sung at the Club should be "Coronation." But more significant is it that the words of this song struck the keynote of the Club's reason for existence: "All Hail the power of Jesus Name."

At this first meeting Mr. Barnes spoke prophetically:

'As Chicago develops naturally and irresistibly into the greatest market of our nation, those who come to this city for commercial and other purposes will increase by the thousands, and the hotels will become the temporary home of a vast multitude. As a body of Christian men, it is clearly our duty to provide these guests of our city with a Christian service easily accessible.'

Prophet or no prophet, Barnes was hardly prepared for one situation that developed very early in the history of the Sunday evening program. Each week, just as on opening night, a persistently early crowd gathered in front of Orchestra Hall waiting for the doors to open. By 7:15 it was often necessary to have a policeman direct traffic to keep the sidewalk open. Here was a problem--the kind of problem that comes with success and is therefore more than welcome especially if it can be turned into an unexpected bonus. How could this be done in this case?

In an attempt to cope with the situation it was decided to open the doors at 7:00 instead of 7:30 and let the people find seats in the large "waiting room" on the second floor. Here Barnes, accompanied by his wife, Alice, at the piano, led them in the singing of gospel songs. This was so well received that more and more folk started coming early. In fact, they came so early that what started

out to be a ten to fifteen minute meeting lengthened into a thirty to forty minute meeting of nothing but singing. After several such sessions, Barnes decided to make better use of part of the time by giving the group a fifteen minute Bible talk. This proved even more popular than the singing and soon nearly 500 people were coming to that early meeting, some standing in the upper lobby since there were no more seats to be had in the room. Finally it was decided to move this meeting into the main auditorium and it became one of the great traditions of the Club. Thus the Chicago Sunday Evening Club was born. What it has been and is in its (1) Organization, (2) Objectives and Purpose, (3) Program, (4) Growth and Development, and (5) Image, is the concern of this chapter.

Organization

Officers and Trustees

As indicated above, the men Clifford Barnes brought together to launch the Sunday Evening Club were among Chicago's economic aristocracy. At the time of the first official meeting in Room L of the Union League Club on February 24, 1908, the roster of the "Executive Committee" looked like this:

Clifford Webster Barnes

Charles Alling, Jr., lawyer; admitted to the bar in 1888; prominent in civic affairs; appointed by the governor, attorney for the State Board of Health in 1907.

Frank H. Armstrong, merchant; president of Reid, Murdoch, and Co., wholesale grocers. (Simon Reid of this company was the father of Mrs. Barnes--see p. 20 of this study.)

Adolphus C. Bartlett, merchant; entered employ of Tuttle, Hibbard and Co., of Chicago, at the age of 19 on January 1, 1882; made

secretary when the business was incorporated as Hilbard, Spencer, Bartlett and Co.; later became chairman of the board.

Charles L. Bartlett, lawyer; practiced in Chicago since 1895; a member of the firm, Johnson and Bartlett from 1898-92; Johnson, Morrell and Bartlett 1892; attorney for Title Guarantee and Trust Co.; General Solicitor of Chicago Title and Trust Co. since 1901.

Lloyd W. Bowers, lawyer; general counsel, Chicago and North Western Railway.

William C. Boyden, lawyer; admitted to the bar in 1882; 1890-97 a member of the firm Haulin, Holland and Boyden; member of Matz, Fisher and Boyden; member of Matz, Fisher and Boyden since 1897.

Eugene J. Buffington, capitalist; treasurer of American Wire and Nail Co., Anderson, Indiana, 1894-99; secretary and treasurer of American Steel and Wire Co., 1899-92; president of Illinois Steel since January 1, 1900; president of Indiana Steel Co., Gary Land Company.

Edward B. Butler, merchant; with brother, George H., founded the house of Butler Brothers at Boston in 1877; now at New York, Chicago, St. Louis, and Minneapolis.

J. Lewis Cochran, real estate; in Chicago since 1894; designer and builder of Edgewater, an attractive residential district on the shore of Lake Michigan, principally under firm known as Cochran and McClure since January 1, 1904.

George E. Cole, stationer, printer; since 1879 president, George E. Cole and Co. (Active with Mr. Barnes in Legislative Voter's League--see p. 30 of this study.)

Henry P. Crowell, manufacturer; became president of the Quaker Mill Company at Ravenna, Ohio, 1891; when it was sold to American Cereal Company of Akron, Ohio, in 1891, he became vice-president and general manager; made president in 1898; president of the Quaker Oats Company; vice-president of the Cleveland Foundry Company; a trustee of McCormick Theological Seminary and Illinois College; president of the board of trustees Moody Bible Institute.

Thomas E. Donnelley, publisher; entered business established by his father in 1864; served as workman in all departments; president and treasurer of R. R. Donnelley and Sons Company, publishers and printers, since the death of his father in 1899.

- James H. Douglas, executive; vice-president of the Quaker Oats Company since 1905.
- Bernard A. Eckhart, manufacturer; representative of Eagle Milling Company, Chicago; founder of Eckhart and Swan which later became Eckhart and Swan Milling Company, of which he was president; president B. A. Eckhart Milling Company.
- Richard C. Hall, merchant; began business as shipping clerk at Boston Belting Company from 1875-77; member of the firm Elson Hall and Company from 1885-87; member of the firm The Duck Brand Company; wholesale dealer in "Duck Brand," rubber and oil clothing, since 1887.
- Thomas A. Hall, president, Thomas A. Hall and Co.
- Norman Wait Harris, banker; president, Harris Trust and Savings Bank. (For his connections with the Chicago Community Trust see p. 31 of this study.)
- Charles L. Hutchinson, banker; president and vice-president of the Corn Exchange National Bank; director Northern Trust Company; president of the Art Institute of Chicago since 1881.
- William F. Hyes, merchant; vice-president, Marshall Field and Company.
- Philip L. James, merchant; secretary, Marshall Field and Company.
- John B. Lord, merchant; president and manager of Ayer and Lord Tie Company, largest oak tie (railroad) dealers in the U.S.
- Franklin MacVeagh, merchant; went to Chicago in 1866 and established firm of Franklin MacVeagh and Company, wholesale grocers, of which he is president; Democratic nominee for the United States Senate in 1894; Republican since 1896; (became Secretary of the Treasury in the cabinet of President Taft in 1909, the year following the organization of the Chicago Sunday Evening Club).
- John T. Pirie, Jr., merchant; after graduation went to work in the dry goods house of Carson, Pirie, Scott and Co., and became a partner in the firm.
- Howard Van Doren Shaw, architect; a member of the Illinois Chapter of American Institute of Architects; member of Art Commission of the Chicago Art Institute.
- John G. Shedd, merchant; came to Chicago and entered the employ of Field, Leiter and Company, 1872; remained with the firm and its successor, Marshall Field and Company, of which he became president.

William Pratt Sidley, lawyer; member of the firm, Holt, Wheeler and Sidley since 1900; vice-president and general counsel, Western Electric Company.

Thomas K. Webster, manufacturer; president of Webster Manufacturing Company; president of Webster Electric Company of Racine, Wisconsin, since 1907.

Norman Williams, manufacturer; vice-president Chalmers and Williams Manufacturing Company since its organization in 1904.⁶

Members of this group met frequently in the months following that first meeting. On March 2, they decided to incorporate but took no action until their meeting of March 29. At that time Clifford Barnes was elected permanent chairman, and the following resolution passed:

Resolved, that this society hereby decides to incorporate under the provisions of the laws of Illinois permitting the incorporation of religious corporations; that the name of the corporation be "Chicago Sunday Evening Club"; that the society now proceed to elect thirty trustees, who shall constitute the first Board of Trustees of such corporation; . . . that the trustees of the corporation shall have power from time to time to establish such by-laws for the corporation as in their judgment may be wise.⁷

All of the "committee" members listed above were then elected members of the "Board of Trustees" with the addition of John V. Farwell, Jr., a prominent Chicago merchant.⁸ According to the minutes

⁶ Minutes of the Executive Committee, February 24, 1900, Chicago Sunday Evening Club. Cited hereafter as Committee Minutes (SEC files). Data on each member of the committee taken from The Book of Chicagoans, edited by Albert Nelson Marquis (Chicago: A. N. Marquis and Co., 1917) except for Lloyd W. Bowers, Thomas A. Hall, Norman Watt Harris, Wm. F. Hynes, and Philip L. James, which was taken from SEC files. Data on each member as of 1900--the year the Club was organized (exception--see on Franklin MacVeagh).

⁷ Committee Minutes (SEC files), March 29, 1900.

⁸ John V. Farwell, Jr., merchant; became treasurer and manager, 1891, now president, John V. Farwell Co.

of April 20, however, he resigned and was replaced by a banker, David R. Forgan,⁹ who for many years made an outstanding contribution to the work of the Club. Farwell joined the group again at a later date.

At a meeting held April 6, a slate of By-Laws was adopted and the following officers elected:¹⁰

Clifford Barnes - President

Adolphus C. Bartlett - First Vice-President

Vice-presidents:

John G. Shedd

Frank H. Armstrong

Charles L. Hutchinson

Richard C. Hall

Philip L. James - Secretary

John T. Pirie, Jr. - Treasurer

In course of time, other offices were added to this list. That of Assistant to the President, created in 1920,¹¹ was usually filled by an employee in the Sunday Evening Club office rather than by a specially elected administrative officer. For a time, however, beginning in 1939 when Mr. Barnes needed more help because of his weakened physical condition and the possibility that he might be away from

⁹David Robert Forgan, banker; came to America in 1882 from Scotland via Nova Scotia; vice-president 1896-98, president, 1898-1900, Union National Bank which then merged with First National Bank of Chicago of which his brother is chairman; David Forgan then vice-president, First National Bank and First Trust and Savings Bank, 1900-06; organizer, 1907, and vice president, National City Bank of Chicago.

¹⁰Minutes of the Board of Trustees, April 6, 1908, Chicago Sunday Evening Club (SEC files). Cited hereafter as Board Minutes.

¹¹Ibid., October 14, 1920.

Chicago for extended periods of time, the office of Assistant to the President entailed greater responsibilities and this was listed as one of the administrative offices in the Club's official program.¹²

Another office, that of Chairman of the Executive Committee, was added when a special Executive Committee was created in 1934.¹³ This too proved to be a temporary post designed to fill a need which had developed following Mr. Barnes' first heart attack in 1932. (See below.) The Committee functioned for several years but was then discontinued.

Upon several occasions, over a period of years, Mr. Barnes and members of the Board discussed the possibility of hiring an Executive Director to manage and administer the program of the Sunday Evening Club.¹⁴ No attempt was made to implement the plan, however, until after Barnes' death when study was given to the maintenance and future operation of the institution. As a result of this study, an Executive Director was hired during 1945, creating a new office by which the Club was to be managed. This arrangement lasted until 1955 at which time it was decided to let the President and his assistants carry these responsibilities.¹⁵

¹²See the printed programs for October, 1932, in the Program Files.

¹³Ibid., October 7, 1934.

¹⁴For an illustration of this, see letter of Clifford W. Barnes to Ezra J. Warner of Sprague, Warner and Co., November 14, 1911 (SEC files).

¹⁵Board Minutes, January 4, 1945; February 16, 1955; January 7, 1959.

At present, the list of officers and trustees is as follows:

Joseph O. Hanson, President

Vice-presidents:

Charles H. Allers
Paul W. Goodrich
Donald B. Lourie
Samuel W. Witwer

Laurence A. Carton, Secretary

Solomon B. Smith, Treasurer

Trustees:

William E. Avery
Rosecrans Baldwin
Kingman Douglas, Jr.
Newton C. Farr
William E. Goodman
Fred G. Gurley
Edward J. Hekman
Robert S. Ingersoll
Wayne A. Johnston
Glen A. Lloyd
C. Virgil Martin
Anthony L. Michel
John Naveen, Jr.
James L. Palmer
John Shedd Reed
John B. Stevens
Herbert R. Stratford
E. Hall Taylor
Errett Van Nice
William S. Warfield III
Edward K. Welles
Edward Foss Wilson
James C. Worthy

Honorary Trustees:

John S. Broeksmit
Alfred T. Carton
John L. Clarkson
James B. Forgan
Stanley G. Harris
Frank D. Loomis
James F. Oates, Jr.
Edward L. Ryerson
James W. Seabury
Albert W. Sherer
Hermon D. Smith
Elmer T. Stevens¹⁶

Thus, through the years, a basic organizational structure has been maintained, centered in a self-perpetuating Board of Trustees that chooses its officers and members from among Chicago's leading businessmen. In addition to those already mentioned in this chapter, there

¹⁶Program Files, 1964.

have been other members of the Board, some more active in the Club than others to be sure, whose names would also be recognized readily in most business circles, locally, nationally, and in some instances internationally, such as: Ezra J. Warner, II, Chauncey Kee, Andrew McLeish, Cyrus McCormick, Jr., R. Floyd Clinch, Fred W. Sargent, James Simpson, Stanley G. Harris, and Harold H. Swift.

Membership

In the early days of the Club, qualifications for membership were as follows:

Any person of good moral character may become a member of the Club by signing its card of application and paying the regular dues annually. The amount of annual dues shall be for sustaining members \$100.00; for active members \$10.00; and for associate members \$5.00.¹⁷

Though reasonable in its requirements and uncomplicated in its structure, this membership plan, for some reason, was soon abandoned and never revived. Instead of paying dues and carrying membership cards, those who attended regularly were encouraged to become active in one or another of several auxiliary organizations sponsored by the Club. The first of these to be organized was the Men's League (1906),¹⁸ designed to provide Christian fellowship and instruction for the promising young men in Chicago. Other similar organizations in earlier years (1910-16) were the Social Service League, the Reception and Church Affiliation Committee, the Fellowship Committee, and the Wednesday evening "At

¹⁷Board Minutes, April 6, 1906.

¹⁸Committee Minutes, March 9, 1906.

Home."¹⁹ In later years (1920-40) the Social Service League was revived, and the Young Men's and Young Women's League, the Monday Council, and the Young People's Service League were created.²⁰ More recently (1945) the Reception Committee was re-named and became the Interchurch Relationship Committee.²¹ Social gatherings, lectures, study groups, counseling services, and numerous projects of one kind or another were programmed to keep these agencies active. At times some flourished, others never made much of an impact, and none of them became permanent.²²

Operational Structure and Procedures

To maintain a weekly program in Orchestra Hall and auxiliary units such as those mentioned above, the Sunday Evening Club, like every other institution of its kind, has had to channel its energies and resources through certain basic organizational units known as committees. For this purpose, standing committees chaired by members of the Board have carried the responsibilities of Invitation, Membership, Publicity, and Ushering. As the program developed, committees on

¹⁹See Announcements on the back of printed programs, Program Files, November 1, 1908; April 10 and October 23, 1910; December 15, 1912; November 29, 1914; January 6, 1918; October 24 and November 7, 1915.

²⁰Ibid., January 18, 1920; October 16 and November 6, 1921; October 7, 1928; February 2, 1935; and General Report to the Board of Trustees in the Minutes of the Board of Trustees, October 13, 1921, Chicago Sunday Evening Club (SEC files). Cited hereafter as General Report.

²¹Ibid., 1945.

²²Board Minutes, April 9, 1915.

Endowment and Finance were set up to handle monetary problems and provide for the Club's financial well-being.²³

Through the years, the business of the Club has been conducted through a monthly meeting of the Board of Trustees. Although business may be transacted if five members are present, all are sent a notice of the meeting and invited to be present. All members are also invited to attend the Annual Board meeting which is held in late May or early June for purposes of reviewing the past, filling vacancies in office, and making plans for the future.

When, in 1909, full time help was needed to keep records, make reports, answer correspondence, handle public relations, etc., a qualified person was hired to do the work and was given the title, Assistant Secretary. For most of the period prior to 1917,²⁴ this post was filled by two men, Roy O. Randall, and his successor, G. J. Anderson, both of whom served with competence and distinction. Following 1917 much of this work was cared for by Clara E. Randall who had worked in the office with her husband, Roy, and to whom much credit belongs for the extensive records that have been preserved for the Sunday Evening Club. Through a period of almost fifty years, she served the Club with selfless devotion as Assistant Secretary in charge of publicity and as Assistant to the President, retiring in 1964.

At present, the office personnel consists of Francis Gregory, who has been Assistant Director of Music since 1955 and was asked to

²³Program Files.

²⁴Board Minutes, April 9, 1915; October 11, 1917.

serve also as office manager and Assistant to the President in 1961.²⁵

He is assisted by Mrs. Francis Ross who joined the staff in 1964.

Finances

The Club has seldom had a deficit. This does not mean it has not had financial problems, but rather that there have always been men with adequate means and sufficient interest in the program to keep it financially solvent. For many years, operating funds were supplied through subscriptions, contributions, collections taken at the Sunday evening meetings, and from a source that, to begin with, the founders did not intend to tap. This is how it happened:

During the second official meeting of the committee in 1908, a decision was made to keep all seats and boxes free.²⁶ Before long, however, some of the trustees had reconsidered and were wondering if the boxes might not be a source of additional income. By the end of the year, seasonal box seat tickets were being sold and the names of Box Holders printed in the Sunday Evening Club Programs.²⁷ From then until the present time, the boxes have, indeed, been an important source of revenue.

Concern that the club should be endowed for more permanence and financial security was indicated by the trustees early in the second year of operation.

²⁵Ibid., September 14, 1955; November 8, 1961.

²⁶Committee Minutes, March 2, 1908.

²⁷Program Files, November 15, 1908.

On motion it was voted to be the sense of the Executive Committee that the work of the Sunday Evening Club should be placed on a more permanent basis and that an effort should be made to obtain endowment for that purpose.²⁸

A discussion later that year concerning a plan for endowment revealed a difference of opinion on the question among members of the Board. Mr. Cole suggested that it might be wise to proceed immediately by setting up a committee on Permanence and Endowment, while Mr. Forgan, though not opposed to the plan entirely, was of the opinion that the stability of the Club should first be proved.²⁹

Barnes' concern for the financial well-being of the Club is seen in one of his first annual reports to the Board.

For yet another reason I deem it desirable to guarantee the future character of our work, and that is in order that we may more easily obtain for the Club a satisfactory endowment.

Our expenses last year amounted to \$17,479.10. A persistent effort was made to conserve old subscribers and to obtain new ones, but it was necessary, nevertheless, for several members of the board to contribute as much or more than \$400 each in order to avoid a deficit. This is a larger amount than can be fairly expected from men who are not more directly and intimately connected with the cause which they support than are the Trustees of the Sunday Evening Club, and we can hardly expect our successors to willingly assume such a burden.

The budget for the present year calls for an expenditure of \$19,350. If a paid Director for the Club were required, it might be necessary to increase the expenditures by something like \$5,000. Should such a condition arise, I would not consider a budget of \$25,000 as excessive in view of the vast importance and far-reaching influence of the work. It can be readily seen, however, that an expense account of this size, if it had to be met entirely by subscription, might imperil the future of the organization, especially since some of the zealous supporters who are now with us might have passed away.

If the business men of Chicago could be assured that the Sunday Evening Club would be maintained in the future on the same basis as at present, and that its importance would increase

²⁸Board Minutes, January 5, 1909.

²⁹Ibid., November 4, 1909.

rather than diminish, I think one might reasonably hope to obtain specific endowments for various features of the work. The choir, for instance, which is composed now of 85 trained singers, might be endowed in the name of the donor, as other choirs have been, notably abroad. The lectures, drawing distinguished men from all over the world, and so being noteworthy far and wide, might also be endowed in the name of the donor, as was done in the case of the "Lowell Lectures." The organization itself, as a great downtown Christian movement, might be very properly endowed, and no more splendid memorial could possibly be erected to any name than such an endowment would provide. And, best of all, we might even hope for the gift of a building for our organization in which there could be carried on a work for the common welfare as would require a great auditorium, lecture halls, committee rooms, etc.³⁰

By 1915 the picture looked like this:

With each year it has become easier to obtain noted speakers, both because of the wide publicity given the meetings and the enormous audience which can be always counted upon. Under these conditions there is no reason why the Chicago Sunday Evening Club cannot expect to become as permanent an organization as the University of Chicago, providing proper care be exercised in the management and adequate financial support can be assured.

.....
In looking towards the future and considering that development of the work which one might naturally expect as well as that increase of expense which would result, should it be necessary to employ an Executive Director or Secretary, we have a possible Budget with Disbursements amounting to \$41,434.

.....
In view of these facts, the Trustees of the Sunday Evening Club believe that it is now desirable to make an effort to place the Club on a more permanent and satisfactory foundation, and to that end, that certain lectureships be established and certain positions and departments be endowed, bearing in each case the name of the donor.

They would suggest the following: Four lectureships the amount of \$50,000 each, entailing an obligation upon the Club to provide annually at least ten speakers and at a total cost of not less than \$1000 for each lectureship.

That the position of Musical Director be endowed for the sum of \$50,000; the position of organist be endowed for the sum of \$50,000; and the Choir be endowed for the sum of \$100,000. It being understood that the interest obtained

³⁰Letter of Clifford W. Barnes to Ezra J. Warner of Sprague, Warner and Co., November 14, 1911 (SEC files).

from these endowments should be used in such a way as to provide religiously inspirational music of the noblest type on not less than forty Sunday evenings each year under the auspices of the Sunday Evening Club.

That a Foundation to be known as that of Administration be established for the sum of \$200,000, with the understanding that the interest from this fund be used in paying the salary of such Officers, clerical force, rent and other incidental expenses as may be deemed advisable for the proper maintenance of the Sunday Evening Club.

The names of the donors would appear on the printed matter issued by the Club and as the Trustees might elsewhere arrange, . . .³¹

But the endowments did not come easily. The minutes of 1917 contain a discussion in January of endowing four lectureships for \$25,000 each. After discussing it at some length, the Board decided to seek one on the basis of 24 subscribers at \$1,000 each. In February they were talking about encouraging lectureships in the principal sum of not less than \$10,000.³²

At a meeting of the Board in 1924, Mr. Barnes again made a detailed analysis of the Club's financial position and future needs. At the close of that statement he said, "To wisely prepare for the future, therefore, I would suggest the appointment of a committee on endowment."³³

Acting upon this appeal, the Board decided to have Barnes' analysis sent to all trustees and call a special meeting to give it consideration.³⁴ By May of the next year and after several meetings

³¹Board Minutes, January 8, 1915.

³²Ibid., January 11 and February 8, 1917.

³³Clifford Barnes, Statement to the Board of Trustees, January 25, 1924, Chicago Sunday Evening Club (SEC files).

³⁴Board Minutes, January 25, 1924.

and much discussion, a Resolution on Endowment aiming at a goal of \$200,000 was considered.³⁵ In January of 1926 the Board endorsed the program and authorized Barnes to appoint a committee and get to work.³⁶

It was not until endowments and bequests by trustees began coming in, however, that the endowment fund really got off the ground. Eventually a goal of \$500,000 was set which by 1943, the year before Mr. Barnes died, had reached \$345,563.00.³⁷ Endowments and bequests of \$5,000 or more that have at present been realized are as follows:

Clifford W. Barnes	\$50,000
Albert W. Harris	25,000
John Shedd	25,000
Martin A. Ryerson	15,000
J. J. Dau	10,000
Wallace B. DeWolf	10,000
Mrs. Charles Hutchinson	10,000
James Simpson	10,000
Miss Kate Buckingham	5,000
E. J. Buffington Trustees	5,000
The Misses Colvin	5,000
James H. Douglas	5,000
Bernard A. Eckhart	5,000
William E. Goodman	5,000
Chauncey Keep	5,000
John B. Lord	5,000
Bernard E. Sunny	5,000
Frank Winans	5,000 ³⁸

Comparison of Endowment Value over a recent ten-year period

shows:

Fiscal Year Ending	Endowment Funds Market Value
May 31, 1953	\$230,654
May 31, 1963	597,011 ³⁹

³⁵Ibid., May 29, 1925.

³⁶Ibid., January 6, 1925.

³⁷Ibid., June 10, 1943.

³⁸Special File on Endowments and Bequests (SEC files).

³⁹Board Minutes, November 20, 1963.

Programs for the 1963-64 season indicate twelve sermons were supported by Foundations or Lectureships.

Foundation	Number of sermons
Clifford W. Barnes	3
Charles L. Hutchinson	3
James Simpson	2
Frank F. Winans	1
William P. Sidley	1
Albert W. Harris	1
Frank W. Armstrong	<u>1</u>
Total	12

As of 1964 the Chicago Sunday Evening Club owns an Endowment Fund of \$600,000 with an estimated income of \$21,500 per year.⁴⁰ Whereas in 1915 this would have almost provided the total budget for operation, today it is but one of several sources of income needed to offset an annual expenditure of about \$100,000.

Selection of Speakers

The method whereby the speakers for each season are chosen would be of special interest to this study. How this is done should say something about whether or not the Club is non-sectarian as it claims to be.

In the early days no special system seems to have been used other than that of Mr. Barnes making the selections in consultation with the officers and trustees. For instance in 1908:

In preparing the programs for the coming year, the President was authorized to obtain a speaker of national reputation once a month and pay for such, an honorarium of \$100.00. A list of names of possible speakers was submitted; and after an informal discussion the meeting adjourned.⁴¹

⁴⁰Ibid., January 15, 1934.

⁴¹Ibid., June 29, 1908.

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or in 1910:

Discussion of proposed speakers. Suggestions of Prof. Steiner,⁴² Congressman Bartholdt, Judge Cutting and Judge Gemmill.

As of September 9, 1918, while Barnes was in Greece, Messrs. Buffington, Sidley, and Forgan were appointed a Committee on Program to have charge of the selection of speakers and to be, in general, responsible for the program each evening.⁴³

It may be observed, therefore, that when present, Barnes was well qualified to take the lead in this, not only because of his position in the Club, but even more by virtue of his background, experience, acquaintance with scores of prominent people, and, most of all, his concern that the Club be accepted as nonsectarian. On the other hand, when he was absent, there were men on the Board of Trustees who could share this responsibility because they had been with Barnes in the founding of the Club, had worked with him for several years and understood what made it operate successfully, and, most of all, they shared with him the desire to keep the Club what they had intended it to be from the beginning--a Christian, religious, nonsectarian program.

But what would happen after they were gone? Could they do something to safeguard this unique nonsectarian characteristic of the Club? It will be seen that this was very much on the heart and mind of Barnes and of others on the Board of Trustees. That is why an amendment to Article VI, section 3 of the By-Laws was suggested in 1931, which read:

⁴²Ibid., December 3, 1910.

⁴³Ibid., September 9, 1918.

Executive Committee: The Executive Committee shall consist of not less than five trustees, of which the President shall be ex-officio chairman, and the first vice-president shall be a member ex-officio. It shall assist the President in all matters pertaining to the general management of the Club, and may take action in place of the Board when so authorized by the Board.

Advisory Council: The President is authorized to appoint each year an Advisory Council, subject to the approval of the Board, which shall consist of five or more ministers or educational leaders, representing not less than five different denominations. It shall be the duty of the Council to assist the President in the preparation of the annual program of speakers, the same to be submitted to the Board for its approval, and to advise with the President and the Board in matters pertaining to the conduct of the meetings.⁴⁴

This proposal seems not to have met with immediate approval, for in November of that same year:

The question of having an Advisory Committee to assist in the preparation of the year's program of the Club was discussed at some length, and it was the opinion of the members present that no change to that effect should be instituted at this time.⁴⁵

The question seemed to persist, however, for in May of 1932 this brief entry was made in the minutes:

On motion, the president was authorized to appoint a special committee to assist him in the preparation of the annual program of speakers, and to advise with him in other matters pertaining to the conduct of the meetings.⁴⁶

The timing of this action seems almost providential, for later that year (1932) Mr. Barnes suffered his first heart attack, making it necessary for him to curtail his activities and rely upon an advisory committee to help him carry on the work of the Club. A special

⁴⁴Ibid., April 27, 1931.

⁴⁵Ibid., November 25, 1931.

⁴⁶Ibid., May 25, 1932.

committee, therefore, continued to serve in that capacity for the next two years as indicated by the fact that Barnes called for a meeting of the Advisory Council to follow the Board meeting in August of 1934.

In November of 1934, however, another revision of the By-Laws was submitted which provided for a combination Executive Committee and Advisory Council. Article IV, Section 3 reads:

The Executive Committee shall consist of not less than five trustees, in addition to the President and the First Vice-president, who shall be ex-officio members. It shall advise the President in the choice of speakers, the arrangement of the weekly programs, and assist in the general management of the Club.⁴⁷

This apparently was not final, for in January, 1936, the question was raised again and action taken approving the proposed amendment made in 1931 although it now appears as section 8. The action must have been of some consequence for in February Mr. Barnes states that the Advisory Council had two meetings and had pored over a list of speakers. Moreover, the first minutes of the Advisory Council date from January 3, 1936.⁴⁸

The matter was considered again in 1939 and settled with some finality.

Mr. Barnes spoke of the work of the Advisory Council. He said that his desire was that the Sunday Evening Club should never degenerate into the Forum type of organization, but that it should hold distinctively religious meetings in the center of the city in the future, just as it has for the past thirty-two years. European problems, international affairs, and economic debates were not suitable topics for the addresses at the meetings, Mr. Barnes said. He wished to have the gospel of Jesus Christ, and the helpful things of the Christian religion, presented to the people who came to the meetings from

⁴⁷Ibid., November 28, 1934.

⁴⁸Ibid., January 6 and February 3, 1936.

all quarters, so that their lives might be enriched and cheered by that kind of message. With that in view, it was unanimously voted, after discussion to adopt the following change in the By-Laws of the Club:

Change Article VI, section 8, so that it shall read:

"There shall be an Advisory Council appointed each year by the President, composed of five or more of the leading clergymen of the city or suburbs, who shall be representative of at least five different denominations. It shall be their duty to select speakers for the main meeting of the Club, subject to the approval of the Board of Trustees, and to suggest methods by which the meeting may be improved. There shall be at least four regular meetings of the Advisory Council each year, to be held preferably in September, November, January, and April."

Mr. Barnes said: "The Advisory Council at the present time consists of:

Dr. Edwin E. Aubrey	University of Chicago
Dr. Oliver W. Brackett	First Presbyterian Church, Lake Forest
Dr. Duncan H. Browne	St. James Episcopal Church Chicago
Dr. C. H. Heimsath	First Baptist Church, Evanston
Dr. Albert W. Palmer	Chicago Theological Seminary
Dr. Herbert W. Price	Church of the Holy Spirit, Lake Forest
Dr. John Timothy Stone	Presbyterian Theological Seminary, Chicago
Bishop Ernest Lynn Waldorf	Methodist Episcopal Church, Chicago
Dr. Alfred Lee Wilson	The Kenwood Church, Chicago" ⁴⁹

Reimbursement of Speakers

The policy of reimbursing the speakers developed in this way:

In 1908 the Board authorized Mr. Barnes to have a speaker of national reputation and to give him an honorarium of \$100.⁵⁰ The next year he was allowed to give local speakers \$25.⁵¹ In 1913, however, any speaker could be given \$100 at the discretion of the President,⁵²

⁴⁹Ibid., January 12, 1939.

⁵⁰Ibid., June 29, 1908.

⁵¹Ibid., May 27, 1909.

⁵²Ibid., January 10, 1913.

and by 1926 expenses could be added to the nonorarium.

During the depression, when there was a need to curtail expenses, local speakers were given \$25, out-of-town men \$75, and those who came to Chicago just for the Sunday evening service got expenses up to \$65.

When better times returned in 1937, the honorarium went back up to \$100⁵³ plus expenses for out-of-town guests. Today each speaker is given \$150 plus expenses.

Objectives and Purposes

Objectives and Purposes Stated

Suppose we do it and make it an organization of Christian business men to promote the moral and religious welfare of the city.⁵⁴

This proposition made by Clifford Barnes to his friends at the Chicago Club in 1907 expresses purpose and intent. The terms "Christian business men" and "to promote the moral and religious welfare of the city" are significant. They suggest that the Sunday Evening Club is to be Christian in its religious orientation and practical in its concern for Chicago's welfare.

How the founders of the Club intended to promote the moral and religious welfare of the city was indicated quite clearly in Article IV of the By-Laws.

The purpose of the society shall be to maintain a Sunday evening service in the business district of Chicago, which

⁵³Ibid., February 5, 1937.

⁵⁴Barnes, "Reminiscences," op. cit., p. 42.

shall afford those sojourning or resident in the center of the city, a convenient opportunity for Christian inspiration and fellowship.⁵⁵

In his statement to the Board in 1911, Mr. Barnes outlined what he felt was essential if the Club were to accomplish its purpose and objectives:

The work of the Sunday Evening Club, as it is now carried on, is distinctively Christian without regard to any denomination, and aims to give that type of moral and religious inspiration which springs directly from the life and teachings of Jesus Christ. The power to direct and maintain this work is resident in the hands of the Trustees, and its future character is therefore dependent upon the personnel of this board.

I consider that the board, as it is now constituted, is as nearly perfect as possible because; 1st, it is composed solely of Christian business men; 2nd, a majority of its membership fairly represents, and in due proportion, the various Protestant denominations of the city; and 3rd, a good-sized minority is composed of men who are not identified with any church, but are heartily in sympathy with work of this character. If some change could be made in our constitution which would guarantee the perpetuation of this type of controlling board, it would seem to me desirable.

Perhaps an amendment somewhat along the following lines would furnish the guarantee which I have in mind. To amend Article 2 of the By-Laws by adding:

"The Board of Trustees shall consist of thirty members, of whom not less than two-thirds shall be drawn from the active membership of Christian churches, the representation of the various denominations to be fairly proportionate to their strength in the city of Chicago."

To amend Article 11 so that is [sic] shall read "Additions to or amendments to the By-Laws may be made by vote of not less than two-thirds of the Trustees at any Trustees' meeting, provided that notice of the proposed addition or change shall be given in writing to reach trustees at least one week before the meeting by mailing such notice to the trustees at their residence or regular place of business."⁵⁶

When the Club met the following month this notation was made:

⁵⁵Committee Minutes, April 6, 1908.

⁵⁶Letter of Clifford Barnes, op. cit.

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It was evident . . . from what was said, that . . . they questioned the wisdom of any alteration in the By-Laws which might seem to restrict in any way the present broad character of the work, or perhaps limit the definition of the word "Christian" to those identified with so-called Christian churches. On the other hand, the Trustees were very evidently in entire accord with the objects of the proposal, i.e., to take whatever steps might seem wise and necessary to safeguard the character of the work as now carried on, and to secure its permanence.⁵⁷

This reaction to Barnes' proposals shows a caution and deliberation on the part of the trustees which seems in keeping with the character of businessmen. Serious study was given to the By-Laws, however; and a revised edition was submitted in 1915. Article 4 in this revision reads:

The purpose of the Society shall be to maintain a service of Christian inspiration and fellowship in the business center of Chicago, and to promote the moral and religious welfare of the city.⁵⁸

This statement of purpose is contained in a paragraph which appears on the cover of the Sunday Evening Club Program now being used:

Organized in 1907 to Maintain a Service of
Christian Inspiration and Fellowship in the
Business Center of Chicago and to Promote
the Moral and Religious Welfare of the City
Nonsectarian

A number of the most unique features of the Sunday Evening Club are related to or grounded in the concept of its character and objectives. For instance, some have wondered why the word "Club" should be part of the name of this religious institution. Hayden Hall reports an interview he had with Mr. Barnes in 1937 relative to this question:

⁵⁷Board Minutes, December 8, 1911.

⁵⁸Ibid., November 17, 1915.

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We asked him about it. "The term 'club' was chosen," he says, "because it seemed to emphasize the idea of friendly fellowship which I hoped would appeal to the commercial travelers and strangers spending the week end in our downtown hotels." And so with all the other terms. For the sake of those whom he hopes to interest he eschews every ecclesiastical word or appointment likely to prejudice the religiously shy. The board members are trustees, the sermon is an address, the congregation is an audience, the service is a meeting.

His own speech from the platform glitters with the shine of present day language, with not the slightest suggestion of pulpit drone or outworn verbiage. He, and his audience with him, bear themselves with dignity, but with poised ease. There is a deep reverence over all said and done at the Club, but it is a reverence unshackled by cold convention.⁵⁹

For all practical purposes one becomes a member of the Club by simply walking into Orchestra Hall on a Sunday evening and taking part in the service.

Objectives and Purposes Safeguarded

In a statement to the Board, January 25, 1924, Mr. Barnes indicates a continuing concern that the objectives and purposes of the Club be safeguarded.

In regard to the character of the meetings. It has been our endeavor, and I think wisely, to keep the meetings strictly religious in a broad sense, the purpose being, as stated in our charter "to provide Christian inspiration and fellowship, and promote the religious and moral welfare of the city." If the meetings had been allowed to degenerate into a forum, or if we had provided merely a platform for the public expression of various social and political doctrines, or had frequently offered musical or literary entertainment, even of the highest order, the Club would have fallen far short of its present success and have proved of far less value. With the present personnel of officers, and Board members, I have no fear of any change for the worse in the character of our meetings. But this personnel will not remain. Looking forward into the distant future, I would suggest for your consideration, as a safeguard, the appointment of a program committee to consist

⁵⁹Hayden Hall, "Shepherd of Chicago's Loop," Christian Herald, September, 1937.

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of the President and Secretary of the Club, ex officio, two other members of the Board, together with three clergymen of different religious faith who shall be pastors of prominent city churches, of the Baptist, Presbyterian, Congregational, Methodist or Episcopal denomination. A committee thus organized should be able to provide the best type of speakers, and could assure, as far as possible, the broadly religious character of the meetings.⁶⁰

It may also be observed that in discussing the origin of the Advisory Council in the previous section of this chapter, this question of safeguarding the objectives and purpose of the Club was anticipated. It perhaps need not be repeated, except for emphasis, that the Advisory Council grew out of the very concerns expressed in the words of Mr. Barnes, quoted above.

Moreover, these words and this concern undoubtedly influenced some changes in the revised By-Laws of 1929. Article IV "Trustees":

The management of this club and the care, custody and control of all its property shall be vested in a board of thirty-five Trustees, of whom at least twenty-five shall be members in good standing of Christian Protestant churches in Chicago and its suburbs and shall be fairly representative of the several leading denominations.⁶¹

And again in 1934, Article II was amended to read:

The character of the meeting shall be distinctly religious, but the Club shall be without sectarian or denominational connections of an official nature.⁶²

To prevent the speaker's message or his ethos from conflicting with the nonsectarian religious nature of the program, the Club has taken various measures. One of these was a decision by the "Executive

⁶⁰Barnes, Statement to the Board, January 25, 1924, op. cit.

⁶¹Board Minutes, January 20, 1929.

⁶²Ibid., November 24, 1934.

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Committee," during its very first meeting in 1908, not to have any speakers of political prominence on the program.⁶³ Another was the plan to include in the invitation to each speaker a request that he "make the life and teachings of Jesus Christ the basis for his address."⁶⁴ In other words, by careful selection of, and communication with, prospective speakers, the purpose of the Club to be nonsectarian, yet religious, was to be safeguarded.

A more recent action of the Club suggests that the same concern remains today:

The chairman said that the form which we send to our speakers for information regarding their subjects, etc., has been revised. A paragraph has been incorporated suggesting that they give "helpful messages of spiritual import, as distinguished from the promotion of some particular cause, political or secular movement." It was felt that such a suggestion would help maintain our reputation for "great Preaching."⁶⁵

Many were the temptations when the Club was young to become involved with projects that could have distorted, misrepresented, or detracted from the ministry it was trying to effect. There was the proposal to publish a 24-page magazine called Sunday Evening Club Monthly Review, which would contain the Sunday evening addresses and news of Club activities. There was the proposal to start a restaurant (no liquor served) in the Loop district where young people could go for an after-the-theater supper. There was also one by a Mr. Charles W.

⁶³Committee Minutes, February 24, 1908. (This attitude has of course been modified since then.)

⁶⁴Hall, op. cit.

⁶⁵Board Minutes, November 14, 1962. (See Appendix A for form letter used to invite speakers.)

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Espey of the Clark Settlement, asking permission to publish in his paper, Archer Road, any or all the reports of the meetings.⁶⁶ To all of these there was a discreet "no." The suggestions might have been good ones, but they involved risks that the trustees of the Sunday Evening Club, wary businessmen that they were, were not willing to take.

Once the Sunday Evening Club was established as an unqualified success, it was perhaps to be expected that others would spring up to make capital of this great idea. So it was with the Third Presbyterian Church on the west side of Chicago. In 1914, they wrote asking permission to start a similar Club to be known as the West Side Sunday Evening Club. Their request was denied, but this did not dissuade them and by May of that year, not only the West Side Club, but several others were reported to have been created. In 1915 the Board attributed a drop in attendance, "to the numerous so-called Sunday Evening Clubs, which have come into existence in many quarters of the city and suburbs. Chief of these are the West Side, the Englewood, the South Side, the North Shore, and the Evanston."⁶⁷ By 1916 requests for help and suggestions in starting new Sunday evening clubs came in from other parts of the country--The Pittsburgh Sunday Evening Club in Carnegie Music Hall, and Marble Collegiate Church, New York.⁶⁸

The Chicago Sunday Evening Club had no objection to other clubs being created in its likeness in the various cities of the

⁶⁶Board Minutes, October 7, 1909; February 10 and November 10, 1910.

⁶⁷General Report, February 17, 1915.

⁶⁸Ibid., February 10 and April 13, 1916.

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nation. Quite the opposite, it believed the program would benefit these cities even as it had been a help and a blessing to Chicago. It did object strongly, however, to any program using the name, "Sunday Evening Club," that was not purely religious in nature. This was considered a denial of the objectives and purposes of the Club and thus it referred to some of the new ones as "so-called" Sunday Evening Clubs.

Because such clubs perverted the idea and concept he had tried to maintain, and because those in Chicago detracted and drew attendance away from the original, Barnes suggested to the Board that legal action be taken against any program using the name "Sunday Evening Club" without permission, particularly if its programs were not religious. Fortunately the Board decided against this, and the embarrassment and poor public relations of court proceedings were avoided.⁶⁹

Barnes' basic attitude toward the origin of other clubs, and his deep-felt convictions concerning the goals and objectives of the Chicago Sunday Evening Club are seen in this letter to Dr. James W. Fifield, Jr., First Congregational Church, Los Angeles, California, May 19, 1938:

Replying to your letter of May 13, and your subsequent wire, I have just telegraphed to this effect:

Use my name if Club will maintain strictly religious character.

There is always a temptation to make these Sunday Evening Club programs more or less of a forum type, with discussion of economic and political problems, which I feel to be a misuse of the Sunday evening opportunity. During the thirty-one years

⁶⁹Board Minutes, May 8, 1914; General Report, May 10, 1917.

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of our Club history, we have strictly avoided that pitfall, and, while we have had speakers of all denominations and laymen from public life as well on our programs, their messages have always been of a distinctively religious character.

I presume that is what you have in mind and, under those conditions, I shall be very glad to render any help possible.⁷⁰

Mr. Barnes was aware, however, of the power which his pulpit could wield in matters of social and political concern; but only under the proper circumstances did he feel that this use of the pulpit could be justified. This is indicated in his response to a request that he participate in some program with decided Pacifist proclivities:

I am leaving Chicago today for my summer in Europe and in view of certain events which occurred here on Decoration Day, I am going to ask to be excused from assuming a leading part in your St. Louis Convention.

There is evident here a very bitter feeling against those who in any way seem to be of the Pacifist type. By our meeting in Orchestra Hall, where I am very glad of an opportunity to introduce as our speakers men with an international outlook or a definite preference for friendly relations among the nations, we enjoy a unique opportunity of promoting just that thing for which your St. Louis Convention will stand. As things now are, we are able to do it without arousing antagonism and without subjecting our meeting to bitter criticism. If I become in any way identified with those who stand for extreme Pacifism, we would immediately be classed as belonging to that group, and it would make it more difficult to obtain the kind and fair hearing for men of the type I have mentioned.⁷¹

That this point of view did not constitute a fundamental change in Mr. Barnes' concern for the Club, with respect to its objectives and purposes, is seen in a statement made in 1939 by Edward K. Welles, Secretary of the Club:

The safeguarding of the future of the Sunday Evening Club is ever on the heart and mind of the President. Recently he

⁷⁰(SEC files).

⁷¹Letter from Clifford Barnes to Fred Smith, May 31, 1927 (SEC files).

said that his great desire was that the Sunday Evening Club should always remain a distinctively religious organization, holding services for Christian inspiration and fellowship in the centre of the city, as it has done for the past 32 years. The discussion of European problems, international affairs, and economic issues, would not be in keeping with the spirit of the movement. He wished to have the great truths of Christian religion so presented to the people that their lives might be enriched and cheered by the Gospel message.⁷²

Objectives and Purposes Realized

Although it has never been an objective of the Club to compete with the churches in the Chicago area, tensions seemed to have developed in the days of the Club's beginning, when some ministers felt that the downtown meetings would attract people from their own church programs on Sunday evening. For this reason, Mr. Barnes and the trustees tried to make plain that they were not interested in attracting the church people in Chicago away from their churches, but were interested in doing something for the visitor, the stranger, the man without God and without hope. That, no doubt, is why the words "those sojourning or resident in the center of the city" appear in the original form of Article IV of the By-Laws.⁷³ That too is why, "it was decided upon the suggestion of Mr. Hutchinson, that each minister of a church which is now conducting Sunday evening services, should be consulted upon how far he would wish us to campaign his section with our literature."⁷⁴

⁷²From a report by Edward K. Welles, Secretary of the Sunday Evening Club, February, 1939 (SEC files).

⁷³Committee Minutes, April 6, 1908.

⁷⁴Ibid., March 2, 1908.

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Commenting upon a canvass of the attendants at a meeting in 1912, Barnes observed:

The result of this canvass is a satisfactory refutation of the claim, which is sometimes made, that the Sunday Evening Club is drawing unduly from the churches of Chicago.⁷⁵

One of the objectives of the Chicago Sunday Evening Club, as previously indicated, is to bring great preaching to the heart of Chicago. But the Club has realized that great preaching, as such, is not an end in itself, but is of value because of what it can do to and for men. The Men's League, the Social Service League, the Wednesday evening "At Home," the Monday Council, etc., were therefore designed to implement the message from the pulpit in the lives of men and women. The Reception Committee, the Church Affiliation Committee, and the Fellowship Committee were even more direct in this respect. Their avowed aim was to bring man and church together.

Mr. Barnes outlines at some length a new undertaking by means of which he hoped to get in closer touch with those who might be especially influenced at the Sunday Evening meetings, and, if possible, lead to form church affiliations.

It is planned to have a Reception Committee made up of representative Christian workers of various denominations; to have an Invitation Committee composed of young men accustomed to attend the Sunday Evening Club, who would each week invite friends and acquaintances to attend the Sunday Evening Meetings; and to have a special meeting of these workers for prayer and conference in the Assembly Room immediately following the regular service.

In order that he might meet these workers individually and others working on Committees in the Sunday Evening Club, it was moved that he be authorized to arrange for a weekly luncheon at a cost not to exceed 50¢ a plate and that the Club bear the expense of same up to April 1st, it being understood that the total cost should not exceed \$500.⁷⁶

⁷⁵Clifford Barnes, Statement to the Board of Trustees, May 23, 1912, Chicago Sunday Evening Club (SEC files).

⁷⁶Board Minutes, October 12, 1914.

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Mr. Barnes also stated his purpose in his church affiliation committee, saying that he had asked the pastors of all the larger churches in the city to nominate some members of their church to serve on the committee--that at the present time twenty-three such men had been nominated and they were working together in harmony and were sure of good results.⁷⁷

While none of these auxiliary organizations or committees has succeeded to the extent that it has survived through the years, several were active for a number of seasons fulfilling the purpose for which they were created.

A most gratifying aspect of the program has been the hundreds of letters that have come to the Club each year telling of blessings and help received through the Sunday evening programs. Especially has this been true since 1922, when the program was first broadcast over radio, or since 1956, when it was first televised. But whether before or after the advent of radio and television, the message in the great majority of letters is one of thankfulness and appreciation as indicated in the samples that follow:⁷⁸

1909

As a traveling man, I want to express to your club my appreciation of the service I attended last night in Orchestra Hall. It was grand; the music inspiring. I had been having a hard week, and I went out helped. It is always a question when Sunday comes away from home where to go to church and the directions given at the hotels are not always the best. The conception of your club was an inspiration.⁷⁹

1912

My father was a minister. My three uncles also were, and my grandfather in New York City before them.

⁷⁷Ibid., November 13, 1914.

⁷⁸One of the most remarkable letters ever received was from a German business man after his return to Germany. See Appendix B for full text.

⁷⁹Board Minutes, March 4, 1909.

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I was brought up very carefully in regard to religious beliefs, but in spite of it for six years preceding last October or November, when I began coming to the Sunday Evening Club, I was a full-fledged backslider and a near agnostic. I stopped going to church altogether and felt a sincere and earnest dislike for all religious movements and leaders of whatever sort.

I attended my first meeting of the Sunday Evening Club merely out of curiosity to hear a prominent speaker. If he had spoken in a church, I wouldn't have come. I have attended every service but two since. These meetings have been the means of leading me back into the right relationship with the God of my father and forefathers. I intend to become actively identified with the work of some church, and I want to continue coming to the meetings in Orchestra Hall whenever possible.

There are many others like me no doubt who have received benefits from those services that cannot be expressed by language.⁸⁰

1942

If it had not been for such meetings as those of the Sunday Evening Club, I fear I should have lost control of myself during this past year, the most trying in my life.⁸¹

1964

I enjoy the Sunday Evening Club very much. A great work is being done by this medium and I am so thankful for all of it. I am delighted to tell people what can be heard and seen over television on Sunday from 8 to 9 p.m. So many people will benefit from your services; may God bless every effort put forth in this great and glorious work being done in the Loop of Chicago.⁸²

Perhaps more than anything else, these letters tell of objectives realized and purposes fulfilled through the program produced by the Sunday Evening Club; and it is this program--its format, order of service, and distinctive features--that is next to be considered.

⁸⁰Barnes, Statement to the Board, May 23, 1912, op. cit.

⁸¹General Report, April 3, 1942.

⁸²(SEC files).

Program

You'll be wise to accept that invitation. That is, if you are interested in witnessing the manner in which one man is bridging the gaping chasm between religion and life--and doing it on a large scale. Here are some of the things you'll see and hear:

You'll see a vast audience of more than two or three thousand, Chicagoans and visitors, mostly men and women who somehow have been lost to the churches, heartily entering into a service that except for the familiar hymns and the sermon bears not the faintest outward resemblance to a church--and yet is doing exactly what the church aims to do: building up the Christian faith, feeding hungry souls with the Bread of Heaven, calling the people to the Cross of Christ.

You'll listen to one of the largest and finest choirs you've ever heard, with a quartet of soloists who sing for the radio networks on weekdays and for the Lord on Sundays. You'll hear congregational singing that will move your soul--not high-brow stuff, but just the glad and joyous harmony of folks finding new beauty and strength in the old hymns.

You'll see on the stage, converted for the moment into a rostrum a string of Chicago's financial and commercial tycoons whose names read like a page out of the city's Who's Who, ready and willing to come to the front on a moment's notice to "line out" a hymn or lead a prayer.

And you'll be treated to a half-hour sermon--no more, no less--from some churchman or lay Christian whose name and doings are front page material for any newspaper in the land--Poling, Hough, Fosdick, Mott, Speer, Buttrick, Jefferson, Coffin, Freeman, the Lord Bishop of London, or some other of the major prophets of our day.

And watching the effect of the unadorned Gospel on this crowd, you'll know at once why all Chicagoans capable of judging will place the Sunday Evening Club at the top of any list of reasons why this city, like the old gray mare, "ain't what she used to be."

You just can't see this unique club in action--we challenge you--without being broadened in heart.⁸³

So wrote Hayden Hall in 1937; and as thousands of people will testify, one still may come away from a Sunday Evening Club meeting with a "broadening of heart." Not all the features or elements of the program have remained through the years; however, changes have been in detail, not in basic design.

⁸³Hayden Hall, op. cit.

Barnes' Bible Talks

From 1908 until early in the 1930's, when his health would no longer permit it, Barnes' Informal Bible Talks in the "early service" were a regular part of the Sunday evening program. During those years when attendance at Orchestra Hall ran to capacity--2500 to 3000--as many as 2000 came early to hear the Talks; and when in 1922 the program went on the air, they were enjoyed by thousands, many of whom wrote in to tell how much they were appreciated. During the 30's when Barnes was able, and after Barnes' death, when Dr. Albert J. McCartney began a series in 1946, the Bible Talks continued intermittently, as qualified personnel were available. In the early 50's they were discontinued.

There were times, when the Bible Talks were not given, that the early service was used for talks, music, and features, not directly religious, but always educational and informative and often in the interest of social improvement. In more recent years this part of the program consists of a short sacred concert given by guest choirs and choral groups.⁸⁴

Great Music

From the very first, the Sunday Evening Club has featured the best in sacred music. In 1908 the Trustees determined that the "music" [was] not to be of too high an order, and that it should be rendered

⁸⁴For statistics and details on early service, see Board Minutes, January 12, 1912; General Report, November 14, 1913; November 3, 1937; October 21, 1938; April 8, 1943; January 16, 1946; Report of the Executive Director in the Minutes of the Board, October 21, 1953 (SEC files).

by the best talent possible."⁸⁵ During the first few months of 1908, when that "best talent possible" was being recruited, choral music was supplied by the Marshall Field and Company Choral Society, under the direction of Thomas Page.⁸⁶ Soon, however, the Club had its own chorus, and how successful it was in recruiting "the best talent" is attested to by the fact that the now famous Clarence Dickinson was its first organist and director.⁸⁷

From year to year, under the direction of outstanding musicians, the Chicago Sunday Evening Club choir developed into an institution that won national recognition.

Dickinson was succeeded in the fall of 1909 by his bass soloist and assistant, Marion Green, under whose leadership the choir grew from 50 to 80 voices⁸⁸ and attained a reputation that rated a full-page write-up in the journal, Musical America, July 20, 1912.⁸⁹

By suggestion of the Board of Trustees in 1910, opera singers were invited to join the choir for the Christmas program,⁹⁰ and before long the choir was made up, not only of people who volunteered to sing because they enjoyed doing so, but also of people trained in the art

⁸⁵Committee Minutes, March 8, 1908.

⁸⁶Program Files, February 14, 1908.

⁸⁷Ibid., May 3, 1908.

⁸⁸Ibid., October 3, 1909; October 9, 1910; October, 1911.

⁸⁹Nicholas deVore, "One of America's Most Distinctive Choral Organizations: The Sunday Evening Club of Chicago," Musical America, July 20, 1912.

⁹⁰Board Minutes, December 8, 1910.

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and paid for their services. The famous quartet of soloists has always been chosen from among Chicago's best professional talent.

Green was followed by his assistant director, Oscar Gordon Erickson, in 1912. By 1915 when it had reached 100 voices, the choir made a tour of the West to present concerts at both the San Diego and San Francisco expositions. Its fame was spreading.⁹¹

In 1917, Edgar Nelson, who had been one of the organists and accompanists since 1910, became musical director and conductor of the choir. He held this post with distinction for more than 40 years, being forced to retire in 1958 due to poor health. His successor is the present director and conductor, Mark Hallett.⁹²

Having varied in size from 50 to 125 voices,⁹³ the number of choir members now averages between 65 and 70. Today, as in the past, it is recognized as one of the nation's best.

In the 57 years since its beginning, the Sunday Evening Club has had two dedicated and loyal organists who have made noteworthy contributions to the musical program. The first, Kathryn Howard Ward, joined the staff in 1908, and became famous for her "early concerts" which preceded the main service each Sunday night. The second, her successor, Stanley Martin, is famous not only for his brilliant work at the organ, but also for his faithful service to the Club covering a period of over 40 years.⁹⁴

⁹¹General Report, February 17, 1915.

⁹²Program File, October 7, 1919; Board Minutes, April 9, 1958; October 14, 1959; January 13, 1960.

⁹³Program File, October 6, 1929.

⁹⁴Ibid., December 20, 1908; April 11, 1920.

In addition to the choir of 65-70 trained musicians; Mark Hallett, director; and Stanley Martin, organist, which have already been mentioned; the staff today includes, Francis V. Gregory, assistant director, master of ceremonies, and leader of congregational singing at the early service; Jack Olander, pianist; and the quartet, Alice Riley, soprano; Lois Mathies, contralto; William Miller, tenor; and Gerald Smith, bass.⁹⁵

Two of the great musical traditions of the Club are the special concerts at the Christmas and Easter seasons with selections from the Messiah in the former, and a special oratorio in the latter.

Indeed, one can see why the musical program has always been one of the Club's great attractions.

Great Preaching

Preaching, for which the Sunday Evening Club is perhaps most famous, is the specific concern of Part II of this study; thus it will not be dealt with at length here. Suffice it to say that while the original intention to invite "no speaker of political prominence" was not maintained for long in the history of the Club, messages from the pulpit at Orchestra Hall have consistently been called sermons (even to the place where President Taft's message was called a "sermon" in the Chicago papers),⁹⁶ and have occupied the central position in the program.

⁹⁵Ibid., 1963; Board Minutes, September 14, 1955.

⁹⁶Inter-Ocean (Chicago), October 30, 1911.

Through the years a number of speakers who could always be counted on to draw a crowd have returned again and again. Each was famous in his own right and did much to give the Club stature and prestige. Those who have spoken ten times or more are:

<u>Speaker</u>	<u>Number of sermons</u>	<u>Speaker</u>	<u>Number of sermons</u>
Charles P. Anderson	11	Louis L. Mann	12
Albert W. Beaven	15	Benjamin E. Mays	10
Hugh Black	18	Francis J. McConnell	22
Harold A. Bosley	10	William F. McDowell	19
Charles R. Brown	34	William P. Merrill	14
George A. Buttrick	17	John R. Mott	12
Henry Sloane Coffin	15	Reinhold Niebuhr	23
Samuel A. Eliot	12	G. Bromley Oxnam	17
Louis H. Evans	11	Francis G. Peabody	13
Albert Parker Fitch	16	Harold C. Phillips	28
Harry Emerson Fosdick	26	Daniel A. Poling	10
James E. Freeman	24	Richard Raines	25
Frank W. Gunsaulus	15	Paul Sherer	16
Lynn Harold Hough	26	Fred B. Smith	11
Edwin H. Hughes	20	Ralph W. Sockman	31
Ferdinand M. Isserman	10	Robert E. Speer	24
E. Stanley Jones	24	Willard L. Sperry	10
Rufus M. Jones	10	Edward A. Steiner	16
Gerald Kennedy	17	D. Elton Trueblood	11
Raymond Lindquist	11	Henry van Dyke	11
J. A. MacDonald	11	Charles D. Williams	12 ⁹⁷

Special Features

As the years went by, features of one kind or another were added to the program. Some remained and became permanent; others lasted for a time and then were dropped, such as the auxiliary organizations already mentioned. One that has remained to this day began in 1909. The Board minutes for January 5 report that it was decided to have two members of the Executive Committee, in addition to the President, sit on the platform on Sunday evening, the President to make

⁹⁷Speaker's File (SEC files).

appointment from week to week as to whom it should be. The next year on October 6, "the matter of appointing business men, and especially members of the board of trustees to read the scriptures at the Sunday evening meetings was discussed. It was the sentiment of all present that this custom should be maintained."⁹⁸

Certain special dates to be related to the churches of the community were incorporated into the program in 1951. The schedule was as follows:

October 7	"Chicago" Sunday
October 28	Reformation Sunday
November 4	Youth Sunday
November 25	4-H Club Sunday
December 9	Universal Bible Sunday
February 10	Boy Scout Sunday
February 17	Race Relations Sunday
February 24	Brotherhood Sunday
May 11	Family Sunday
May 25	"Seminary" Sunday ⁹⁹

As of 1963-64 only three such dates remained in the calendar:

October 13--Layman's Rally; November 3--Interdenominational Youth Night; and December 1--42nd National 4-H Club Congress Night.

A "forum period" following the sermon, during which members in the audience could ask questions of the speaker, was added to the program in 1952. This was tried for a time in an attempt to "increase the students' and young people's interest and participation,"¹⁰⁰ but has now been discontinued.

⁹⁸Board Minutes, January 5, 1909; October 6, 1910.

⁹⁹Alton M. Motter, Report of the Executive Director to the Board of Trustees, June 20, 1951, Chicago Sunday Evening Club (SEC files).

¹⁰⁰Ibid., June 23, 1952.

The most recent innovation to the program is the five-minute talk introduced in 1955. That year Mr. Hanson, the President, wrote to the trustees outlining a plan whereby a prominent citizen, occasionally a trustee, would give a short five-minute talk on some spiritual subject early during the 8:00 to 9:00 hour. While this was not attempted every week during the season it was introduced, it was so well received when it was done that it became a regular part of the program. Since 1956 these talks have been referred to as "Living Philosophies."¹⁰¹

Some "Living Philosophies" speakers since 1955 have been:

Charles Aaron, Attorney and President, Jewish Federation of
Metropolitan Chicago
F. G. Anger, President, Chicago National Bank
Melbourne Akers, Editor, Chicago Sun-Times
Thomas J. Ayers, Executive Vice-president, Commonwealth Edison
Company
John D. deButts, Illinois Bell Telephone Company
V. Raymond Edman, President, Wheaton College
Clifford Gregg, Director, Chicago Museum of Natural History
Mortimer B. Harris, Chairman, Harris Brothers Company
Robert W. Murphy, Vice-president and General Counsel, Borg
Warner Corporation
General Robert E. Wood, Chairman, Director, Sears Roebuck & Co.
R. W. Reneker, Vice-president, Swift and Company
Norman Ross, Daily News columnist and radio personality
Miller Upton, President, Beloit College
Bill Wade, Star Quarterback, the Chicago Bears
Mrs. Charles R. Walgreen, Sr., Walgreen Drugstores
Kenneth L. Wilson, Commissioner, Big Ten Athletic Conference¹⁰²

A feature strikingly noticeable to the visitor who first attends a meeting of the Club is the way the audience applauds certain parts of the program. Although applause hardly seems proper in a religious

¹⁰¹Board Minutes, October 31 1955; February 8, 1956.

¹⁰²File of "Living Philosophies" Speakers (SEC files); Program Files, 1955-1964.

service, this practice, which started spontaneously many years ago, has become a strong tradition. The problem was discussed by the Board in 1945, but the members decided to do nothing about it since it had become a "well intrenched custom."¹⁰³ A member of the staff told the author that years ago when the audience started this applause, Mr. Barnes tried to stop it, but the audience persisted, holding it to be their chosen means of expressing appreciation.

Length of Season

For a short time during the early years of the Club the season ran from October through June. It was later shortened so as to close by the end of May, and, at present, by the end of April.

Present Order of Service

The present order of service as compared with the original format of 1908 (see p. 39) testifies to the continuity that has prevailed in the history of the Club's program.

Doors Open (7:00 p.m.)	
Organ Prelude at 7:05	Jack Olander
Doxology (standing)	
Favorite Hymns	Led by Francis V. Gregory
Sacred Concert	Guest Choir
Organ Recital	Stanley Martin
Anthem	Chicago Sunday Evening Club Choir
The Lord's Prayer (sung by the congregation standing)	
Prayer (seated)	
Featured Music	Solo, Duet, Trio, or Quartet
Scripture Reading	One of the trustees
"Living Philosophies"	Prominent Chicago Layman
Announcements	Joseph O. Hanson, President
Hymn	Congregation
Offertory Anthem	Chicago Sunday Evening Club Choir
Address	Guest Speaker

¹⁰³Board Minutes, March 1 and November 15, 1945.

Hymn	Congregation
Benediction	Guest Speaker
Postlude	Stanley Martin ¹⁰⁴

Following the program, the audience is invited as it leaves to meet the speaker in the main lobby.

The Human Touch

No program, however well organized, that runs without interruption for over fifty years, is going to escape those moments when things seem to be getting out of hand. There was the time in 1938 when:

Dr. Richard C. Raines and Dean Charles R. Brown, without collaboration, of course, happened to speak on the same text, and originally sent in the same subject, "Power to Become." As Dr. Raines was the first speaker, we advised Dr. Brown and he changed the topic, but spoke as he intended. Their addresses were very different, but each most helpful in its own way.¹⁰⁵

Somewhat more hectic and certainly more dangerous was the following:

We do have our off times, and it is our hope that all the mishaps that might occur in a year's operation were disposed of last Sunday in one grand bundle.

The singers scheduled for the early meeting could not come as their director was ill; Dr. Holman who was to have given the Bible Talk also succumbed to flu and had to send a substitute at the last moment; we combed the hall but could find no trustee to introduce this newcomer to the audience; Mark Love suddenly lost his voice and could only sit on the platform while Miss Auyer said his advertised part in the program, and Peter Marshall, the later speaker was late indeed. He walked on the platform at ten minutes after eight, just in time to save our President's life, practically. Because the plane on which Dr. Marshall was to have come was taken by the government, he had to take the next ship and that was forty minutes late on account of a storm around Cleveland. After all this, during which life seemed grim and earnest indeed, we perhaps

¹⁰⁴Program Files, 1964-65.

¹⁰⁵General Report, January 10, 1938.

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should have been glad that Dr. Marshall emphasized in his talk the fact that life was just a vapor.¹⁰⁶

Growth and Development

Place of Meeting

Orchestra Hall, 216 South Michigan Avenue, Chicago, Illinois has been the home of the Chicago Sunday Evening Club since February 16, 1908. With very few exceptions, such as the month of April in 1908 when it was not available, or the two Sunday nights in 1918 when the Board voted to close the doors because of the influenza epidemic, or the six weeks in 1957 when the meetings were held in the Prudential Building because Orchestra Hall was being renovated,¹⁰⁷ this famous concert hall has been the scene of a unique religious service every Sunday evening, season after season, without fail for 57 years.

The idea of sharing facilities with Central Church, which met in the Auditorium, was given serious thought by the trustees of both organizations on numerous occasions. As early as 1912 they were talking of joining forces to secure a "permanent home." By 1913 the need for a larger place of meeting by the Sunday Evening Club was painfully obvious.

The seating capacity of Orchestra Hall is 2,656 but with the addition of chairs on the stage and in the boxes, which normally seat only six, 3,000 can be admitted. On nearly every Sunday night thus far the 140 chairs on the stage have been occupied by young men, with no vacant seats remaining, . . .¹⁰⁸

¹⁰⁶Ibid., May 7, 1942.

¹⁰⁷Board Minutes, February 24, 1908; October 17, 1918; March 3, 1957.

¹⁰⁸General Report, November 14, 1913.

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Thus it was that both groups made inquiry of the Orchestra Hall management to determine if the hall could be enlarged to seat an additional 1,000 people. They were told it would cost as much to do this as it would to build another building. In 1916 their plans for sharing a new location took on the proportions of a "City Temple," complete with social and educational facilities. The proposal to affiliate was made again in 1945, and for the last time in 1948. For some reason such a union and move were not realized.

The year 1959 seems to have been the most recent year in which some thought was given to the possibilities of leaving Orchestra Hall. At that time the move was considered as part of a plan to change the status of the Club completely by affiliating with a social group or a seminary.¹⁰⁹

Location of Office

Though the place where the program is conducted has remained the same, the location of the Club office has changed during this fifty-seven year period. First located in the Tribune Building, it was moved, in 1912, to the new Otis Building at 10 South LaSalle Street where space was shared with the Chicago Community Trust. Moved again in 1945, the office is now located in the McCormick Building at 332 South Michigan Boulevard, just south of Orchestra Hall.¹¹⁰

¹⁰⁹Board Minutes, February 4, 1909; March 10, 22, and April 17, 1911; January 12, 1912; Board Minutes, December 12, 1913; November 9, 1916; February 1, 1945; February 11, 1957.

¹¹⁰Board Minutes, March 4, 1909; February 9, 1912; February 1 and October 17, 1945.

Attendance Profile

Attendance at the Sunday evening program in Orchestra Hall has always been of vital interest to the Sunday Evening Club. This is to be expected, since the Club exists for the purpose of producing this program--the main vehicle through which it has endeavored to accomplish its objectives and purposes.

From the following chart, which provides a profile of attendance covering a period of 46 years, it is clear why, at times, the Club has indicated serious concern for its effectiveness and future well-being. This is not to say that it has ever seriously considered discontinuing the program, but through years of decline in attendance from the peaks of the early twenties to the lows of the fifties, it has had to carefully study ways and means whereby the program could be adapted to changing times and circumstances. How this was accomplished so that, today, the Chicago Sunday Evening Club continues to be a vital religious force in the heart of one of America's largest cities, with a much larger outreach than attendance at Orchestra Hall could possibly measure, is part of the story to be told in the pages that follow.

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Average Yearly Attendance--1907 to 1953¹¹¹

1907-08 . . . 1293	1923-24 . . . 2626	1939-40 . . . 1837
1908-09 . . . 1968	1924-25 . . . 2530	1940-41 . . . 2055
1909-10 . . . 2206	1925-26 . . . 2282	1941-42 . . . 1931
1910-11 . . . 2436	1926-27 . . . 1931	1942-43 . . . 2006
1911-12 . . . 2600	1927-28 . . . 2371	1943-44 . . . 1968
1912-13 . . . 2441	1928-29 . . . 2166	1944-45 . . . 1353
1913-14 . . . 2402	1929-30 . . . 2091	1945-46 . . . 1446
1914-15 . . . 2344	1930-31 . . . 2057	1946-47 . . . 1381
1915-16 . . . 2309	1931-32 . . . 1997	1947-48 . . . 1379
1916-17 . . . 2629	1932-33 . . . 1979	1948-49 . . . 1411
1917-18 . . . 2296	1933-34 . . . 1600	1949-50 . . . 1469
1918-19 . . . 2028	1934-35 . . . 1609	1950-51 . . . 1290
1919-20 . . . 2149	1935-36 . . . 1763	1951-52 . . . 1275
1920-21 . . . 2577	1936-37 . . . 2006	1952-53 . . . 1226
1921-22 . . . 2676	1937-38 . . . 2150	
1922-23 . . . 2510	1938-39 . . . 2062	

Historical Sketch--Season by Season

The following historical sketch, drawn from the files of the Sunday Evening Club, is structured as a partial season by season commentary and analysis of the attendance profile given above.

1908-09

Reaction to the first meetings was favorable. The people whom the founders wanted to reach were attending. The fellowship gatherings before the regular service were considered inspiring.

Mr. Barnes reported the continued interest of Chicago people to the meetings, and said that newspapers in various parts of the country had been taking note of the organization, both by news items and editorials.¹¹²

¹¹¹Alton Motter, op. cit., "Evaluation Report," May 20, 1953.

¹¹²Committee Minutes, March 9, 1908; Board Minutes, June 29, 1908.

1911-12

Numerous articles appeared in the newspapers heralding the success of the Sunday Evening Club. During this season William Howard Taft, President of the United States, spoke at the meeting October 29.¹¹³

Returns from a post card survey showed that 25 per cent of the attendants at the meetings were church members, and of these 92 per cent were members of churches outside the Chicago area.¹¹⁴

1912-13

Continued advancement has marked the progress of the Sunday Evening Club during the sixth season. . . . Another feature frequently the subject of comment among those most familiar with Sunday Evening Club audiences has been the increased attendance of young men at the meetings. On many occasions 140 men have occupied seats on the stage and of these probably 80% have been men whose ages would run from 20-30 years.

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It is now safe to say that the Sunday Evening Club is the best advertised religious organization in the United States, if not in the world. One city editor of Chicago recently made the statement . . . that he believed the Sunday Evening Club received eight times as much publicity as any other religious institution in Chicago.¹¹⁵

1913-14

A brief survey of the closing season discloses the encouraging fact that the Sunday Evening Club is not only maintaining its position--that of the most largely attended non-sectarian religious body in the Country--but in some directions is going ahead of its own conspicuous record. One of these is the growing power in attracting to its meetings large numbers of young men. It may be that many of these young men come from points

¹¹³Scrap Book, 1911-12 (SEC files).

¹¹⁴Board Minutes, February 9, 1912.

¹¹⁵Barnes, Annual Statement to the Board, op. cit., May 9, 1913.

outside of the downtown section, or adjacent territory, but it is evident that they come to the Club and repeat their visits because they find in the service just the kind of speaking, music and general moral and mental refreshment they most need. There are many mothers on the farms and in the little towns of the Middle West who would rejoice to find their sons at Orchestra Hall on Sunday evenings.¹¹⁶

1914-15

The Sunday Evening Club is now in the midst of its eighth season and with each succeeding year it has more clearly demonstrated its right to be regarded as an established factor of the greatest importance in the moral and religious development of Chicago. Its audiences have steadily grown until the capacity of the building, when arranged to seat 3,000 people, has long since been over-taxed. It has been used as a model for similar organizations in other places, has been copied to some extent in our own city, and has received the unstinted praise of ministers, educators, business men, and the public press, both at home and abroad. Its normal constituency, which comprises strangers, hotel guests, men in the downtown boarding houses, and the unchurched everywhere, will constantly increase as the city grows.¹¹⁷

1916-17

A message of congratulations from Woodrow Wilson, President of the United States, was read at the opening meeting of the season, October 1, when Secretary of the Navy Josephus Daniels spoke.

The first two meetings of the season turned hundreds away.

It might be well to explain that a part of this extraordinary total in attendance must be credited to the night of November 19, when for hours a crowd estimated by all the morning newspapers as not less than 10,000 people tried to hear William Jennings Bryan. The lines formed before five o'clock in the afternoon. In order to lessen somewhat the disappointment of the thousands unable to attain admission to the hall,

¹¹⁶Roy O. Randall, Report to the Annual Meeting of the Board of Trustees, May 28, 1914, Chicago Sunday Evening Club (SEC files).

¹¹⁷Clifford Barnes, Report to a Meeting of the Board of Trustees, January 8, 1915, Chicago Sunday Evening Club (SEC files).

at the suggestion of the President, the assistant secretary arranged an outside overflow meeting addressed by Mr. Bryan from the Art Institute steps.

Since Mr. Bryan had spoken at the club before this attendance was attributed not only to his appeal but to the increased appeal of the Club.¹¹⁸ Franklin D. Roosevelt, Assistant Secretary of the Navy, spoke at the meeting of November 12, 1916.

1917-18

Because of the large attendance, on Sunday nights, the Committee does not deem it wise to put out the type of advertising which would bring a larger number there. It seems best rather to build up a clientele that can be depended upon and, to this end, to fix in the minds of the attendants the value of the Club, i.e. to make the work intensive rather than extensive.¹¹⁹

1918-19

Attendance was down. It was voted to close down for two Sunday nights because of the influenza epidemic. Poor attendance was attributed to this and to "Gassless Sundays" [sic].¹²⁰

1920-21

Attendance increased this year over previous years. At one meeting 2000 people were turned away.¹²¹

1922-23

The first radio broadcast of the Chicago Sunday Evening Club was carried by station KYW Sunday evening, December 24. This was the

¹¹⁸General Report, October 12 and December 14, 1916.

¹¹⁹Ibid., December 13, 1917.

¹²⁰Board Minutes, October 17, 1918.

¹²¹General Report, December 16, 1920.

annual Christmas program, said to be the first religious broadcast in the history of American radio.¹²²

1923-24

The attendance except in threatening weather, taxes the capacity of Orchestra Hall. At 12 meetings we were obliged to turn hundreds away. Add to this the vast radio audience, reaching into millions, spread across the continent, and the scope of the Sunday Evening Club work will be seen to be tremendous.

The Sunday Evening Club is entering upon the last half of the Seventeenth Season. With the exception of three unusually cold sub-zero nights the average attendance has been for the Bible talks 2497, for the main meeting 2720. From scores of radio letters, we learn that the services of the Club are reaching lonely ranchers in the highlands of Montana, small church communities in Oklahoma, and Texas, which have been too poor to afford regular preaching, hospitals near and far with their multitude of invalids, and countless homes from one end of the land to the other.

The value of this work is recognized not only in Chicago but throughout the entire United States and even abroad. It is a significant fact that the leading newspapers in most of the great cities of our country, as far removed as Portland, Oregon, Atlanta, Georgia, and Bangor, Maine, carry in their radio news the weekly program of the Sunday Evening Club.¹²³

1925-26

Attendance dropped. It was thought to be due to competition from the radio program--people were listening at home. Some also said that the Club is too successful. "No need to go down to Orchestra Hall, you can't get in anyway."¹²⁴

¹²²Ibid., January 9, 1923.

¹²³General Report, Annual Meeting, 1923-24; and Barnes, Statement to the Board, January 25, 1924, op. cit.

¹²⁴General Report, Annual Meeting, 1925-26.

A letter was sent to President Coolidge, to be delivered by Barnes in person. He was wanted for the anniversary season 1927-28. Before the season closed word had been received that the President would not be able to come.¹²⁵

Toward the close of this season daylight saving time was thought to hurt the attendance.

1927-28

There were omens that this would be the best season in three years in attendance and publicity. New hotels, such as the Stevens (now Conrad Hilton), were being built. The Illinois Central depot was under construction in the downtown area. The Club expected greater attendance from lake front residential population.¹²⁶

1930-31

Attendance was better than the two previous years. "One night the entire Federal Grand Jury came, their foreman asking that the men be seated together with great secrecy."¹²⁷

1931-32

A very encouraging development of this season has been the noticeable increase in our attendance, the balcony being filled in most cases, and on two occasions the gallery was opened.¹²⁸

¹²⁵Board Minutes, October 12 and November, 1926; April 28, 1927; May 11, 1927.

¹²⁶General Report, October 26, 1927.

¹²⁷Ibid., December 24, 1930.

¹²⁸Ibid., November 25, 1931.

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1932-33

In regard to this special service, the 25th Anniversary Program Mr. Barnes wrote on February 22: "It looks to me as though the event has brought new life to the Club, and has deepened and strengthened the foundations on which the future of the Club depends. And how timely it was. We planned better than we knew when we started in February 1908, and so brought the 25th anniversary into the midst of the world's greatest depression. Never before have we needed so much the wide publicity this event gave us, and at no other time have the messages we sound been of such priceless value.

Attendance was good this season. Upon one occasion hundreds were turned away.

Observation was made that in this season, more than any other, the addresses were carefully and painstakingly prepared with knowledge of a particular need.¹²⁹

1933-34

The addresses which our speakers have given take account of the vital need of the day for inspiration, faith, courage, and strength to carry on in difficult times. We had many visitors during the progress of the World's Fair, where our invitation cards were liberally distributed. The past two Sundays there has been a lower attendance, indicating the absence of these visitors.¹³⁰

1935-36

Between ourselves we must admit that some of the addresses by our visitors are disappointing, even ineffectual, but the Club offers a free platform, and it is well to know what these churches and state leaders are talking about. . . . Yet some of the addresses we have liked least have been highly praised in letters from friends of the radio audience, who claim to have gotten value from them.

In the face of the discouragement we feel at times because our audiences are smaller than they used to be, it is

¹²⁹Board Minutes, March 1, 1933; General Report, April 26 and June 7, 1933.

¹³⁰General Report, November 29, 1933.

interesting to note the comment of a member of the Board of the Century of Progress. He says: "Since the days of talking pictures, radio and easy transportation, it is getting increasingly difficult to draw the public. The daily attendance at the Fair was 3% of Chicago's population in the face of the anticipated 10%." He cites the fact that there was more electricity used in the Hall of Science at the Century of Progress than in the entire United States at the 1893 exposition. He comments "Neither this fact, nor the presence of search-lights of ten billion candle power, caused the sensation that the mere use of electric lights did in 1893."

So we are working in a changing age, breaking down apathy that is dangerous, promoting fruitful and hopeful ideas to work like leaven in the mass psychology through the great downtown mission that is the Sunday Evening Club a spiritual and stabilizing force in the community of the nations.¹³¹

1936-37

A wider interest in meetings and concerts is reported on all sides, the symphony has a larger subscription list than ever before, opera has returned. There seems to be a feeling in the air that life is beginning again in 1936.¹³²

1938-39

Our speakers seem to be particularly earnest and inspired this season, anxious to meet the challenge of the hour for help in daily living, made so difficult by the complexities of our times. The men who come to us have nothing spectacular to offer, it is true, nothing new, they do not sound the mighty tones of the spell binding orator, or strike reverberating keys of the forensic art, but emphasize effectively a point made by Mr. Barnes in one of his recent talks: "The things of the past are good and worth preserving."

What they have had to say has held audiences of thousands in rapt attention.

The events of that evening December 4 were overshadowed by anxiety concerning Mr. Barnes, who had been taken to St. Luke's Hospital from the train. We are glad now to report that he is recovering from what was a slight heart attack, although we fear he cannot be with us at the meetings, or give those delightful Bible talks, for some time to come.

¹³¹Ibid., January 6, 1936.

¹³²Ibid., October 26, 1936.

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In the spring bad weather and the absence of Mr. Barnes were considered responsible for poor attendance.¹³³

1939-40

At the opening of the season Mr. Barnes was again at his post-- his health improved.

Over a thousand persons of all ages waited Sunday night, March 31, in a line that extended from the front of Orchestra Hall around Adams street for half a block until two hours after the opening of the doors, in the hope of gaining admittance to what might be called our "double feature," that is, the annual address of Harry Emerson Fosdick and renewed participation in the person of our president, absent from our midst for many weeks. The large crowd, which quickly filled every seat before seven, began to assemble at five o'clock, and the Club's helpers had to take precautions against a near-riot, such as occurred on a previous visit of Dr. Fosdick, when the front door of the hall was crashed, and an usher and bystander injured. A passerby asked last Sunday if "Gone With the Wind" was now in Orchestra Hall.

It was recognized that there is a falling off in attendance when Mr. Barnes is absent.¹³⁴

1940-41

Comments were made on attendance--the audience fluctuated in numbers except for a few hundred regulars.

Dr. Harry Emerson Fosdick had been a "regular" guest speaker for so many years that the absence of his name from the program this season called for special comment. It was said that he was "retiring."¹³⁵

¹³³Ibid., November 10, 1938; March 8, 1939; Board Minutes, December 14, 1938.

¹³⁴General Report, October 11, 1939; April 10, 1940.

¹³⁵Ibid., June 5, 1941.

1942-43

E. Stanley Jones attracted one of the "hundreds turned away" audiences. The speakers this season emphasized the war of the spirit, as physical war raged in the world.¹³⁶

1944-45

Mr. Barnes passed away before this season got under way. A serious study was made of the Club to determine whether or not it should continue, and if continue--how?

Negotiations with Professor Samuel Kincheloe, of the Chicago Theological Seminary, began. A survey of attendance was desired by the Board of Trustees.

In the Spring, note was taken of the good attendance and interest for the season.¹³⁷

1945-46

Dr. McCartney, now executive director of the Club, was optimistic about the attendance, stating that it was of a higher quality than he had expected.¹³⁸

1946-47

Dr. McCartney reported a good attendance with many youth groups coming to the services.

¹³⁶Ibid., May 6, 1943.

¹³⁷Board Minutes, November 2, 1944; May 16, 1945.

¹³⁸Ibid., May 23, 1946.

1951-52

A tape recorder was purchased so that the sermons could be reproduced and sent to those requesting them. A regular mailing list was begun.

The guest book in the lobby showed visitors from all across the country.¹³⁹

1952-53

Harry Emerson Fosdick was back again February 1, when over 500 people were turned away, some being cared for in the Assembly Room of Orchestra Hall and others in the Chapel and social rooms of Central Church.

The statement on attendance for this season showed the largest collection and the smallest attendance in the history of the Club.

Alton M. Motter's book, Sunday Evening Sermons, a collection of sermons preached at the Sunday Evening Club, published by Harper and Brothers, appeared November 12, 1952.¹⁴⁰

Motter's second collection of Sunday Evening Club sermons, Great Preaching Today, published by Harper and Brothers, appeared January 19, 1955.

The Club had the lowest attendance in history on October 10; otherwise the yearly attendance was average.

¹³⁹Ibid., October 17, 1951.

¹⁴⁰Ibid., September 24, 1952; April 15 and June 17, 1953.

Consideration was given to televising the program on
Channel 11.¹⁴¹

1955-56

The Chairman of the Board spoke of what he considered the most
serious problem--to reverse the downward trend in attendance.

The five-minute "Living Philosophies" talks began this season.

TV live from Orchestra Hall began March 4, 1956.¹⁴²

1956-57

TV was considered a success. The season ended in the black
with \$982.57 and a bank balance of \$3,700.72.¹⁴³

1957-58

The Sunday Evening Club 50th Anniversary program was held
February 16, 1958. Mayor of Chicago, Richard J. Daley, attended and
read a proclamation.¹⁴⁴

TV was going strong, running about 200,000 viewers.

Comments made at the 50th Anniversary meeting by President
Hanson:

In order to really live, perhaps our greatest need is
spiritual strength. The Chicago Sunday Evening Club's fifty-
year record demonstrates, I believe, that our services have

¹⁴¹Ibid., September 29 and November 24, 1954.

¹⁴²Ibid., September 14, 1955; February 8, 1956.

¹⁴³Ibid., June 12, 1957.

¹⁴⁴See Appendix D.

been helpful; and today, through the medium of television, our audience is greatly expanded.¹⁴⁵

1958-59

Because of a drop in attendance, consideration was given to moving the meeting to a smaller hall. Some study was also given to affiliating with another institution; but in the end, this idea received no support.

The opinion was expressed that the correct shift was made to TV to offset smaller audiences, therefore the program should continue as usual.¹⁴⁶

1959-60

Mr. Clarkson of the Television Committee said he felt that television "furnished a valid reason for continuing the work of the Club into the foreseeable future."¹⁴⁷

Thus, in terms of attendance, the program has had its times of prosperity and adversity. As was suggested in comments made concerning the 1935-36 season, the loss in attendance at Orchestra Hall was no doubt due to the advent of "talking pictures, radio, and easy transportation." By 1953 other factors were added to these, including television, and the problem became more acute; even churches in the larger cities dispensed with Sunday evening meetings because their people just would not "come out." That the Sunday Evening Club has

¹⁴⁵Ibid., November 13, 1957; February 24, 1958.

¹⁴⁶Ibid., January 7, 1959; June 15, 1960.

¹⁴⁷Ibid., January 13, 1960.

survived is a tribute to its wide acceptance as a program of value, and its ability to adapt to changing situations. By turning to radio in 1922 and to television in 1956, the program has in some ways actually increased its effectiveness. If it could contribute to the moral and religious welfare of Chicago through a service of Christian inspiration and fellowship by reaching 3,000 people every Sunday evening in Orchestra Hall, what indeed might be accomplished by increasing that number almost 100 fold through the mass media of radio and television! In terms of response by members, friends, radio and television audience, the 1964-65 season was one of the most successful in the recent history of the Club. Every telecast was sponsored--not one had to be written off against operating expense.

Historical Sketch--Three Milestones

In its history the Sunday Evening Club has passed many milestones, but three are of special significance because of the effect they have had upon the future of the Club and the course of its development.

The first milestone was passed when the Sunday Evening Club went on the air over station KYW in 1922. These were the early days of radio; and this station, owned and operated by Westinghouse Electric Company, seeking to secure a "first" in religious broadcasting, chose this Sunday evening program because it was nonsectarian. As far as can be determined, this was the first religious service put on the air with "coast to coast" coverage.

The most immediate problem was that of getting Orchestra Hall wired for broadcasting. With permission from the Board of Trustees,

Dear Sirs

My dear Sirs

I have the honor

to acknowledge

the receipt of

your letter of

the 10th inst.

and in reply to

inform you that

the same has

been forwarded

to the proper

authorities for

their consideration

and I am, Sir,

very respectfully,

Yours, Sir,

Very truly,

Yours, Sir,

Very truly,

Yours, Sir,

Very truly,

Yours, Sir,

Very truly,

Yours, Sir,

Elmer Stevens began negotiations with the Orchestral Association; and by early December approval was obtained and the necessary equipment installed in time for the December 24 broadcast. Thus it was that the Sunday Evening Club radio ministry began with the Christmas program of 1922.

KYW carried both services from 7-9:30 p.m., including Barnes' informal Bible Talk, the choir concert, and the principal speaker. In those days, when radio transmission and reception were not what they are today, and the whole business was a novelty and a wonder, strange things could happen. There was, for instance, the fan who sent Mr. Stevens 25 cents to buy cough drops for the audience because their coughs came through so clearly they got on his nerves. An incident that received wide publicity, and therefore rendered the Club immeasurable service, was the ticking of Bishop McDowell's watch. The day following his sermon letters of complaint came in from Texas, New York, Wisconsin, Oklahoma, Missouri, Kansas, and Illinois saying that the watch ticked so loudly it spoiled the sermon. On Tuesday the story was given to the City News Bureau, and on Wednesday it appeared on the first page of the Tribune, and Herald-Examiner. The Westinghouse publicity department also sent the story to its list of papers, and thus it was printed far and wide. Clippings were received from all parts of the country, including one from the front page of the New York Times, one which said that the Bishop's watch now has been made famous by radio and threatens the immortal glory of the "Old Clock on

the Stairs," and one which warned that "Grandfather's Clock" would have to look to its laurels.¹⁴⁸

When station KYW moved to Philadelphia in 1927, WMAQ, Chicago, carried both early and main service until 1933. Following 1933, broadcasts of the Sunday evening meetings were rather irregular; WLS carrying only the early service from 7 to 8 p.m. during 1933-34, and WGN broadcasting the main service at 8 o'clock from 1934-36, after which, for one season, the Sunday Evening Club was off the air.

The program went on the air again in 1937 over WIND and continued until 1943. The time given by the station varied except for the last two years when it covered only the main address from 8:30 to 9:00. Beginning in October, 1943, WAAF made a recording of the address and introduction by Mr. Barnes. This transcription was then broadcast the following Sunday at 8:30 a.m.

After another season off the air, the program was picked up by WGNB (FM) broadcasting the main service from 8 to 9 p.m. until May, 1947. Once again the program had no outlet until it returned to the air April 16, 1950, over WAAF-FM. This continued through the 1950-51 season after which arrangements were made with WIND to broadcast the main address from 8:30 to 9:00 p.m., which marked a return to AM broadcasting after an absence of seven years. It was during this season that mimeographed copies of the sermons were offered to members and radio listeners, and a large mailing program began.¹⁴⁹ Today, Station WIND still carries the program from 8:30 to 9:00 without charge.

¹⁴⁸Board Minutes, April 29, October 26, and November 23, 1923.

¹⁴⁹"History of Broadcasting," (unpublished) (SEC files).

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Radio added a whole new dimension to the ministry of the Sunday Evening Club. It became a national institution after 1922, with listeners numbering into the hundreds of thousands. One prominent newspaperman called it "the Nation's Pulpit"; and to this title, which it still holds, no other rostrum has better claim.¹⁵⁰

The second milepost was passed following the loss in death of the Club's founder, Clifford W. Barnes. So much, for so long, had depended upon his insight, vision, and inspiration. Would the Club recover and carry on without him? Fortunately he did not go suddenly while in the prime of life, and thus, the officers and trustees were somewhat prepared for the blow when it came.

At the beginning of the 1932 season, Mr. Barnes wrote a letter to the Board concerning a heart attack he had suffered which kept him from attending the meetings and giving the Bible Talks. He described his condition as "thrombo phlebitis" followed by a "pulmonary embolism" with a "coronary spasm."¹⁵¹

Barnes was active in the Club for more than ten years following this attack, but from time to time was not able to assume his usual duties, whereupon members of the Board presided at the meetings. For instance, he was inactive during the early part of the 1936-37 season, but was back again for the 1937-38 season. He was not well in May of 1938, but was giving the Bible Talks in October of that same year until December, when he was again absent--stricken with

¹⁵⁰Hayden Hall, op. cit.

¹⁵¹Letter of Clifford Barnes to the Board of Trustees, November 30, 1932, Chicago Sunday Evening Club (SEC files).

another slight heart attack while on his way to the meeting. When the 1939-40 season began, he had recovered and remained quite well until September 18, 1944.

Shortly after Mr. Barnes' death, a special committee was appointed by the Board to study the future of the Club. On November 2, 1944, Mr. Sidley, chairman of that committee, made a report to the Board. He said that they had reviewed the names of several candidates for Director, but decided to take no immediate action. They did decide to recommend a survey of attendance at the Sunday evening meetings so that they would know what audience they were reaching. This recommendation was accepted and the survey authorized.¹⁵²

On December 7, Mr. Sidley presented and moved the adoption of the following memorial:

Every service and every meeting of the trustees of the Chicago Sunday Evening Club serves as a memorial tribute to the life and character of Clifford Webster Barnes, and every record of his outstanding contribution to the welfare of our city bears the imprint of the highest standard of Christian fellowship which this organization so uniquely represents. Through the medium of the Sunday Evening Club and in many other important community activities, Mr. Barnes served our city as a great leader with vision and courage for more than fifty years.

The remarkable leadership of this one man made it possible for the Sunday Evening Club for more than a third of a century to wield a great religious influence upon the lives of countless individuals, and to make our city of Chicago a better community for all of our citizens. Its influence, under his inspiring guidance, has played an important part in numerous other institutions, social, civic, and religious, which he helped to establish, build and maintain through many years of unselfish devotion to the public welfare.

We who have been privileged to share with him this trusteeship, take just pride in recording this tribute to the life work of Clifford Barnes and in expressing our gratitude for

¹⁵²Board Minutes, November 2, 1944.

his outstanding leadership and our obligation to carry forward the vital work of this organization which he so firmly established.

With a deep sense of affection and the fellowship of sympathy, we direct that a copy of this memorial resolution be transmitted to his daughter, Lilace Reid Barnes, who has shared with him the joy and satisfaction of doing for others.¹⁵³

By adopting this statement it would seem that the trustees had committed themselves to carry on the work of the Club. The question was, who should take Mr. Barnes' place? In the interim Mr. Wheeler, First Vice-president, sat in the chair.

At a meeting on January 4, 1945, Mr. Sidley reported that his committee recommended hiring a temporary Director for the present and leaving the choice of a permanent one until later that year. The trustees then considered a number of names, including several local clergymen, but again took no action. They finally left the matter in the hands of the committee with the power to act.¹⁵⁴

When the Board next met on February 1, Dr. John Timothy Stone, who at one time was pastor of the 4th Presbyterian Church in Chicago and in earlier years had spoken several times before the Club, was asked to act as temporary Director with headquarters in the Sunday Evening Club office at 10 S. LaSalle Street. His responsibilities were to include giving the Bible Talks and presiding at the Sunday evening services.¹⁵⁵

That summer during the Annual Meeting of the Board, John Nuveen, Jr., was elected President for one year, with William E.

¹⁵³Ibid., December 7, 1944.

¹⁵⁴Ibid., January 4, 1945.

¹⁵⁵Ibid., February 1, 1945.

Goodman, long an active member of the Board, serving as Chairman of the Committee on Ushers and the Executive Committee, as first Vice-president.¹⁵⁶ In the fall Mr. Nuveen announced that Dr. Albert J. McCartney, pastor of the Covenant First Presbyterian Church of Washington, D.C., had accepted the invitation to be Executive Director of the Club. The following June, John Nuveen was re-elected President and held that post until 1955.¹⁵⁷

The Sunday Evening Club had turned an important corner in its history. There were many problems to be faced if the Club were to remain a success in the coming years, but at least for the time being it was in business as usual.

Dr. McCartney remained as Executive Director until his resignation in 1950, when Alton M. Motter was called to take his place. Under Motter's direction, two volumes of sermons were published as already indicated and a careful self-study of the Club was made leading to several changes in the format and operation of the program. When he left to go to Messiah Lutheran Church in Denver in 1955, he was not replaced. At present the Club operates without an Executive Director.¹⁵⁸

Upon Mr. Nuveen's request, a new President was sought in 1954 but to no avail. As a result, he agreed to serve one more term and did so until the election of Joseph O. Hanson in 1955. At this meeting

¹⁵⁶Ibid., June 15, 1945.

¹⁵⁷Ibid., September 28, 1945; June 14, 1946.

¹⁵⁸Ibid., June 14 and September 27, 1950; February 16, 1955.

Mr. William S. Warfield presented John Nuveen with a gift from the Club and offered the following significant tribute:

When any institution is really the shadow of one man, his death leaves a void which may well cause it to wither and die. Such was the case with the Chicago Sunday Evening Club on the death of Clifford W. Barnes eleven years ago.

Then, as often happens in crises in human affairs, one came forward to fill the gap and carry on. That one was, of course, John Nuveen. The survival of the enterprise and its continued usefulness in the City, are due in large part to his having picked up the torch and carried it through these years, with devotion and often at sacrifice to his own personal affairs.¹⁵⁹

Following this tribute, Mr. Hanson took the chair and with the following statement concerning a possible Sunday Evening Club telecast signaled the coming of milepost number three.

Now we are on the threshold of a new phase in our history--telecasting our services. John Clarkson will bring us up to date on talks he and his committee have had with WTTW. If this plan works out successfully, the influence of the Sunday Evening Club will extend over a much larger area, which is surely to be desired.¹⁶⁰

Negotiations to televise the Sunday Evening Club program began on December 16, 1953. At that time John Nuveen referred to the new educational Channel 11, pointing out its value to the city and the nation. After some discussion, the Board unanimously voted that the Chicago Sunday Evening Club become an Associate Member, which did not entail the payment of dues, but gave the station needed support and encouragement. By June of 1954 the Board showed some interest in the possibility of televising the Sunday evening program over

¹⁵⁹Ibid., June 3, 1955.

¹⁶⁰Ibid.

Channel 11; and serious negotiations with officials from the TV station began in February, 1955, under the direction of Mr. Clarkson.¹⁶¹

At first the Sunday Evening Club telecast took the form of an interview program with Dean Jerald Brauer of the Federated Theological Faculty, University of Chicago, as host. This series ran from January 8 to February 26, 1955. Telecasting live from Orchestra Hall did not begin until March 4, 1956.

At the time the telecasting began, only two sponsorships had been received, but by October of that same year the number was up to nine at \$875 per sponsor. At a meeting of the Board on April 11, 1956, the following was recorded:¹⁶²

There was a general discussion of our telecasts over Channel 11, and agreement that this is a "long step forward" for the Chicago Sunday Evening Club; that it is "genuine," "authentic," and "sincere"; and that the public response is most encouraging. The Nielsen service of sampling, from four Sundays only, indicates our programs are watched on 18,000 sets, which is equivalent to an audience of approximately 45,000.¹⁶³

Subsequent surveys by the Pulse Continuing Survey in 1957 and the American Research Bureau in 1960, show the Sunday Evening Club audience to be about 200,000. Add to that the weekly radio audience and with justifiable pride it can be said that the "message" of the Chicago Sunday Evening Club is now heard each week in Chicago and the surrounding area by an estimated 200,000 to 250,000 people. Surely one is inclined to agree with Mr. Clarkson that television furnishes

¹⁶¹Ibid., December 16, 1953; June 16, 1954; February 16, 1955.

¹⁶²Ibid., December 14, 1955.

¹⁶³Ibid., April 11, 1956.

a "valid reason for continuing the work of the Club into the foreseeable future."¹⁶⁴ And that was milestone number three.

Image

The image which the Sunday Evening Club has of itself has already been indicated to some degree. It is the purpose of this part of Chapter II to bring this into sharper focus with special concern for the concept it holds of preaching as it occurs in the context of this particular "national pulpit." It also intends to show the image of the Club held by others, especially those who should know it well--the men who have spoken from its platform.

The following statements, arranged in chronological order to give historical perspective, indicate clearly what the Club sees when it looks at itself. Points listed after each quotation are intended to emphasize recurring themes relative to the mission of the Club and the character of its preaching.

1923

The Sunday Evening Club, while retaining its place as an important factor in the moral development of Chicago, now seems to have become a great central forum from which distinguished men, closely allied with the better movements of the day, make their plea to a vast audience for the development of the Christian ideal.

Addresses by men of this type necessarily would indicate the trend of the times, and so, throughout the season just passed, the dominant note has been the need for wise friendly cooperation in national, international, civic and religious life.¹⁶⁵

¹⁶⁴Ibid., April 10, 1957; January 13 and June 15, 1960.

¹⁶⁵General Report, May 25, 1923.

1. The Club is an important factor in the moral welfare of Chicago.

2. The Club is a central forum from which distinguished men make their plea for the development of the Christian ideal.

3. Distinguished speakers indicate the trend of the times.

4. The central theme in sermons this season is for friendly cooperation in all of life, including the religious.

1928

The past year our leaders seem to have begun to translate into action the long talked of subject, religious unity, . . . Though we do not state it as a fact, it is entirely possible that the Club's work over the past twenty years, and its contact with the leaders of every denomination, may have had some influence on this change in the religious world.¹⁶⁶

1. Contact with religious leaders of every denomination has helped translate into action the long talked of subject, religious unity.

1929

But we of the Sunday Evening Club know that before the radio, even before much had been said about this idea of unity, voices from Europe were joining with our own leaders in sounding that note at Orchestra Hall. Here in what the world seems to think is the stronghold of crime and political corruption, even in darkest Chicago, the spirit of Western pioneering was at work in a field which is becoming increasingly popular with thoughtful people. Thus, before even we were aware, had Chicago begun the Century of Progress.¹⁶⁷

1. Voices from Europe are joining with American leaders in sounding the note of unity from Orchestra Hall.

¹⁶⁶Ibid., May 24, 1928.

¹⁶⁷Ibid., December 18, 1929.

2. Through these voices the Century of Progress has been anticipated.

1931

The Club becomes an intermediary department, an educational institution for non church goers, the idea being that after contact with these informal services, many of those attending would be led to join a church of their choice in their neighborhood. This has actually been the case in many instances, . . .

.
Our speakers, being the religious leaders of the day, the rulers in their class so to speak, in the past have discussed freely the vital questions facing the world at the moment, their combined addresses often indicating a definite trend. Many of them have stated that the unrestrained platform of the Club gives them a welcome opportunity to express private opinions on these great problems. At the present time there seems to be a reawakening of interest in religion, . . .

With some exceptions, the series of Club meetings will be then an interesting symposium on this subject by our able list of speakers, many of them of the younger group, classed as liberal or as modern, certainly known as fearless. By following these addresses, . . . a pretty definite idea can be acquired of the trend of the times, and we know of no other source where just this may be obtained.¹⁶⁸

1. The Club is an evangelistic agency.
2. Speakers at the Sunday Evening Club, being the religious leaders of the day, indicate trends on vital questions in the world. Through them one may acquire a definite idea of the trend of the times.
3. Many speakers favor the unrestrained platform of the Club. It gives them a welcome opportunity to express private opinions on great problems.
4. Many speakers are young men known as liberal or modern and fearless.

¹⁶⁸ Ibid., October 29, 1931.

5. The sermons are a unique source of learning the trend of the times.

1934

If anything is going to save this country it is the broad religious spirit which looks upon something spiritual as having very real value, as over against the purely material. A good many business men have come to see the same thing. There is nothing, in my judgment, which is going to hit the nail on the head, as the Sunday Evening Club. It has a great, nondenominational, broad platform: a religious service right here in the heart of the city where it can be of the very greatest influence in promoting the moral and spiritual values of the city, and of the nation, when we broadcast.

If we are to help this country, we have got to do it with a revival of the finest spirit in religion. The Sunday Evening Club is one of the greatest platforms instituted for this kind of motive.¹⁶⁹

1. The spiritual is more important than the material--this will save the country. (Stated during the depression of the 30's.)
2. The Club is a great nondenominational platform.
3. The Club promotes the spiritual values of the city and the nation.
4. The Sunday Evening Club is one of the greatest platforms instituted to help the country through a revival of the finest spirit in religion.

1935

Miss Wooley [Mary E. Wooley, President, Mount Holyoke College, South Hadley, Mass.] told us in her address of April 7th that there are moods in the Bible, and we often choose to read the passage that suits our present feeling. So the services of the Club reflect and carry through them the prevailing mood of the people and of the times.

Not long ago the Christian Century published the results of a survey of Sunday evening church attendance throughout the

¹⁶⁹Board Minutes, October 3, 1934.

country, stating that in many cases the evening meeting had been discontinued through lack of interest. The Sunday Evening Club through fair weather and foul, heat and blizzards, has rarely had less than a thousand.

While fulfilling its purpose to maintain a service of Christian inspiration and fellowship . . . the great underlying forces of the times have played across this now historic platform through the utterances of the religious, educational, national and international leaders, both men and women who have spoken there.

The important issues facing the world have been treated by those best qualified to pass judgment upon them. While the definitely religious and spiritual note has been the foundation of these addresses, this interpretation has been brought to bear upon the day's work by these twentieth century prophets.¹⁷⁰

1. The services of the Club reflect and carry the prevailing mood of the people and the times.
2. Sunday evening meetings continue at the Club although they have been given up in many churches across the nation.
3. The purpose of the Club is to maintain a service of Christian inspiration and fellowship.
4. Speakers at the Sunday Evening Club have caused great underlying forces of the times to play across this historic platform.
5. They are qualified to pass judgment upon and interpret the issues facing the world as twentieth century prophets.

Now more than ever it is a time for the work of the Sunday Evening Club where the 20th Century prophets bring to our everyday life now so fraught with perplexities, the solution offered by the Christian Religion.¹⁷¹

1. Speakers at the Sunday Evening Club are 20th Century prophets.

¹⁷⁰General Report, May 29, 1935.

¹⁷¹Ibid., November 11, 1935.

2. They bring the solution to our perplexities through the offerings of the Christian religion.

1936

Once again the Sunday Evening Club made history last night when the Archbishop of York took occasion of his visit to outline a plan for work in uniting Christendom for more effective Christian leadership in the world. As he spoke of the first great step toward unity having been taken in 1910 by Bishop Brent at the historic World conference, it must have occurred to some intimately connected with the Sunday Evening Club that our organization was launched three years earlier with the definite object of providing a place of common worship for those of all denominations.¹⁷²

1. The Club is a great ecumenical movement--one of the first.

Reviewing the names chosen by the Federal Council of Churches for a National Preaching Mission next fall, and reading the statement by them that they were selecting the best preachers in America, we were pleased to note that this list included all our favorite speakers. It reminded us that the Sunday Evening Club carries on a continual National Preaching Mission and has done so for nearly thirty years.¹⁷³

1. The Club has been a continual National Preaching Mission for nearly thirty years.

2. It features the best preachers in America.

1940

In this report we paradoxically take a backward look to emphasize the forward view, for the past season, comprising thirty-five services in Orchestra Hall, has pointed up more than ever the Sunday Evening Club's special attributes:

Its nondenominational character.

Its appeal to the men and women of every class.

Its emphasis on the religious and spiritual values in its service of worship.

¹⁷²Ibid., January 6, 1936.

¹⁷³Ibid., May 6, 1936.

Its use of the finest sacred music in strengthening its
appeal as well as the use of congregational singing.¹⁷⁴

1941

We are more and more coming to feel that something as broad as the Sunday Evening Club is the best answer we can give to the problem of the downtown church in great cities: denominationalism isn't the way. There is something in a platform such as the Sunday Evening Club which will assure a man who is giving money to religious work that he is tied up with something that will go down through the ages. Where could you find anything like that Sunday Evening Club crowd? There are thousands packed into the hall, thousands turned away frequently, all the people keenly interested! There is nothing like it anywhere in the world: a platform broad, but distinctly religious.¹⁷⁵

1. The Club is the best answer to the problem of the downtown church; denominationalism won't do.
2. This institution is something that will go down through the ages.
3. There is nothing like this Club anywhere in the world--it is unique.
4. The Club's platform is broad yet religious.

In this wanton, warring, willful world, it would seem that men acquainted with the "inside of things," as nearly as one can be these days, might be pessimistic; yet we find the leaders who come to us insisting on the optimistic note. Ralph Sockman, speaking on February 9, finds the signs pointing to a vigorous renewal of faith in the Christian way of life; John R. Mott . . . on February 16 declared: "I want to go on record that I was never more hopeful of the coming day. Ten years from now people will look back upon this tragic era as one of the most creative that the world has ever known." Dr. Coffin, in a stirring patriotic address February 23, confidently predicted that through the present travail men will gain a firmer faith in a sovereign God, and a universe favorable to society based on brotherhood. Rabbi Silver of Cleveland, last Sunday, made no

¹⁷⁴Ibid., June 5, 1940.

¹⁷⁵Ibid., Board Minutes, November 6, 1941.

complaints because of the particularly poignant suffering of his people, but felt that these testing times would put a "new heart in man." . . .

So far as the Sunday Evening Club's part in this spiritual rebirth is concerned, we find a growing connection everywhere expressed that the divisions of religious thought must be resolved for united action.¹⁷⁶

1. Speakers at the Sunday Evening Club are prophetic and optimistic.
2. There is united action for spiritual rebirth found in the Sunday Evening Club--it is ecumenical.

1942

Now our thoughts and plans are turned toward the future, and a considerable mention of how the Club will be affected by war and the unwelcome events which it will thrust upon us.

.
The tragic state of affairs will affect the messages of our speakers; Men who are devotedly toiling to keep Christian principles alive in the world . . . can be counted on to make their special talents and good influence count as never before. To these spiritual prophets and leaders, not mere visionary dwellers in Ivory Towers, we can look for inspiring as well as practical and helpful addresses, . . .¹⁷⁷

1. Speakers at the Sunday Evening Club are spiritual prophets who will keep Christian principles alive during wartime.

The Club's work is of such importance this season, that it cannot be taken merely for granted, or, as usual. It justifies as never before all the thought, care and effort that has been put into its building and its future.

Of some things we can feel sure, however, and this is an age when certainties are eagerly sought. We can be sure that the prophets of our day, who by their accomplishments and high ideals, qualify to the Sunday Evening Club platform, will combine with the ministry of music to promote not only the moral and religious welfare of the city, but the national morale as well. Their thoughtful, helpful addresses will give us all

¹⁷⁶General Report, March 6, 1941.

¹⁷⁷Ibid., June 4, 1942.

greater fortitude to meet whatever unhappiness, even tragedy, may come into our lives.¹⁷⁸

1. The Club is of vital importance in time of trouble and strife among men.

2. Speakers at the Sunday Evening Club are as prophets who will help meet whatever crises we face.

Testimonies from those who have spoken from the Orchestra Hall pulpit produce a similar image of the Club although from a different point of view.

Francis Feabody of Harvard:

On the other hand I was impressed once more with the extraordinary work you have developed and the reverence, patience, and responsiveness of the multitudes of plain people. I am not exaggerating when I say there is nothing like it in the world.¹⁷⁹

W. H. P. Faunce of Brown University:

Mr. Faunce likened the Sunday Evening Club to the Forum Movement in the East; or Ford Hall, Boston, where it got started.¹⁸⁰ At another time he said:

As I told you last year, it is a marvel to me how that audience keeps coming. Certainly the service supplies a vital need in the life of that great city.¹⁸¹

¹⁷⁸Ibid., October 8, 1942.

¹⁷⁹Ibid., November 13, 1914.

¹⁸⁰General Report, February 10, 1916.

¹⁸¹Ibid., March 8, 1917.

Fred B. Smith of the Johns-Manville Company:

I do not know of another forum in the world that has kept such perfect poise, open mind, wide range and perfect sympathy as the Chicago Sunday Evening Club.¹⁸²

Rabbi Stephen S. Wise of New York:

In some ways, it is the most significant service in the country.¹⁸³

Dean Charles R. Brown, New Haven, Connecticut:

I am happy to sit anywhere at all on that platform for the sake of the high privilege of speaking to that splendid audience which you assemble every Sunday night. It is a great work which you are doing, and may God bless you in it abundantly.¹⁸⁴

Bishop Henry Knox Sherrill:

I have a fairly accurate knowledge of religious conditions in the United States, and I know of no place where I can find such a unique audience in a Christian service as this large one of several thousand in Chicago at the Sunday Evening Club.¹⁸⁵

Lynn Harold Hough of Drew University:

When Mr. Barnes was making his very effective appeal for this work, I was wondering if you in Chicago really know how some of us feel about the Sunday Evening Club, who come here year after year, sometimes from rather a long distance; how we feel that there isn't anything in the United States, or elsewhere, quite like it; that it is not only the most American of institutions, but one which somehow captures that fine spirit of democracy, that eager spirit of spiritual inspiration, that provides the things which represent the hope of the republic and the hope of the world.

Sometimes when I am on the other side of the water I am asked if I have ever really seen America. I reply, yes, I have taken an airplane across the entire country from east to west, north to south. But, they say, we mean, have you really gotten acquainted with America herself? Well, I reply, I have

¹⁸²Ibid., February 10, 1916.

¹⁸³Ibid., January 11, 1917.

¹⁸⁴Ibid., May 23, 1918.

¹⁸⁵Board Minutes, October 22, 1931.

driven in an automobile from New York to Los Angeles. And then they say, you probably know it geographically, but we mean, the spirit and heart of America.

Finally in order to give them a really devastating reply, leaving them no words to say in return, I say: for eighteen different years I have spoken before the Chicago Sunday Evening Club, which is the most complete cross section of the United States of America you can find anywhere. Yes, I know the real heart and spirit of democracy in America.¹⁸⁶

Henry Sloane Coffin:

The Sunday Evening Club is just the sort of thing that ought to be done to bridge the gap between the non-churchgoers and the churches.¹⁸⁷

Paul A. Wolfe, Brick Presbyterian Church, New York:

One of the outstanding things about this Sunday Evening Club is that we are all here as common worshipers of a common God, lovers of a common Christ. Whatever the name of the institution in which we were brought up, here we all sing the same old hymns, pray to the same God, love the same Christ. Wouldn't it be a great thing if such statesmanship would arise in our time, and make this possible in the nation and the world?¹⁸⁸

Harry Emerson Fosdick:

This volume of characteristic messages delivered before the Chicago Sunday Evening Club reveals, better than any monograph could do, the spirit of the Club itself. These sermons run snugly close to human need, are relevant to our pressing problems, deal with realistic life situations and bring the Christian gospel to bear on the urgent difficulties of our time.

That great audience in Orchestra Hall, endlessly varied in its constituency, calls out the best in a preacher. Nothing petty, narrow and sectarian will do. The speaker is dealing there with folk from many backgrounds of race and creed, and what he says must strike a universal note, making clear some truth weighty in itself and cogently applicable to human life.

For forty-five years now this creative enterprise in downtown Chicago has served an ever-increasing constituency, and

¹⁸⁶General Report, December 27, 1933.

¹⁸⁷Ibid., April 12, 1939.

¹⁸⁸Ibid., April 8, 1943.

today its message is pertinent to some of this present generation's most crucial needs, as though the Club had been specially organized to meet them.

For one thing it is interdenominational.

.....
For another thing, the Club represents a quenchless faith that even in the most unlikely places the gospel is not only needed but wanted.

.....
For another thing, our generation is in desperate moral and spiritual need.

.....
Both the stimulating history of the Club and its present vitality prophesy a future of enlarging usefulness. It is meeting a real want, and it deserves not only generous support in Chicago, but imitations in many another town.¹⁸⁹

Dr. Harold C. Phillips:

Mr. Chairman, and my good friends of the Sunday Evening Club, here and listening in: I can assure you that the contacts that I've had with this Club over the years are among the most enriching and rewarding of my experiences. I have always deemed it a privilege to be here, and I have never failed to be inspired by the uplifting music of this glorious choir who contribute so much to these periods of worship.¹⁹⁰

Bishop Gerald Kennedy:

Mr. Hanson, my friends of the Sunday Evening Club, I thought as I sat here tonight, I've been coming here, I think, for nearly twenty years, which is very hard for me to believe, and I always come with great anticipation and joy, partly to hear the music, and in these recent days to hear some great layman give a testimony of his faith. It is great to hear these men speak, but there is something about the Sunday Evening Club that always warms my heart, and I think it's one of my favorite pulpits, so I come year after year with a great sense of privilege.¹⁹¹

¹⁸⁹Harry Emerson Fosdick, "Introduction," Sunday Evening Sermons, ed. Alton M. Motter (New York: Harper and Brothers, 1952) pp. 9-11.

¹⁹⁰From a sermon preached at the Sunday Evening Club April 4, 1954.

¹⁹¹Ibid., March 22, 1964.

Bishop Austin Fardue:

Thank you, Mr. Hanson, I am delighted to be back here again. It is always a privilege to be a part of this program that has gone on for so many years, and has been so effective in the life of the city of Chicago.¹⁹²

Commenting on the attitude of speakers toward the Sunday Evening Club, Joseph O. Hanson recently "stated that he was impressed again this season by the high prestige of the Chicago Sunday Evening Club as evidenced by the fact that the speakers, all among the great spiritual leaders of our time, are eager to accept our invitation to speak from our platform."¹⁹³

Following are two statements made at the time of the Club's 50th Anniversary celebration in 1958. They provide some insight as to what Chicago thinks of its Sunday Evening Club.

The Chicago Tribune:

An invitation to speak for the Chicago Sunday Evening Club is recognized among churchmen (and others) as an honor. Throughout the 50 years, the best known and best loved ministers--occasionally laymen, too--have been glad to speak under the club's auspices.

Tho the Sunday Evening Club schedule is usually filled with men of wide reputation, it is not filled with "safe" men or with representatives of any single viewpoint. Prophetic voices are often heard; the club welcomes those who raise searching and challenging questions, and does not read advance copies of what will be said.

At a time when the Sunday evening church service is becoming obsolete at least in cities, the Sunday Evening Club brings great preaching to Chicago's downtown area week after week,

¹⁹²Ibid., April 26, 1964.

¹⁹³Minutes of the Annual Meeting of the Board of Trustees, June 12, 1963, Chicago Sunday Evening Club (SEC files).

decade after decade. It continues to deserve and receive substantial support in both attendance and contributions.¹⁹⁴

Richard J. Daley, Mayor of Chicago:

As Mayor, and on behalf of all the people of Chicago, I am happy to be here tonight on this 50th Anniversary of the Chicago Sunday Evening Club. This is an occasion of significance for every Chicagoan.

.....

It was exactly fifty years ago to this day, in this very hall, that the first service of the Chicago Sunday Evening Club was held.

Although the tempo, the economic and social life of our times, have changed enormously since that day, the spirit, the faith, which guided these men is stronger than ever.

The glorious legacy left by Clifford Barnes and the original members of the Sunday Evening Club has been carried on by John Nuveen and Joseph Hanson and everyone who participates in service. And here, in the heart of the area which houses Chicago's business and commercial institutions, has flourished this inspiring expression of religious life in Chicago.

.....

All of the past is a preparation for the future. A new Chicago physically, yes, but a Chicago holding fast to the age-old beliefs in the dignity of man, and the wisdom and justice of the Creator of us all--that we must and will keep eternally.

I join with all the people of Chicago in congratulating the Chicago Sunday Evening Club on this memorable Fiftieth Birthday.¹⁹⁵

The Sunday Evening Club has always had a sincere desire to see itself as it really is. Twice, studies were made to determine just what was taking place in terms of the program's outreach and effectiveness. The first of these was right after Mr. Barnes' death in 1944-45, and the other, three years before going on TV, when in 1953 attendance was down and there was serious concern as to what should be done if

¹⁹⁴"Decades of Evenings," Chicago Daily Tribune, February 21, 1958.

¹⁹⁵Richard J. Daley, A speech given at the 50th Anniversary celebration of the Chicago Sunday Evening Club, Chicago, Illinois, February 16, 1958.

the Club were to continue its operation. The Appendix to this study contains three documents which were prepared when the latter of these two studies was made, and which help one see the Club in a time of crisis through its own eyes. They are: "Report of the Executive Director," October 21, 1953; Attendance Analysis by Alton Motter from "Evaluation Report," May 20, 1953; and a report of the Kincheloe Study by Anthony L. Michal, from "Minutes of the Meeting of the Board of Trustees," June 17, 1953.¹⁹⁶

This consideration of the "image" the Chicago Sunday Evening Club has of itself is, perhaps, best concluded by the following three statements, which constitute an evaluation of the Club by the three men who have served it as President--the Club's highest administrative office.

Clifford Webster Barnes, 1900-1944:

When the world is at its worst, it certainly needs religion at its best, and that time is now.

We need a religion which brings us into a close and real fellowship with God as our heavenly Father, so that we can look to Him for help, comfort, and guidance, and, through His spirit of love, can confidently hope for "peace on earth and goodwill among men."

For more than 39 years the Sunday Evening Club has tried to translate the simple philosophy of the Galilean prophet into terms of the 20th century. Its open door has beckoned to Jew and Christian, black and white, believer and skeptic, who, sitting side by side, have come to a better understanding of one another and of their mutual obligation toward each other.

Men and women the country over have expressed gratitude for these Sunday evening meetings, and through countless letters have told the story of enriched lives, broadened

¹⁹⁶See Appendix C.

horizons, and of how the messages of our speakers has been to them the very "bread of life."¹⁹⁷

John Nuveen, Jr., 1945-55:¹⁹⁸

In a democracy, the majority of the citizens must know what course our nation should pursue, or we are not likely to pursue it. In the area of foreign policy this means that a great many more citizens must understand conditions in other parts of the world and the forces that are at work. But it is even more important to know our goal in life and the rules of the game which we must obey if we want to reach it. This intelligence we get through religion.¹⁹⁹

Today, as the world faces the problems of establishing permanent peace, we, who are actively engaged in the work of the Chicago Sunday Evening Club, believe that people must look to institutions such as this, and to the religious leaders who come to our platform at Orchestra Hall, for guidance in achieving those principles which time has demonstrated are the only means of securing "peace on earth and good will among men."²⁰⁰

Joseph O. Hanson, 1955-:²⁰¹

Never before in the history of our country has spiritual enlightenment and help been needed more than today.

Today people not only have to handle the problems of the modern world, but they are faced with the menace of totalitarianism and all that that means.

We invite people of all denominations, without regard for religious connection. The Chicago Sunday Evening Club has a

¹⁹⁷Board Minutes, October 5, 1944. Miss Barnes found this statement written by her father in his own handwriting, and thinks that it is perhaps the last thing he wrote about the Sunday Evening Club before his death.

¹⁹⁸John Nuveen, Jr.: investment banker; director, vice-chairman of the board, John Nuveen and Co., municipal bonds, Chicago; Minister, chief of ECA Mission to Greece, 1948-49, to Belgium and Luxemburg, 1949-50.

¹⁹⁹Letter of John Nuveen, Jr., to prospective contributors, June 15, 1953 (SEC files).

²⁰⁰John Nuveen, Jr., "Chicago Sunday Evening Club," unpublished manuscript (SEC files).

²⁰¹Joseph O. Hanson: meat packing; credit department, Swift and Company, Chicago, foreign plant department, 1910-18; when Compania Swift Internacional was segregated from Swift and Company, 1918, went with new company; vice-president, director, 1930, president since March, 1942.

special significance in this modern day. Our opportunities are limitless. What are our means for meeting them?

.....
The speakers who come to address our audience year after year, are outstanding figures in the religious and lay fields. They all bring a spiritual message to the people who attend our services, and to many who cannot do so, but who hear them over the radio. That these talks are a real help to many in the radio audience is attested to by letters of appreciation received by us each week throughout the entire season.

It has been interesting to observe how highly the Sunday Evening Club is thought of also, on our own home grounds. Bishop Brashares of the Methodist Church and Bishop Burrill of the Episcopal Church attended small luncheons which we gave during the season and each addressed our audience--one at Christmas and one at Easter. They and President Frank of McCormick Theological Seminary and other religious leaders in Chicago have expressed their interest in the well being of the Club and good wishes for its continuing success. I believe this good standing among the religious leaders in our own city is important, and a good augury for the future.²⁰²

Summary

The following profile, drawn from this chapter, outlines the factors that make the Chicago Sunday Evening Club outstanding and unique:

I. The Program

A. It is nonsectarian, nondenominational, ecumenical.

1. It emphasizes unity--brings people together in a sharing of religious ideals, emphasizing fellowship and minimizing differences.
2. It is democratic--brings people into a free, friendly relationship regardless of race, creed, or color. It is a "club."
3. It is a layman's program with an entirely independent, nonsectarian organization.
4. In all this (1, 2, 3) it has anticipated the Ecumenical Movement and the Century of Progress.

²⁰²Board Minutes, June 3, 1955.

B. Its platform is broad yet religious.

1. It does not intend to be a forum for the discussion of political or economic issues or the enjoyment of secular art forms in music or literature.
2. It intends to preach the Christian gospel, not in the context of any denominational creed, but in the context of the simple philosophy of the Galilean Prophet as recorded in the Bible. It intends to preach Christ and how the problems of life are resolved in Him.
3. It intends to be evangelistic--to bring churchgoers and non churchgoers together. It does not intend to take the place of any church but rather to support the churches. It is a great downtown mission.

C. It has in many ways been an unqualified success.

1. It continues as a Sunday evening religious service in the heart of a great American city, when most city churches have abandoned the Sunday night meetings for lack of interest.
2. It has received the high praise of ministers, educators, business and the press.
3. It is nationally and internationally famous. It is called the "National Pulpit" or a "National Preaching Mission."
4. It has been the best advertised and publicized religious meeting of its kind in America.
5. It has had a consistently large audience (first in Orchestra Hall and then over radio and television) for a longer continuous period--fifty-seven years--than any other religious meeting of its kind in America.

II. The Speakers

A. They are chosen from among those who are considered to be America's best preachers and religious speakers.

B. They are 20th century "Prophets."

1. They deal with the spiritual problems and issues of the day--with life situations.
2. They are competent to interpret and judge these issues, providing help and inspiration in times of crisis. They are not "safe" men.

- C. They like the Club--hold in it high esteem.
 - 1. They feel free to speak their personal convictions from its platform.
 - 2. They readily accept invitations to speak at the Club.
 - 3. The audience and circumstances to which they speak call for their best.

CHAPTER III

THREE SEASONS OF THE CHICAGO SUNDAY EVENING CLUB PROGRAM:

1913-14, 1953-54, and 1963-64

The purpose of this chapter is to report significant data relating to the sermons analyzed in Part II of this study. These sermons were preached at the Chicago Sunday Evening Club during the 1913-14, 1953-54, and 1963-64 seasons, which, it will be noted, are separated by intervals of 50, 40, and 10 years. The selection of sermons preached during seasons separated by such intervals was suggested by a statement which Donald Macleod of Princeton Theological Seminary makes in his book, Word and Sacrament, wherein he contends that the problems of preaching must be taken up and discussed anew in every decade.¹

The nature and purpose of the data reported in this chapter are as follows:

1. A brief sketch of the status of the Club for each of the three seasons is given to provide context for the sermons in terms of the history of the Club as recorded in Chapter II. The sketch is designed to answer such questions as: Where was the Club in the course of its development when these sermons were preached?

¹Macleod, op. cit.

2. A summary of current events for each of these seasons is given to provide historical context for the sermons. The summary is designed to answer such questions as: What was happening in the world when these sermons were preached?²

3. A schedule of speakers and topics for each of the seasons is given to provide the following data:

a. The date each sermon was preached; the name of the speaker; the position he held at the time the sermon was preached; his educational qualifications; and selected highlights of his career.

b. The sermon topic, plus a brief abstract for each sermon.

This data is intended to answer such questions as: Who were the speakers during these seasons? How competent were they? What did they talk about?³

²The events are grouped into categories (i.e., National--political, social, etc., and International--political, social, etc.), rather than listed chronologically, in order to furnish a general overview of what was going on rather than a day by day, or week by week account. Although the Sunday Evening Club season begins in October, these summaries begin January 1, since they are considered a historical backdrop against which the sermons were preached. In these summaries the words "season," "period," or "year" generally refer to this period from January 1 of the calendar year, in which the Sunday Evening Club season begins, to the close of the season in April or May of the following calendar year (i.e., January 1, 1913 to May 31, 1914, etc.)

³Data on educational qualifications include: graduate work, degrees earned at the graduate level, and the school/s where the work was done.

Events in the career of each speaker are selected and are not intended to represent a complete biographical sketch.

All the material in these schedules is current in terms of 1913-14, 1953-54, 1963-64 respectively. That is why data postdating the season under immediate consideration in the schedule is not included.

Where information on a particular item in the schedule was not available to the author, it is indicated: (not available).

1913-14The Status of the Club⁴

Having operated successfully for five complete seasons, the Sunday Evening Club had now come into its own.

At the opening meeting in October, 2,000 people attended the early service, with 3,000 packing Orchestra Hall for the main attraction, while hundreds were turned away for want even of standing room. With this situation developing week after week, the Club, in conjunction with Central Church, requested that the management give consideration to enlarging Orchestra Hall so as to increase its capacity by an additional 1,000 seats. As indicated in Chapter II, this proved to be an impossibility, whereupon search was made for a larger auditorium.

Publicity in the newspapers ran from ten to twenty times more space than that obtained by any other religious body. In fact, during one period this season, the amount of general publicity run in all local papers was greater than it had been during any similar period. As a result, notice was taken of the Club's work in the newspapers of smaller cities and villages, which materially increased the national publicity and recognition attained by the organization.

Requests for help in starting new Sunday evening clubs reached a new high. Other Chicago "clubs," such as the "West Side Sunday Evening Club" sponsored by the Third Presbyterian Church, opened in various parts of the city. Some of these clubs featured secular entertainment in music and literature, which, of course, greatly

⁴Board Minutes, 1913, 1914.

displeased Clifford Barnes and his associates, who believed that a Sunday Evening Club program should be distinctly religious.

It was observed that more and more young men were regularly attending the services in Orchestra Hall. This led the Reception Committee to plan for the following season in such a way as to put the unchurched among these men in touch with one of the Chicago churches.

Events of the Season⁵

National

Political. In the early weeks of 1913, Woodrow Wilson succeeded William Howard Taft as President, with Thomas R. Marshall, Vice-president, and William Jennings Bryan, Secretary of State. In commenting on the new administration, the New York World editorialized:

Woodrow Wilson's inauguration as President marks the beginning of a political epoch. The United States has entered upon a new phase of popular government, . . . This country is passing through the first radical process of political readjustment that it has known since the civil war. Indeed, there have been only four such periods since the establishment of the Republic. One came when the Federal principle of government was submerged by Democracy under the leadership of Jefferson. Another came when the democracy, under the leadership of Jackson, took physical possession of the machinery of government. The third came when the forces of freedom under the leadership of Lincoln destroyed the theory of succession and obliterated human slaves.⁶

Foreign Relations. Developments in foreign policy had to do with the Philippines, where General Pershing won a signal victory over

⁵World Almanac and Encyclopedia (New York: The Press Publishing Co. The New York World), 1914 (See "Record of Events," pp. 661-664); Ibid., 1915 (See "Record of Events," pp. 698-702).

⁶Ibid., 1914, "The World," pp. 19-26.

rebellious Moros; with China, where the President recognized the new Chinese Republic; with Panama, where a new permanent government for the Canal Zone was effected; and with Mexico, where the United States assumed a position of "watchful waiting" as revolution and civil war rocked the country. The situation took a serious turn when President Huerta arrested American Marines at Tampico and gave orders to his military commander not to salute the American flag under any circumstances. The United States then took military action by landing marines at Vera Cruz. After a short period of hostility and some fatalities, Huerta resigned and fled the country.

Social. White slavery was an issue both at home and abroad during this season. The White Slave Act, which had been passed by the United States Congress, was upheld as constitutional by the Supreme Court.

Whether or not women should be allowed to vote was still a question. Mrs. Emmeline Pankhurst, the famous English suffragist, visited the United States in an endeavor to help the cause in this country. During the year woman suffrage was defeated in Michigan by a majority of nearly 100,000, while in Illinois women participated in an election for local offices for the first time.

Prohibition was defeated in the Pennsylvania House of Representatives in 1913, but received kinder treatment in other states. It was voted into law both in Virginia and West Virginia as well as in Tennessee, where it was reported that the whole state went "dry." Secretary of the Navy Daniels issued an order forbidding the use of alcoholic liquors in the Navy.

In the midst of war and war talk, a note for peace was sounded at the National Peace Congress in St. Louis. At least hope was still alive, though prospects of lasting peace died rapidly as the season drew to a close.

Economic. The Wilson administration carried out two important measures during the first year in office. The first was the Underwood Tariff Act, which reduced rates on many imports and put some food-stuffs on the free list. A part of this law was the new income tax provision by which Americans were required to pay tax on income above a specified minimum. The other measure was the Owen-Glass Currency Act designed to stabilize the economy, prevent financial panic, and break up the so-called Money Trust. It provided too, for the creation of a new banking system to be known as the Federal Reserve System.

With respect to "trends in the times," it should be noted that the International Harvester Company was declared a monopoly and ordered to dissolve; the directors of the New York, New Haven, and Hartford Railroad agreed to dissolve; plans were made for the dissolution of the merger of the Southern Pacific and Union Pacific Railroads; and following the death of J. P. Morgan in 1913, the company announced withdrawal from directorships in twenty-seven large corporations. In a somewhat revolutionary move, Ford Motor Company announced a profit-sharing plan to distribute annually \$10,000,000 among 26,000 wage-earning employees. It was by no means coincidental that during this season, President Wilson addressed a joint assembly of both houses of Congress in the House Chamber on the regulation of large corporations.

At the same time organized labor was making its weight felt by calling for strikes in the United States Steel Corporation plants; by striking in the mine-fields of Colorado, where violence flared and lives were lost; and by meeting with the presidents of fifty-four railroads at the White House to agree on terms of arbitration. Labor-management relations were sometimes good, more often bad, but in the end there was to be an evolution rather than a revolution in America.

Scientific and Technological. The big news in transportation was the Panama Canal. In 1913 President Wilson sent the "electric spark" which blew up the Gamba dike, the last obstruction to navigation from ocean to ocean through the canal. Though of less significance to world transportation, but of extreme importance to the development of a territory, was the authorization given by Congress in 1914 for building the Alaskan railroad.

Marked progress was also made in communications. The Parcel Post system was put into effect in the United States early in 1913; and toward the close of the season in 1914, direct wireless communication was established between Germany and the United States. Kaiser Wilhelm, ironically enough, sent the first message of greeting to President Wilson.

Moral. This season had more than its share of ethical irregularities. Scandal seemed everywhere in New York government, such as the police graft scandal in New York City to which four police inspectors added insult by conspiring to prevent a witness from testifying during the investigation; the trial and conviction of ex-State Senator Stephen J. Sitwell, of New York, who, for soliciting a bribe, was sent

to Sing Sing to serve a sentence of from four to six years; and perhaps the greatest scandal of all, the impeachment of Governor Sulzer by the New York Assembly for perjury, bribery, and false statement of campaign contributions.

New York, however, was not alone. Five members of the West Virginia Legislature received prison sentences for accepting bribes.

Even Clarence Darrow was accused of unethical conduct. He was tried in a Los Angeles court on a charge of jury-bribing, but fortunately for him, the jury in his trial failed to agree. Is it any wonder that Lord Haldane of England addressed the American Bar Association at Montreal on "National Ethics"?

Scandal rocked big business, also. Such fraud was uncovered in New York, New Haven, and Hartford Railway Company that its officials--President Mellen and Vice-president McHenry--were arrested and brought to trial, and because J. P. Morgan had previously controlled the company, his financial complex, the House of Morgan, was implicated and disgraced by the investigation. As a result of this untoward situation a decree dissolving the railway company was issued and executed.

Religious. The most significant religious event of the times was the conference held in New York to study the possibility of uniting all Christian organizations. The first of its kind in the United States, it was well attended by representatives of many churches.

Another development of note was the contribution of \$2,000,000 by Andrew Carnegie toward the work of the Church Peace Union.

Miscellaneous. Other events of wide public interest that offer some index to the times were: 1) The great floods that inundated large areas of Ohio, and Indiana, turning them into major disaster areas. 2) The 50th anniversary celebration of the Battle of Gettysburg, which attracted thousands of veterans. 3) In a year of scandal and tragedy in New York State, John L. Kennedy, State Treasurer, committed suicide. 4) Ground was broken for the building of the Lincoln Memorial in Potomac Park, Washington, D.C.

International

Political. As 1913 began, the main area of conflict was southeastern Europe, where the first Balkan war was in its last stages. The armistice of 1912 did not last long, for soon the Balkan allies--Bulgaria, Servia, Montenegro, and Greece--were again driving the Turks from their entrenchments. Adrianople fell after a siege of 152 days, but the city was a shambles, the Turks having fired large areas of it as they left. With the aid of the "Powers"--Great Britain, France, Russia, and Italy--another armistice was effected, which this time seemed to settle the Turkish question.

No sooner had the Allies beaten the Turks, however, than they began fighting one another. In the confusion, the Turks re-took Adrianople; and Bulgaria, having been driven back on all sides, was on the verge of collapse. Hostilities finally ended in the treaty of Bucharest in August and the treaty of Constantinople in September.

In Great Britain three noteworthy events took place. King George signed the Irish Home Rule and the Welch disestablishment bills;

and Winston Churchill, First Lord of the Admiralty, urged both his country and Germany to suspend naval construction for one year.

Social. During this period agitation increased among the Suffragettes in England, which, as already indicated, had its effect upon the movement here in America.

England was also a center for the world-wide war against white slavery, with plans in the making for an international campaign to wipe out this social evil.

In Holland men of good will were patiently at work as the Universal Peace Congress began its twentieth annual session at the Hague.

Scientific and Technological. Besides the formal opening of the Panama Canal to world traffic, history in transportation was being made in other areas by different media. Gulliaux, a flying Frenchman, flew a distance of 118 miles in one hour--an unheard of and unthinkable speed! Linnekogal, the German aviator, some time later, made a new altitude record by flying his "aeroplane" 20,564 feet above the earth.

Religious. News of prominent events in the religious world during 1913 and 1914 came from Rome, where Pope Pius X died and was replaced by Cardinal Della Chiesa, who took the title, Benedict XV; and from China, where the Administrative Council re-established Confucianism as the state religion.

Post Seasonal. Shortly after the close of the Sunday Evening Club season in May, 1914, the world was plunged into the first global war. Declarations of war began July 28, when Austria-Hungary took up arms against Serbia, and within days, one by one, the European powers

were drawn into the conflict. Germany declared war on Russia, August 1. On the 4th she declared war on France and without formal declaration, on Belgium. Great Britain became involved the same day by declaring war on Germany. The remainder of the schedule was as follows: August 6, Austria-Hungary on Russia; August 10, France on Austria-Hungary; August 12, Great Britain on Austria-Hungary; August 23, Japan on Germany; and October 29, Turkey on Russia.

The Schedule of Speakers and Topics⁷

October 5: Dr. Robert J. Patterson; Evangelist, Belfast, Ireland. (Educational qualifications not available.)

A towering figure in the temperance world; founder of the "Catch-My-Pal" movement that swept Great Britain; considered one of the most learned and eloquent men in the ministry.

His topic,--"A Twentieth Century Samaritan"

The "Catch-My-Pal" movement is a plan for helping men overcome the evils of drinking alcoholic beverages. Recruits are sent out to catch "pals" and bring them in, drunk or sober. These recruits, then, work with their "pals" seeking to get them to sign pledges and leave alcohol alone.

This program needs the support of the church, which seems more concerned with preserving the preserved than with saving the lost.

⁷Sources for biographical material and sermon abstracts are: a scrapbook of newspaper clippings for the 1913-14 season, kept in the files of the Chicago Sunday Evening Club office; microfilm copies from the Chicago Public Library of articles appearing in four Chicago newspapers, the Chicago Daily Tribune, the Record Herald, the Inter-Ocean, and the Examiner; Albert Nelson Marquis (ed.), Who's Who in America, Vol. VIII: 1914-15, (Chicago: A. N. Marquis); Ibid., Vol. IX: 1916-17.

Today, we substitute "churchianity" for "Christianity," and go to church "to get good, to get good, to get good." What good do we do on Monday with the good we get on Sunday?

October 12: Dr. Charles F. Wishart; Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania. (Graduate, Pittsburgh Theological Seminary.)

Ordained, United Presbyterian ministry, 1897; founded a mission which became 11th United Presbyterian Church of Pittsburgh; led that church in building a \$50,000 structure; professor of systematic theology, Pittsburgh Theological Seminary.

His topic,--"Four Supreme Facts of Life as Jesus Viewed Them"

Jesus' view of God, man, sin, and salvation, differs from that of many modern-day Christians. First, God created man because there was a void in His heart that only man could fill. Second, God is interested in individual men, rather than man in the mass. Third, sin is a crime against God as well as a curse upon man. Fourth, salvation results when man lifts himself up to the standards of God, rather than when he attempts to bring God down to the standards of man.

October 19: Dr. Marion D. Shutter; First Universalist Church, Minneapolis, Minnesota. (A.M., University of Wooster; B.D., Baptist Theological Seminary, Chicago.)

Ordained, Baptist ministry, 1881; pastor, Olivet Baptist Church, Minneapolis; became a Universalist and then pastor of First Universalist Church, Minneapolis, known as the Church of the Redeemer; associated with many of the progressive movements of Minneapolis; founder of University Settlement, one of the finest of its kind in the country; author, The Way the Preachers Pray, Life of James Harvey Tuttle, Report of the Minneapolis Vice Commission.

His topic,--"A Working Theory of Life"

The mistakes of infallibility have been the laughter of the ages. It is no more possible to be infallible in religion than it is

in politics. A working theory of life is all we can have and all that we need. With this we should do the best we can--it is all that God expects of us. Thus, in hope, we may work for a better world.

October 26: Dr. Charles Wood; Church of the Covenant, Washington, D.C. (A.M. Haverford College; graduate, Princeton Theological Seminary.)

Ordained, Presbyterian ministry, 1873; pastor, Germantown Presbyterian Church, Philadelphia, Pennsylvania; instituted services among art students in Paris (see p. 22); Sunday morning services at Church of the Covenant increased from two to three under his ministry; author, Saunterings in Europe, Beginning Life, Friends and Foes of Youth.

His topic,--"The World We Live In and What We Can Do For It"

In this world there is a superabundance of "poison," while men everywhere are eager for "honey." We may improve the world we live in, not by contributing things reckoned in terms of the market place, but by contributing a positive influence for good through conversation, conduct, and character. Through conversation we know even as we are known--people become themselves as they engage one another in conversation. Through conduct and character we provide the fabric of a better way of life.

November 2: Dr. J. A. Macdonald; Toronto Globe, Toronto, Ontario, Canada. (Graduate work at the University of Edinburgh, Scotland.)

Ordained, Presbyterian ministry, 1881; pastor, Knox Church, St. Thomas, Ontario; editor, the Westminster, a religious journal; a leader in the Canadian Liberal Party.

His topic,--"A Man's Surprise at Himself"

We do not realize what or who we are unless we see ourselves reflected in each other. An incident, a word, or a suggestion from

some entirely irrelevant source will at times change a man's whole life and manner of living. We must accept ourselves as we are--part of a great community of human beings--and realize the great potential for good or evil that resides in each of us.

November 9: Dr. Harry A. Garfield; President, Williams College, Williamstown, Massachusetts. (Degrees in law, Princeton and Dartmouth; advanced study in law, Oxford, England.)

Son of 20th President of the United States, James Garfield; law practice in firm, Garfield, Garfield, and Howe, Cleveland, Ohio; professor of politics, Princeton University.

His topic,--"Christ's Idea of Service"

Christian service is not based on social conditions, but on the relation of man to man, permitting us to give help and receive help in equal proportions. If we can make service reciprocal, so that we give as gladly as we receive and receive as gladly as we give, then we will be near Christ's idea of service.

This type of service is not to be confused with that of the popular reformer who, because of ignorance, cleans up a mess in one place only to create one somewhere else.

November 16: Rev. G. Glenn Atkins; Central Congregational Church, Providence, R.I. (Graduate, Cincinnati Law School; student, Yale Divinity School.)

Ordained, Congregational ministry, 1895; pastor, Second Congregational Church, Greenfield, Massachusetts; pastor, First Congregational Church, Detroit, Michigan; author, Things That Remain, Pilgrims of the Lonely Road.

His topic,--"The Inside of the Cup"

Winston Churchill's book, The Inside of the Cup, is an indictment of the church. It accuses the church of being intellectually

lazy, too concerned with theological dogma, and indifferent to social conditions. This is not quite true. The church, today, is not unaware of the intellectual movements surging around it, nor is it preoccupied with dogma. This may have been true of the church at one time, but not now. But in its concern for social conditions the church does leave something to be desired. What it lacks is not a social theory, but a willingness to become wholeheartedly involved in social reconstruction.

November 23: Rev. Henry Stiles Bradley; Piedmont Congregational Church, Worcester, Massachusetts. (Post graduate work in biology, Brooklyn Institute of Arts and Sciences, Cold Springs Harbor, New York; and Marine Biological Laboratories, Woods Hole, Mass.)

Professor of biology and vice-president, Emory College; pastor, Trinity Church, Atlanta, Georgia; pastor, St. Johns Church, St. Louis, Missouri; founder of Kingdom house, St. Louis, a settlement much like Toynbee Hall, London, and Hull House, Chicago; author, Christianity as Taught by Christ.

His topic,--"You May Have What You Want"

Man can make himself what he desires to be. In life, men see what they want to see; they find exactly the thing they look for. Moreover, a man not only gets what he chooses, but inevitably he gives back the thing he originally selects.

This principle may be illustrated in nature and in the lives of well-known men. For instance, one may find bitterness and despair in life as did Voltaire, Byron, and Carlyle, or one may find beauty everywhere as did Raphael, Tennyson, and Helen Keller.

November 30: James R. Garfield, Cleveland, Ohio. (Student of law, Columbia Law School.)

Son of 20th President of the United States and brother of Harry Garfield (see above); admitted to the bar, 1888; member of the Ohio Senate; United States Civil Service Commissioner; United States Commissioner of Corporations; secretary in the Department of Commerce; Secretary of the Interior in Theodore Roosevelt's administration; law practice in Cleveland, Ohio.

His topic,--"Civic Righteousness"

The stealing of a city franchise is just as much a crime as stealing a horse, and failure to provide a pure water supply and safety appliances for dangerous machinery may be classed with common murder.

The root of civic righteousness is found in education. True education trains the whole man, including the conscience. In training the conscience we should be guided by the Ten Commandments, which are as vital as ever they have been.

December 7: Dan Crawford; Missionary to Africa. (Educational qualifications not available.)

Twenty-three years in Africa under the commission of the London Missionary Society; followed in the steps of David Livingstone; elected a fellow in the Royal Geographical Society; acquired an amazing facility with the African dialects, having had a basic knowledge of thirteen languages; author, Thinking Black.

His topic,--"Africa--The Nearest Place to the Bottomless Pit"

The plight of man in Africa is much as one would find it in the rest of the world--only more so. As the lion drags down the zebra, and the leopard drags down the antelope, so the big man drags down the little man and woman. To establish the Christian principle of Peace on Earth we should put away the "big stick" and like the missionary with his "walking stick" take the gospel to men everywhere who know

not God. This would do more for the good of mankind than all the armies in the world.

December 14: Bishop Edwin H. Hughes, Methodist Episcopal Church, San Francisco, California. (A.M., Ohio Wesleyan University; S.T.B., Boston University; S.T.D., Syracuse University.)

Ordained, Methodist Episcopal ministry, 1892; pastor, Center Methodist Church, Malden, Massachusetts; president, DePauw University at the age of 36; author, Thanksgiving Sermons, The Bible and Life.

His topic,--"The Christian Attitude Toward the Incoming Foreigner"

The attitude of braggadocio demonstrated by most Americans toward the foreigner seeking a home in this country is a shame and disgrace. We owe much to those who have come to this country in the past. Our relationship toward the foreigner should be characterized by Christ's words, "I was a stranger and ye took me in."

December 21: Rev. William Rader, San Francisco, California. (Graduate, Andover Theological Seminary.)

Ordained, Congregational ministry, 1891; pastor, Calvary Presbyterian Church, San Francisco, California; prominent social reformer who wrote slashing editorials and fiery sermons for the San Francisco Bulletin with a revolver by his side; lecturer for the Panama-Pacific Exposition; called "the preacher vigilante of San Francisco; staff writer, Public Ledger, Philadelphia, Pennsylvania; author, Liberty and Labor, Three Hundred Years of the English Bible, Shakespearean Studies.

His topic,--"The Making of a Man"

In the making of a man, redemption is more important than reformation. Men are not saved by generation but by regeneration. Environment, heredity, and eugenics are all factors in the molding of character, yet these are not enough. It is in the Bible that men find the means to overcome heredity and environment and be what they ought

to be. The Bible needs no propping up any more than the stars need support. It will do its work if only men will expose themselves to it.

December 28: Rt. Rev. Charles D. Williams; Bishop of the Episcopal Church, Michigan. (A.M., Kenyon College.)

Deacon, Protestant Episcopal Church, Fernbank, Ohio; priest Protestant Episcopal Church, Riverside, Ohio; dean, Trinity Cathedral, Cleveland, Ohio; widely known as an advocate of social reform, and of a broader religion designed to fit the needs of the day; author, A Valid Christianity for Today.

His topic,--"The Value of Man"

There is a deep lack of appreciation in America for the value of the human soul. Many young women are destroyed because men have no regard for them as persons. Nowhere, except in China, is a person worth less than here in this country, where under the guise of religion, a groveling humility is too often taught. What we need is a sense of the worth of the human soul as represented in the life and teachings of Christ. Standing in the presence of Christ, one may lose his self-conceit, but one may also gain genuine self-respect.

January 4: Rt. Rev. Francis J. McConnell; Bishop, Methodist Episcopal Church, Denver, Colorado. (S.T.B. and Ph.D., Boston University.)

Ordained, Methodist Episcopal ministry, 1894; pastor, New York Avenue Methodist Church, Brooklyn, New York; president, DePauw University; author, Religious Certainty, Christian Focus, The Increase of Faith.

His topic,--"A Man's Part"

The extent to which man in America has become animalistic is deplorable. Because man possesses a moral and religious nature, he is more than an animal; yet too often men are men in everything except that which is moral and religious. The flood of evil plays, and vile

literature is not so much an indication of the degradation of the stage and publishers as it is an indication of the low ideals of the public. After all, these producers give the people what they demand.

To play the man's part, one must get away from the child life in religion. This means a willingness to face the challenges of the present and a determination to stop whimpering about the "good old days" of the past.

January 11: George Sherwood Eddy; Secretary for Asia, Y.M.C.A., New York City. (Ph.B., Yale University.)

Self-supporting missionary to India; national secretary for India, Y.M.C.A.; secretary for Asia, Y.M.C.A.; author, The Awakening of India, The New Era in Asia.

His topic,--"The Awakening of Asia"

A spiritual, intellectual, and industrial renaissance is taking place in China and Korea in particular, and in Asia in general. This is a time of great opportunity--a time to build upon the foundation established by thousands of missionaries and native Christians who have given their lives as martyrs for the cause of Christ.

January 18: Rt. Rev. Thomas F. Gailor, Episcopal Bishop of Tennessee. (A.M., Racine [Wis.] College; S.T.B., General Theological Seminary, New York; S.T.D., Columbia University, and General Theological Seminary.)

Deacon, priest, Protestant Episcopal Church; professor of ecclesiastical history, chaplain, vice-chancellor, and chancellor, University of the South; author, The Apostolic Succession, The Fruitfulness of Service, The Communion of Saints, The Christian Church and Education.

His topic,--"The Battle of Life"

The battle of life consists of the struggle to overcome seven basic sins--pride, envy, anger, covetousness, gluttony, lust, and

sloth. We gain the victory only as we are prepared to labor long and hard to overcome the beast that is in us and attain the perfection that is in the Master.

January 25: Dr. William C. Bitting; Second Baptist Church, St. Louis, Missouri. (Graduate, Crozer Theological Seminary.)

Ordained, Baptist ministry, 1881; pastor, Baptist Church, Luray, Virginia; pastor, Mt. Morris Baptist Church, New York; known as a militant preacher and reformer; author, Earthly Blossoms from Heavenly Stems, Foundation Truths.

His topic,--"The Hidden Man of the Heart"

There is a great need for an aroused conscience in the presence of extreme laxity in morals and ethics as illustrated by the immodest feminine dress of the day. The "hidden man of the heart" rather than pride and passion must control society. The soul of man is developed as he submits himself to Christ.

February 1: Dr. William P. Merrill; Brick Presbyterian Church, New York. (A.M., Rutgers College; B.D., Union Theological Seminary.)

Ordained, Presbyterian ministry, 1890; pastor, Trinity Church, Chestnut Hill, Philadelphia, Pennsylvania; pastor, Sixth Presbyterian Church, Chicago; author, Faith Building, Faith and Sight.

His topic,--"The Moral Obligation of a Free Age"

There is a dire need for men who will be guided by principle even though the old authority has given way to the new freedom. Since the Bible and the church have lost the authoritative power they once possessed, men are needed who are a law unto themselves in the best sense of the term,--who will find the true principles of life and live by them.

February 8: Dr. Newell Dwight Hillis; Plymouth Congregational Church, Brooklyn, New York. (A.M., Lake Forest University; graduate, McCormick Theological Seminary)

Ordained, Presbyterian ministry, 1881; pastor, Central Church, Chicago; as pastor of Plymouth Church, successor to such famous pulpit men as Henry Ward Beecher and Lyman Abbott; author, The Fortune of the Republic, Story of Phaedrus, Lectures and Orations of Henry Ward Beecher, Message of David Irving.

His topic,--"What a Patriot Owe to the Sunday and the Church of a Republic"

We need to return to faithful church attendance and the observance of Sunday as the Sabbath. This country has become a land of murderers through a rejection of the Law of God--The Ten Commandments. This Law should be revived because it is of God's doing, not man's. The fourth commandment, along with the others, must be honored if Christian morality is to survive.

February 15: Dr. Edward L. Powell; First Christian Church, Louisville, Kentucky.

Ordained, Christian (Disciples) ministry, 1887; pastor, Hopkinsville and Maysville, Kentucky; led congregation at Louisville, Kentucky, to erect a new church edifice costing \$260,000; noted for his striking treatment of civic and social themes; author, Savonarola, Victory of Faith.

His Topic,--"The Call of the Cross"

The call of the cross is a call to sacrifice and service. Every leader of men has had his Gethsemane and Calvary. The crown of thorns is the crown of glory--it represents a willingness to give of self to others.

February 22: Dr. Charles E. Jefferson; Broadway Tabernacle, New York City. (S.T.B., Boston University.)

Ordained, Congregational ministry, 1897, pastor, Central Church, Chelsea, Massachusetts; known nation-wide as a pulpit

orator; recently appointed to govern expenditure of the income from the \$2,000,000 Carnegie Peace Fund (just established); author, The Minister as Prophet, Faith and Life, The Character of Jesus, Why We May Believe in Life After Death.

His topic,--"Every Man"

In today's world there is a crying need for Christian interest in the individual as distinct from the mass society in which he lives. Christ ministered to persons--he knew them individually. We live in a world filled with loneliness and weariness which can never bring life to society--only ruin and death.

March 1: Dr. John E. White; Second Baptist Church, Atlanta, Georgia.

Ordained, Baptist ministry, 1892; one of the best known preachers of the South and one of the most talked of ministers in America because of his defense of big business; founder and chairman of Mountain Mission; president, Mountain Workers Conference; first vice-president, Southern Sociological Congress; active in projects to relieve tension between the races in the South; university preacher, University of Chicago; author, Silent Southerners, The Man That Rum Made (joint author), Southern Highlanders.

His topic,--"Just Christian"

Christ would be perfectly safe if He were to walk the streets of Chicago today--there are too many good people in the city who would not tolerate His crucifixion. The world is not characterized by doubt and unbelief in Christ, but rather by an unwillingness to put Christian principles into practice. The distinction people make between Christ and Christianity is indicative of an acceptance of Christ but a rejection of the way He is represented in traditional forms. The need today is for people to be "just Christian."

March 8: Dr. William T. McElveen; First Congregational Church, Evanston, Illinois. (Ph.D., University of New York; graduate, Union Theological Seminary.)

Ordained, Congregational ministry, 1890; pastor, Shawmut Church, Boston; director, Chicago Theological Seminary; director, Congregational Training School for Women; president, Congregational State Conference of Illinois; editor, Advance, a church paper.

His topic,--"The Winning Gospel"

The four gospels--Socialism, Education, Legislation, and Ethical Culture, all have their place in the building of a better life, but they can never be substituted for the Christian gospel. This is true because they do not contain the power to change men. As the sty does not make the pig, but rather the pig makes the sty, so the problems we face are not a question of position but disposition. In Christ, men are not whitewashed but made new, not repaired but recreated.

March 15: Albert Parker Fitch; President, Andover Theological Seminary, Cambridge, Massachusetts. (B.D., Union Theological Seminary; student, Oxford, England.)

Ordained, Congregational ministry, 1903; pastor, First Church, Flushing, L.I.; pastor, Mt. Vernon Church, Boston; college preacher at most of the Eastern colleges; Bartlett Professor of Theology, Andover Theological Seminary.

His topic,--"Coming to Yourself"

The real "you" is the "good you." Men are not bad by nature, but may be bad because of environment, until they come to a realization of who they really are and what they may become. This discovery of the true self may come in various ways, but most often it comes through a knowledge of God and the Bible. Contact with Christ leads men to an awareness of the possibilities for good which reside in them.

March 22: Rev. David Hugh Jones; First Presbyterian Church, Evanston, Illinois. (Graduate, Lane Theological Seminary, Cincinnati, Ohio; two years special study, University of Berlin, and New College, Edinburgh.)

Came to America as a youth from Anglesey, North Wales; ordained, Presbyterian ministry, 1895; principal, preparatory department, Marietta (Ohio) College; pastor, Market Street Presbyterian Church, Lima, Ohio.

His topic,--"The Old Homestead"⁸

The play, "The Old Homestead," by Denman Thompson, is one in which there is a real message--a message that supports and promotes the Christian virtues. Plays like this, without the usual indecency, depravity, and half-clad uncleanness that has become so characteristic of the stage, could be a force for good in society. Clergymen would support this kind of theatre program.

March 29: Dr. Stephen S. Wise; Free Synagogue, New York City. (Ph.D., Columbia University.)

A native of Budapest, Hungary; pastor, Congregation of Madison Avenue Synagogue, New York; pastor, Beth Israel, Portland, Oregon; founder and rabbi, Free Synagogue, New York; a pulpit orator and independent worker in public reform movements; an active Zionist; author, The Ethics of Solomon Ibn Gabirol, Free Synagogue Pulpit (a compilation of sermons) 2 volumes.

His topic,--"Daring to Stand Alone"

Jew and Christian should be prepared to stand alone, if need be, for causes they believe to be right. Religious principle is too easily compromised for the sake of expedience. No sympathy or admiration should be shown for the Jews in New York who joined a Fifth Avenue church for the sake of social standing.

⁸ Instead of preaching a sermon, Dr. Jones read Denman Thompson's play, "The Old Homestead." At appropriate intervals, members of the choir sang familiar songs which highlighted and punctuated the message of the play.

Because the religious fundamentals of the Jew and Christian are identical, there will be a coming together of these two peoples when the unfortunate and slanderous image of the Jew is corrected in the mind of the Christian.

April 5: Dr. Sydney L. Gulick, Kyoto, Japan. (A.M., Dartmouth; graduate, Union Theological Seminary.)

Ordained, Congregational ministry, 1886; professor of theology, Doshisha University, Kyoto, Japan; lecturer, Imperial University, Kyoto, Japan; a third generation missionary; served in Japan for 25 years; author, (several books in Japanese), The American Japanese Problem.

His topic,--"America's Oriental Problem"²

No more Oriental peoples--Japanese, Chinese, Korean, etc.--should be allowed into the country than can safely be handled. This is an immigration policy the Oriental will understand, and one that America can administer.

April 12: Rev. William H. Butler; Old South Congregational Church, Boston. (Graduate, Princeton University, and Union Theological Seminary.)

Pastor, Congregational Church, Williamstown, Massachusetts; pastor, historic Jonathan Edwards Church, Northampton, Massachusetts.

His topic,--"If a Man Live, Shall He Die?"

There is life after death. The belief in immortality is inherent and universal. Christ did not create the idea; he simply brought it to light and made it meaningful. Part of that meaning is in the emphasis Christ placed upon a quality of life. True

²This talk by Dr. Gulick was not a sermon in the traditional sense of the word, but a discussion of America's immigration problems.

immortality is the continuation of life that is real. Anything less than this would be only continued existence.

April 19: Bishop William F. McDowell; Methodist Episcopal Church, Evanston, Illinois (residence). (Ph.D., Ohio Wesleyan University; S.T.B., Boston University.)¹⁰

Ordained, Methodist Episcopal ministry, 1882; chancellor, University of Denver; member, International Commission, Y.M.C.A.; president, board of trustees, Northwestern University; author, In the School of Christ.

His topic,--"A Man's Beliefs"

A man's beliefs should be the test of his life. The way to a vital faith is by the way of life and experience. If we ever find a set of beliefs that are better than those given by Christ, we should keep them. We are Christians because His teachings are the best we have found in our past experience.

We are living, today, in an age of belief that is so widespread and so universal that it has gone beyond creed and dogma. A simple faith that can be held is better than a complicated one that invites doubt.

April 26: Rev. Harry Emerson Fosdick; First Baptist Church, Montclair, New Jersey. (B.D., Union Theological Seminary; A.M., Columbia University)

Ordained, Baptist ministry, 1903; instructor in homiletics, Union Theological Seminary; university preacher, Yale, Princeton, Columbia, Cornell, Brown, Amherst, Vassar, Smith, and University of Chicago; author, The Second Mile, The Manhood of the Master, The Assurance of Immortality.

¹⁰Bishop McDowell spoke in the place of Jacob Riis who was ill.

His topic,--"The Most Neglected Real Estate in the World"

"The place whereon thou standest is holy ground." Ex. 3:5.

Where we stand right now is the most neglected real estate in the world, because we spend most of our time regretting the past or dreaming of the future. The way to take care of both the past and the future is to do the best that can be done with the present.

Living in the present is the key to fullness of life.

May 3: Dr. Charles R. Brown; Yale Divinity School, New Haven, Connecticut. (A.M., University of Iowa; S.T.B., Boston University; A.M., Yale University.)

Special lecturer on ethics at Leland Stanford University; Lyman Beecher Lectures on Preaching, Yale, 1905-06; special lectures at Cornell, and Columbia University; pastor, First Congregational Church, Oakland, California; author, The Strange Ways of God, The Modern Man's Religion, The Latent Energies in Life, The Quest of Life.

His topic,--"The Greatest Man of the Nineteenth Century"¹¹

Abraham Lincoln was like Christ in that he was willing, great man though he was, to eat and drink with simple people. Lincoln had a tremendous capacity to love and serve mankind.

May 10: Dr. J. A. Macdonald; The Toronto Globe.

(For biographical data see entry for November 2.)

His topic,--"Love and the Social Order"

The strife and bloodshed caused by labor unrest in Colorado and elsewhere are the birthpangs of democracy and the dawning of a new brotherhood. The realization of the Christian brotherhood is the fulfillment of the gospel. In this brotherhood no man will eat

¹¹This address was a special tribute to Abraham Lincoln.

his bread by the sweat of another's brow, but each will enjoy the fruit of his labor.

May 17: Dr. Mark A. Matthews; First Presbyterian Church, Seattle, Washington.

Began preaching at 19 years of age; ordained, Presbyterian ministry, 1887; builder and pastor, First Presbyterian Church, Calhoun, Georgia; studied law and admitted to the bar, 1900; a conspicuous figure as a leader of reform forces; stands with the conservative wing of the church, exhibiting little sympathy for advocates of the liberal theology; present pastorate is the largest of its denomination in the United States and perhaps in the world (5,000 members).

His topic,--"The Seven R's of the Full Gospel"

There is no power in the world that can reform men save the power of the gospel. We should fight for the regeneration of this country before we talk of reformation.

The seven R's of the gospel are: Ruin, or the fall of man; Redeemed, or saved by the sacrifice of Christ; Regenerated by the Holy Spirit; Reformed through regeneration; Resurrected in the body, and, finally; the Return of Christ to this world and His eternal Reign.

May 24: Dr. George Black Stewart; Auburn Theological Seminary, Auburn, New York. (A.M., Princeton; graduate, Auburn Theological Seminary.)¹²

Ordained, Presbyterian ministry, 1879; pastor, Calvary Church, Auburn, New York; pastor, Market Square Church, Harrisburg, Pennsylvania; president and professor of practical theology, Auburn Theological Seminary; author, Life of Jesus for Juniors, A Study of the Life of Jesus.

¹²Dr. Stewart took the place of Professor G. A. Johnston Ross of Union Theological Seminary, who canceled his engagement due to the death of his wife.

His topic,--"The Path to Certainty"

There are two ways to certainty; one is by argument, and the other by experience. Reason or argument will not satisfy everyone. For those who need experience, Christ's words have special meaning, "If any man will do His will, he shall know the doctrine." John 7:17. Conviction comes when one does the will of God, trusting fully in Him.

May 31: Dr. Joseph A. Vance; First Presbyterian Church, Detroit, Michigan. (B.D., Union Theological Seminary, Hampden-Sidney, Virginia.)

Ordained, Presbyterian ministry, 1888; pastor, Woodland Avenue Church, Louisville, Kentucky; pastor, Maryland Avenue Church, Baltimore, Maryland; pastor, Hyde Park Church, Chicago; author, Religion and Money, American Problems.

His topic,--"The Capital of Success"

Man should seek to succeed, for success is a divine impulse. Three essentials to success in business are: produce something intended to contribute to the public need, make the product honestly, and push business with energy. These are also essentials to success in life: be useful to mankind, be honest, and be enthusiastic and energetic.

1953-54The Status of the Club¹³

This season marked a period of transition in the history of the Club. Dr. Samuel Kincheloe had been asked to make an audience survey, which was done by questionnaire on the nights of April 26 and May 10, 1953. The results of the survey were tabulated that summer and discussed quite candidly. In an evaluation report given by Alton M. Motter, Executive Secretary, on May 20 (see Appendix C) the following observations were made:

Are we at the bottom of an attendance cycle such as occurred during four previous periods in the Club's history or does television mark the beginning of the end. Obviously we do not yet know the answer. Perhaps our solution is to utilize the medium of television to bring our program to the masses. . . . The most promising TV possibility lies in the development of Educational Channel 11 which we have reason to believe would consider a program such as the Sunday Evening Club. . . .

It is clearly obvious that the hour is here when the total resources of this Board's combined leadership and skill must be summoned to chart the course for the future. What happens during the next year may well determine that future.

At the close of another report dated October 21, 1953 (see Appendix C), Motter said:

The attendance totals for our first three meetings in October were 1200, 1210, and 1320. This is getting off to a very fine start. These favorable figures reflect the results of two community night observances and more intensive effort among Church Youth groups. In my opinion, the Club's attendance situation is such that it will require a continuation of such special promotional efforts, as well as an intensive long-range study. . . .

By 1955 the Sunday evening service was being telecast on Channel 11 with an estimated audience of 200,000 people, and attendance at Orchestra Hall ceased to be a concern of such critical proportions.

¹³Board Minutes, 1953-54.

Events of the Season¹⁴National

Political. In January of 1953, Harry S. Truman left the White House in favor of Dwight D. Eisenhower; and for the first time in 20 years, the Republican party took the reins of government in Washington, D.C. With a Republican Congress to work with, prospects looked good for the Eisenhower Administration. The President's cabinet featured two outstanding personalities, John Foster Dulles, Secretary of State, and Charles E. Wilson, Secretary of Defense. The new cabinet also featured a new office, that of Secretary of Health, Education, and Welfare, for which Eisenhower chose a woman, Oveta Culp Hobby.

Foreign Relations. As the leader of free nations in a cold-hot war atmosphere, American foreign policy covered the globe--Korea, Berlin, the Middle East, Egypt, Indo-China--the details of which will be briefly considered in discussing the International scene.

National Defense. President Truman, in his last annual state of the union message, said that the United States had entered a new age of atomic power and warned Russia of the danger of careless action. What he meant was clarified in the ensuing months when tactical atomic weapons were tested at Yucca Flat, Nevada, and President Eisenhower disclosed that a hydrogen explosion on March 1, 1954, in the Marshall Islands had surpassed the expectations of the United States scientists who devised it.

¹⁴Walter Yust, (ed.) Britannica Book of the Year, 1954
(Chicago: William Benton); Ibid., 1955.

At the same time, in an endeavor to check the arms race, the armed forces of the United States were reduced, and to reassure the nation and world, the President, in a nation-wide address, promised that the American government would not initiate the use of the hydrogen bomb in warfare.

Social. The fight for racial desegregation continued during these months of 1953-54. Several measures were taken which would be counted by many as victories for the cause of freedom in the Civil Right battle:

1. Secretary of the Navy, Robert Anderson, ordered complete elimination of racial segregation among civilian naval employees at 43 southern naval shore stations.

2. The United States Supreme Court ruled that restaurants in the District of Columbia could not legally refuse to serve meals to negroes who were well-behaved.

3. President Eisenhower created a new 14-member committee to prevent racial and religious discriminatory practices by companies with United States contracts.

The fight still raged over desegregation in the public schools as reargument of the question of the Constitutionality of racial segregation in public schools opened before the United States Supreme Court.

Economic. The lifting of federal price controls was accomplished in 1953, fulfilling one of the President's specific goals with respect to the economy. The glow was gone, however, by early 1954 in a recession that was greater and more persistent than the Administration

had counted on. With unemployment up beyond early estimates and statistical projections, the President stated in a nation-wide broadcast that he was using, and would continue to use, every legitimate means to sustain the nation's prosperity.

News from the labor front was encouraging, however, when the International Longshoremen called off the port of New York's longest and costliest strike.

Scientific and Technological. Polio, for years a dreaded scourge, was about to be conquered. In an effort to avoid the annual epidemic, the Jonas E. Salk vaccine was given to school children across the nation. That it has proved to be a success may be considered one of the great and good blessings of our age.

A technological and scientific triumph was signaled by the launching of America's first atomic-powered submarine, the Nautilus.

Moral. If the question of basic freedom is a moral question, then America made an important moral decision during this season. For some time Joseph McCarthy had been courting tyranny in the name of freedom. As chairman of the Senate Permanent Sub-committee on Investigations, he seemed to find Communists everywhere, and where he couldn't find them he created them. His investigation of the Army proved his undoing, however, for as a result of the furor which it created, Senator McCarthy himself came under investigation. The season closed before he was censured by the Senate, but during the first half of 1954 the American people decided they had had all they wanted of McCarthyism.

But the fear of Communism was very real. Two things emphasized this in bold relief.

1. The President, in an informal speech at Dartmouth, warned the university students against "book burning" and the danger of extreme and radical measures that would bar the American people from even a knowledge of Communism.

2. Atomic scientist, J. Robert Oppenheimer, was suspended by the United States Atomic Energy Commission, pending review of his security file.

The execution of two atom spies, Ethel and Julius Rosenberg, became a moral issue of international proportions in 1953. Undecided points of law, an appeal for executive clemency, and other technicalities, kept the case on the front page for many weeks, but in the end the law had its way and the two spies were put to death.

Scandal in business was uncovered by the United States Department of Justice revealing the indictment of 1st persons and 7 corporations on charges of defrauding the federal government in surplus ship transactions.

An unusual crime shook the nation when five members of the House of Representatives were shot on the floor of the house by assailants identified as Puerto Rican nationalists.

International

Political. The death of Joseph Stalin was, without doubt, one of the most notable events of this season. He had ruled Russia with complete dictatorial power for 29 years, and with his death an era came to an end. He was succeeded by Georgi Malenkov whose administration,

from the first, gave evidence that in Russia some changes were to be made. This was seen, for instance, in a general amnesty given to all short-term political prisoners and a lightening of all prison terms except for major criminals. It was seen, also, in the trial and execution of L. P. Beria with six other government servants who were now considered enemies of the state.

There was another Russian, however, whose destiny took quite the opposite turn--his power and popularity were on the rise. Within the year, C. M. Malenkov voluntarily relinquished his position as first secretary of the Soviet Communist party to Nikita S. Khrushchev.

In the arms race, Russia was overcoming whatever disadvantage she may have had in the development of atomic weapons. In 1953 her scientists exploded a hydrogen bomb and served notice that new types of atomic weapons had been tested.

In Great Britain the big news story was the crowning of Queen Elizabeth II. The splendor and pageantry of an English coronation captured the imagination of the world and kept millions of people close to their radios and TV sets devotedly following each development as described and explained by newsmen and commentators over all the major networks.

But Great Britain was also faced with the stark realities of the cold war and a changing world. One of her big headaches was the Suez Canal where in 1953, the admiralty sent four destroyers and royal marine units to bolster and patrol an area where diplomatic relations were deteriorating rapidly.

This same year British scientists exploded their second and third atomic bombs.

Having ousted their king and confiscated his property, the Egyptians showed some uncertainty as to who was in control and what was to be the nature of Egyptian government. By the close of the season in 1954, it was clear, however, that a full dictatorship was in the making. Gamal Abdel Nasser seemed to be the strong man behind the scenes, but for the time being Mohammed Naghib was in the saddle.

Iran, too, was in the midst of political unrest. This period witnessed both the rise and fall of Mohammad Mossadeq. In the end, however, Shah Mohammed Riza Pahlavi still sat on the throne of old Persia.

There were three major trouble spots in 1953-54.

1. The Korean war was drawing to a close. Panmunjom became famous, for the first time in recent history at least, as the sight of truce negotiations and the historic exchange of prisoners of war. The Communists suffered a major propaganda defeat as hundreds of POW's sought brighter horizons elsewhere than in a return to the North.

2. Berlin and East Germany continued to contribute to world tensions. Indicative of the situation in Berlin was the fact that the Western commandants rejected a request allowing West Berlin policemen to be equipped with automatic weapons on the one hand, while on the other, the United States High Commissioner, James B. Conant, declared that the United States would insist on the right of all residents of Berlin to move freely throughout the city. In other words, the Allies couldn't quite trust an old enemy, whom they were trying to protect,

nor could they get along easily with a new one, who was constantly trying to renege on previous agreements.

It was during 1953 that Russia had real trouble in East Germany. Her image as the great and good father to the poor and outcast was somewhat damaged by her support of the East German government in declaring martial law to put down riots and civil disturbance, and at the same time demanding that the United States halt giving free food to hungry East Germans.

3. Things were not going at all well for France in Indo-China. For a time it seemed that the situation might be contained; but when with massive help from Communist China, the Vietminh overran Dien Bien Phu, the French were forced to withdraw and leave the future of Indo-China to be negotiated at the conference table.

This, too, was a time for negotiation and arbitration. There were talks to end the Korean War, which ran into numerous crises trying to decide what to do with the prisoners of war, and persuading Syngmon Rhee and his people to accept the terms of settlement. In the end peace was restored but at the price of a divided Korea. There were talks to end the strife in Indo-China which moved finally to the Geneva Conference, where Great Britain, France, the United States, the U.S.S.R., Communist China, Vietnam, Laos, Cambodia, and the Vietminh divided Vietnam into North and South and produced at least a temporary end to bloodshed. There were the Bermuda talks between Eisenhower, Churchill, and Laniel to make sure there was fundamental agreement between them on matters of international import. There was the Big Four foreign minister's conference in Berlin which paved the

way for the Geneva Conference. There were unsuccessful negotiations between Great Britain and Egypt over British troops in the Suez Canal Zone, but more productive negotiations between Great Britain and the Mau Mau in Kenya, which brought release from the nightmare of Mau Mau terrorism. There was also the agreement between India and China on mutual nonaggression, and the recognition of Tibet as an integral part of Communist China.

Religious. The Roman Catholic Church, as usual, made news during the 1953-54 season. Pope Pius XII proclaimed the year beginning December 1, 1953, a Marian year to celebrate the 100th anniversary of Pius IX's definition of Immaculate Conception as Catholic dogma. Pius XII also invested 24 new cardinals from 13 countries.

In Colombia, South America, where the Roman church is the state church and the government, Roman Catholic persecution and unrest developed. Upon investigation the National Council of the Churches of Christ in the United States entered a formal protest that Protestants were being singled out for persecution. This, the Colombian government denied, but the denial was not completely accepted in all circles.

Scientific and Technological. One event seems to stand out above others in the area of science and technology. This was the conquest of Mt. Everest by Edmond P. Hillary and his sherpa, Tensing Norkay. One might say that man had gone about as high as he could go without getting off the ground.

Miscellaneous. Other events and names made news during the period:

1. Yugoslavia offered to join the system of collective security against the aggressive aims of the U.S.S.R., provided that in so doing it would not commit itself to any political goals.

2. Chancellor Konrad Adenauer was lending stability to a difficult situation in West Germany.

3. Feisal II of Iraq and Hussein I were installed as king of Iraq and Jordan respectively.

4. President Juan D. Peron remained in control in Argentina.

5. Dag Hammarskjold of Sweden became the United Nations Secretary-General.

6. The European Defense Community was in the making.

Although the Second General Assembly of the World Council of Churches meeting at Evanston, Illinois, took place in 1954 after the close of the Sunday Evening Club season, it should be mentioned as an event that could have conditioned or affected the thinking of religious leaders everywhere because of the weeks and months of planning that go into a program such as this.

The Schedule of Speakers and Topics¹⁵

October 4: Elton Trueblood; Earlham College, Richmond, Indiana. (S.T.B., Harvard; Ph.D., Johns Hopkins University.)

Assistant professor of philosophy and acting chaplain, Harvard; professor of philosophy of religion and chaplain,

¹⁵Sources for biographical data are: Who's Who in America (Chicago: Marquis--Who's Who) XXVIII: 1954-55; and the printed programs for the 1953-54 season from the Program Files of the SEC. Exceptions to this will be indicated as they occur.

Sources for the sermon abstracts are: a mimeographed copy of each sermon from the files of the SEC. Exceptions to this will be indicated as they occur.

Stanford University; executive secretary of the Baltimore Yearly Meetings of Friends; editor, The Friend; professor of philosophy, Earlham College; author, The Life We Prize, Your Other Vocation.

His topic,--"What's Right with America"

Four things right with America are: its family life, its private philanthropy, its many churches, and its combining of ownership with labor. These are part of the American dream--what America considers to be the good life. But this dream came from somewhere; it is not just the result of chance or an accident of evolution. It came from the Judeo-Christian way of life as found in the Bible. Americans should cherish that dream.

October 11: Dr. Louis H. Evans; Minister-at-large, Board of National Missions, The Presbyterian Church, U.S.A. (B.D., McCormick Theological Seminary.)

Ordained, Presbyterian ministry, 1922; pastor Third Presbyterian Church, Pittsburgh, Pennsylvania; pastor, First Presbyterian Church, Hollywood, California, the largest of its denomination with a membership of more than 6,000; member, Presbyterian Board of Foreign Missions; president, Presbyterian Board of National Missions; recently chosen by Life magazine as one of America's greatest preachers; author, The Kingdom is Yours.

His topic,--"The Priesthood of the Laity"¹⁶

Since the death of Christ, laymen may come directly into the presence of God. In fact, they do not really live in the fullness of Christ's blessing until they do so. Thus, in this age, every layman is a priest. As a priest, his vocation is to seek first the kingdom of God.

¹⁶Alton M. Motter, Great Preaching Today (New York: Harper and Brothers, 1955), pp. 40-51.

A Christian may employ his skills to earn a living, but follow his vocation by advancing the kingdom of God through his witness and Christian service.

October 1st and 2nd: Charles Templeton; evangelist, National Council of Churches. (B.D., Princeton Theological Seminary.)¹⁷

Ordained, Presbyterian ministry, 1951; sports cartoonist, Toronto Globe and Mail; evangelist, Church of the Nazarene; founder and minister, Avenue Road Church, Toronto, Canada; vice-president, Youth for Christ International; speaker, "National Vespers," ABC radio; author, Life Looks Up.

His first topic,--"Peace of Mind Is Not Enough"¹⁸

Genuine peace of mind comes only from God through Jesus Christ, His Son. Christian peace is not found in making peace with the world, but rather in making peace with God. There are those who claim peace of mind today who really have no right to it. Peace with God may bring us into the tumult of the world even as it brought Jesus to the agony of a cross, yet only thus will we ever know true peace.

His second topic,--"How to Be Good the Easy Way"

Character is the key to the good life. This means a goodness within that comes only from God. By nature it is not easy to be good--we even hate the word. For this reason, the heart, mind, and hand must be fully surrendered to Christ. With Christ in the life, being good is "easy" because He is so completely good.

¹⁷Who's Who in America, op. cit., XXX: 1952-53.

¹⁸Motter, Great Preaching Today, op. cit., pp. 219-220.

November 1: Ruth I. Seabury; Missions Council, Congregational Christian Church. (Educational qualifications not available.)

Travels extensively as a representative of the Congregational Christian churches; offers counsel and guidance in the solution of mission problems.

Her topic,--"How Big Is Your World?"

We need to see the world through God's eyes--seeing it in His dimensions. This means seeing in the world a need for each other, and seeing the world's need for us--for our influence as sons of God.

November 8: Dr. Frank C. Laubach; World Literacy, Inc. (Ph.D., Columbia University; Doctor of Philanthropy, Princeton University; student, Perkins Seminary, and Union Theological Seminary.)

Dean, Union College, Manila, Philippine Islands; world traveler and missionary; author or co-author of more than 200 primers written in over 165 languages, 51 countries, for illiterate adults; through World Literacy, Inc., has enlisted the aid of thousands of people in many lands for the task of wiping out illiteracy; recent books, Teaching the World to Read, Pray for Others, Wake Up or Blow Up, The Wise Man.

His topic,--"Wage a War of Amazing Kindness"

As Americans we must wake up and share what we have with the rest of the world before it is lost to Communism. This does not mean sharing our dollars only, but sharing technical skills and sympathetic understanding as well. The Communists promise hope and deliverance--we must promise, too, and be prepared to fulfill the promise. We must pray, give, and witness--without which the world is lost.

November 15: Dr. James H. Robinson; The Church of the Master, New York. (A.M., Ph.D., Yale University.)

Leader in founding and superintending, Shoemaker Health and Welfare Center; established and administered War Training Courses in engineering, science, and management for U. S. Office

of Education; Ohio State supervisor of National Youth Administration; instructor in sociology and community civics, Hampton Institute, dean and professor of sociology, Morris Brown College; founder and pastor of the Church of the Master, located in the Harlem district of New York; author, Yearbook of Negro Churches.

His topic,--"Religion in Government and Politics"

(No sermon text available.)

November 22: Luther W. Youngdahl; Judge, United States District Court, Washington, D.C. (Graduate, Minnesota College of Law.)

Assistant city attorney, Minneapolis, Minnesota; judge, Municipal Court, Minneapolis; associate judge, Minnesota Supreme Court; three times Governor of Minnesota (1947-51); voted the "Big Brother of the Year" award (1951) for outstanding service in welfare, youth, and religious activities.

His topic,--"Freedom's Holy Light"

Just as freedom is "you and I," so you and I determine whether or not we are going to enjoy it. We enjoy it only as we remember that our strength is not in bigness and things, but in spirit. This spirit is not a morality without religion because, as George Washington said, national morality cannot prevail without religious principles. This is what makes us strong. Dynamic Christianity and a militant discipleship are needed in this crisis hour.

November 29: Charles C. Noble; Dean, Hendricks Memorial Chapel, Syracuse University, Syracuse, New York. (B.D., Union Theological Seminary.)

Ordained, Methodist ministry, 1923; pastor, the Bronx, Brooklyn, Glens Falls, and Syracuse, New York; dean of the chapel, Syracuse University; author, Faith for the Future.

His topic,--"What's in the Future for You?"

The future will be a law-abiding future because the laws of life and the universe don't change. We may act "crazy," but the universe does not.

In terms of physical convenience for the enrichment of human life, the future will be fabulous, fantastic; but the kind of future we are to have, morally and spiritually, remains a question. If we choose togetherness and justice over narrow nationalism and ruthless individualism, and character over corruption, the future can and will be bright.

December 6: Canon Bryan S. W. Green; St. Martins-in-the-Bull-Ring, Birmingham, England. (B.D., London University.)¹⁹

Rated the greatest preacher in the Anglican Church; has preached all over the world--England, Canada, the United States, Australia and New Zealand, West Africa, and South Africa; broke all attendance records at the Cathedral of St. John the Divine, New York, in 1951; spoke to 100,000 people in ten days in Philadelphia; has radio and TV programs in England; his church, on the site of a former cattle market, dates from 1210 A.D.; author, The Practice of Evangelism.

His topic,--"I Am Proud to Be a Christian"

We are by nature more likely to be ashamed of the gospel than proud of it. Assurance concerning the gospel comes when we become ashamed to be ashamed of it. This is achieved not through intellect or emotion alone, but through a vital encounter with God in Christ.

December 13: Dr. Ralph W. Sockman; Christ Church, New York. (A.M., Ph.D., Columbia University; graduate, Union Theological Seminary; S.T.D., Northwestern University.)

Pastor, Christ Church (previously named Madison Avenue Methodist Episcopal Church) for 36 years; radio preacher, NBC "National Radio Pulpit"; associate professor of practical theology, Union Theological Seminary; member, Harvard University Board of Preachers; Lyman Beecher Lectures on Preaching, Yale, (1941); visiting professor of homiletics, Yale; chairman, World Peace Commission of the Methodist Church; director, Hall of Fame; author, The Higher Happiness, How to Believe.

¹⁹Who's Who (New York: The Macmillan Co.), 1954.

His topic,--"The Drama of Deliverance"

The Bible is a drama of deliverance in four acts or stages:

Act I--The stage in which people thought to deliver themselves by taking it out on somebody else. Act II--The stage in which they thought to deliver themselves by taking it out on themselves. Act III--The stage in which they thought to deliver themselves by the strong helping the weak. Act IV--The stage in which God gave himself to deliver man--in Christ Jesus.

December 20: The Christmas Program.

December 27: E. Stanley Jones; Evangelist. (A.M., Asbury College, Wilmore, Kentucky; S.T.D., Syracuse University.)

Evangelist to high-caste peoples of India; elected bishop, Methodist Episcopal Church, but resigned to continue mission work; founder, Christian ashrams at Sat Tal and Lucknow, India; was personal friend of Mahatma Gandhi; travels constantly, preaching every day and sometimes several times a day; author, The Way, Mahatma Gandhi: An Interpretation, The Way to Power and Poise, How to Be a Transformed Person.

His topic,--"Christ Is the Answer"

Jesus is Lord. If He is Lord, He is Savior. If He is Savior, He is the answer. Christ is Lord over four enemies of life--sin, cynicism, Ceasar, and death. To all who accept Him as Lord, Christ is the answer to life's greatest problems.

January 3: Bishop Richard C. Raines; Bishop, The Methodist Church, Indiana. (Graduate, Boston University School of Theology.)

Pastorates in Massachusetts and Rhode Island; pastor, Hennepin Avenue Methodist Church, Minneapolis, Minnesota, (for eighteen years during which the membership rose to 5,000); represented the Methodist Church in several recent tours of the Far East.

His topic,--"Christ and the Picture Gallery of Your Mind"

The apperceptive mass, which all of us possess, is the picture gallery of the mind. Here, through memory, we hang pictures--some good, some bad. In a way, these influence and control our deeds, since we act in keeping with impressions we have received from day to day. When we accept Christ into our lives, His portrait is hung upon the picture gallery of our minds. By His presence we are led to concentrate on the pictures that will produce right deeds and acts, enabling us to live as sons of God.

January 10: Dr. Paul Sherer; Union Theological Seminary, New York. (A.M., College of Charleston, South Carolina, B.D., Lutheran Theological Seminary, Mt. Airy, Philadelphia.)

Ordained, Lutheran ministry, 1916; pastor, Holy Trinity Church, New York; radio preacher, "Sunday Vespers"; Lyman Beecher Lectures on Preaching, Yale (1943); Brown Professor of Preaching, Union Theological Seminary; author, The Place Where Thou Standest, For We Have This Treasure, Events in Eternity, Flight of Freedom; editor, The Interpreter's Bible.

His topic,--"The Perils of the Christian Life"

Three perils beset the Christian pathway. (1) The peril of the lost aim--God is present and we don't know it. (2) The peril of the complacent self--in the presence of God we are too comfortable. (3) The peril of the far horizon--we fail to understand God's ways and purposes, failing to see that God is more often found in adversity than in prosperity. We are, after all, healed by His stripes or wounds.

January 17: Dr. Clark G. Kuebler; President, Ripon College, Ripon, Wisconsin. (Student, University of Munich, Germany; Ph.D., University of Chicago; D.C.L., Atlanta Law School.)

Instructor in classics, Northwestern University; one of the younger lay leaders in the Protestant Episcopal Church.

His topic,--"An Uncertain Sound"

In the next few decades we shall see much of the world turning either to a godless worship of the state or to the God of Christianity. As the current of anxiety increases, men will crave the assurance that comes from some kind of faith. It is a time of crisis and opportunity for the church. Totalitarianism speaks with a certain voice--so does the Bible--but too many Christians do not. To give the trumpet that certain sound, requires loyalty as well as courage. Nietzsche said that Christ's disciples talk about their beliefs and obey their instincts. We must give that concept the lie.

January 24: Dr. Robert J. McCracken; Riverside Church, New York. (B.D., Glasgow University; S.T.D., Columbia University.)

Pastor, Marshall Street Baptist Church, Edinburgh, Scotland; pastor, Dennison Baptist Church, Glasgow; lecturer, systematic theology, Baptist Theological College, Scotland; called to Riverside Church to succeed Harry Emerson Fosdick; author, Questions People Ask.

His topic,--"Christianity and Sex--With Special Reference to Dr. Kinsey"

Two standards are ignored in modern society: (1) that sex is designed for the marriage relationship only; and (2) that marriage is for life. These are Christian standards. Our concern with the Kinsey report is that its basic assumptions ignore these two standards. Christianity does not treat man as an animal--science does. The law against adultery and the law against murder rest on the same foundation--the sacredness of human nature. Man is the child of God--his body is the temple of God. Christians must stand on these principles.

January 31: Dr. Harry Emerson Fosdick; Minister Emeritus,
The Riverside Church, New York.

(For previous biographical data see entry for April 26, 1914.)

Pastor, First Presbyterian Church, New York; pastor, Riverside Church, New York (1926-1946); one of the best known preachers in America; no name has ever drawn bigger crowds more consistently at the Sunday Evening Club; more recent books, Rufus Jones Speaks to Our Time, Great Voices of the Reformation, A Faith for Tough Times.

His topic,--"The Importance of Doubting our Doubts"

We all have doubts. The capacity to doubt is one of man's noblest powers. We want faith, but we cannot have it without experiencing this capacity to doubt. Jesus was a doubter--He doubted the claims of the false Messiahs of His day. Men of great faith went honestly through with their disbeliefs until at last they began to doubt their doubts. We must remember that doubters are often as wrong as believers. We find faith in Christ when we come to the place that we doubt our doubts about His ability to transform us by the renewing of our minds.

February 7: Dr. James A. Pike; dean, Cathedral of St. John the Divine, New York. (B.D., Union Theological Seminary.)²⁰

Admitted to the bar, California; assistant to the reporter, American Law Institute; officer in Naval Intelligence, World War II; turned to the ministry following the war; ordained deacon, Protestant Episcopal Church; priest, then curate, St. John's Church, Washington, D.C.; chaplain, George Washington University; head, department of religion, and chaplain, Columbia University; author, Beyond Anxiety, Doing the Truth.

²⁰Who's Who in America, op. cit., XXIX: 1956-57.

His topic,--"Fear and Faith"

Fear can be a good thing--if we fear the fearful. It is a certain kind of fear that destroys us. This is the fear that comes from having consciously put our trust in something that unconsciously we recognize to be untrustworthy. For instance, we trust in material wealth, though unconsciously we know it to be unreliable. Worshipping gods we unconsciously know to be false generates fear. Polytheism in worship means schizophrenia in life. The God in whom we believe must be ultimately reliable and big enough to embrace the whole of life, so that we may subordinate all of our drives and yearnings to Him. Such is the God of the Bible.

February 14: Dr. Charles E. Shulman; Rabbi, Riverdale Temple, New York. (Graduate, Hebrew Union College, and University of Chicago.)²¹

Admitted to the bar, Ohio; attorney, New York Central Railroad, and Santa Fe Railroad; served as rabbi in Johnstown, Pennsylvania and Wheeling, West Virginia; rabbi, North Shore Congregation Israel, Glencoe, Illinois; served as Navy chaplain with Seventh Fleet in the South Pacific during World War II; received best sermon of the year award (1953) from the Freedom Foundation; author, Religion's Message to a War Torn World, The Test of a Civilization.

His topic,--"Religion in an Age of Anxiety"²²

The panacea for today's troubled minds and spiritual confusion will not be found in new formulas or clever devices, but in redigging the old wells of truth that have been choked up because of neglect. We need the Ten Commandments given us by Moses; the common God of

²¹Ibid., XXVI: 1950-51.

²²From an abstract of the sermon in the files of the Chicago Sunday Evening Club.

humanity envisioned by Malachi; the desperate necessity of a united nations seen by Isaiah; the social justice enunciated by Jeremiah; and the Sermon on the Mount preached by Jesus. To those who tell us that religion has failed, we reply that religion has never really been practiced in our time. Religion is an adventure in which each tomorrow is a new opportunity to bring God's kingdom closer to the earth.

February 21: Dr. Walter H. Judd; Congress of the United States.
(M.D., University of Nebraska; fellowship in surgery, Mayo Foundation, University of Minnesota.)

Missionary to China, Congregational Foreign Mission Board; Congressman from Minnesota; member, House Committee on Foreign Affairs; lecturer on American foreign policy.

His topic,--"Fulfilling Our Christian Heritage"

(No sermon text available.)

February 28: Dr. Edward L. R. Elson; The National Presbyterian Church, Washington, D.C. (M.Th., University of Southern California.)

Ordained, Presbyterian ministry, 1930; chaplain, United States Army Reserve; colonel, United States Army; received numerous medals and citations: the Legion of Merit, the Bronze Star, the Army Commendation Ribbon, the Croix de Guerre avec Palm (France), the American Theatre Medal, the European Theatre Medal, and the World War II victory medal; received the Freedom Foundation Award for the best sermon of the year (1951); author, One Moment With God.

His topic,--"The Recovery of Our Spiritual Foundations"

There is a dichotomy about our post-war world. It is a world fraught with great potential for good on the one hand or evil on the other. There are evidences of a moral sag: an increase in crime; a fatal indifference to the moral implications of money--dishonesty in business; unchristian attitudes toward marriage; mental breakdown; a sag in the cultural level--in entertainment; individual man yielding

to the mass man. There are also evidences of a moral and spiritual revival: a new vitality and dynamic in mass evangelism; a new vitality, too, in laymen's movements in many denominations; a new earnestness and seriousness among college and university students; a better clergy; increased sales of the Bible; increased church attendance and membership; and a new dedication to Jesus Christ on the part of leaders in government, including the President of the United States.

Do we have the ethical excellency and the moral superiority for the problems which confront us today? We must remember that the issues of our age turn on the kind of men we are.

March 7: Bishop G. Bromley Oxnam; The Methodist Church, Washington D.C., Co-President, World Council of Churches. (S.T.B., Boston University; student in Japan, China, and India.)

Ordained, Methodist Episcopal ministry, 1916; pastor, Methodist Episcopal Church, Poplar, California; taught social ethics and practical theology, Boston University School of Theology; president, DePauw University; served as bishop in the Omaha, Boston, and New York areas; an outstanding American clergyman-administrator; Lyman Beecher Lectures on Preaching, Yale (1944); delivered "keynote" speech at the Second General Assembly of the World Council of Churches; author, By This Sign Conquer, Facing the Future Unafraid, Preaching in a Revolutionary Age, On This Rock.

His topic,--"The Lord's Prisoner"

Many of the letters of the New Testament were written by men who were in prison. From Paul, many times a prisoner for the Lord as well as of the Lord, we receive much counsel applicable to our day. Attention might be called to his injunction that we think on things that are true and honest, especially in this day of the "big lie." Called to be prisoners of Christ, let us put on the whole armor of God that we may be able to stand in the evil day.

March 14: Dr. Liston Pope; Dean, The Divinity School, Yale University. (B.D., Duke University; Ph.D., Yale University; S.T.D., Boston University.)

Ordained, Congregational ministry, 1935; assistant pastor, Wesley Memorial Church, High Point, North Carolina; lecturer, in social ethics, Yale University; author, Millhands and Preachers, Labor's Relation to Church and Community.

His topic,--"The Truth that Makes Men Free"²³

True freedom is not simply the absence of restraint, but is something that is preserved when it is based upon that which is true about our lives and our world. Because in the past freedom has been denied by many in the name of truth, our generation has turned Christ's words around to support the notion that freedom will lead undeniably and automatically to truth. In practice, however, this has not worked. The truth that Jesus said would lead to freedom is the truth about the ultimate and eternal order of reality--the final truth about the universe itself, which is always represented for Christians in Jesus Christ.

March 21: Bishop William C. Martin; The Methodist Church, Dallas-Fort Worth area; President, The National Council of Churches. (B.D., Southern Methodist University.)

Ordained, Methodist Episcopal Church South ministry, 1938; pastor, First Methodist Church, Dallas, Texas, a church of 4,000 members; delegate, First General Assembly, World Council of Churches, Amsterdam.

His topic,--"New Men for God's New Day"

The New Testament gives witness to a power which God let loose in the world that was destined to make it new. Today, we live in a new world in the sense that we have a new acquaintance with it--we travel it from one end to the other. It is new in that we realize more than

²³Motter, Great Preaching Today, op. cit., pp. 158-166.

ever that it is one world--what happens one place affects every other place. It is new in that there is a growing recognition that man apart from God cannot construct a world order. All this constitutes a challenge to the Christian. How can we make it God's world? It may be done through consecrated Christian laymen who will communicate the gospel at a time when it has not been properly communicated. They could do this through their jobs--doing their work as best they can, as unto the Lord, through their tithe--supporting God's work with their means; and through their witness--telling others of their faith.

March 28: Dr. Samuel M. Shoemaker; Calvary Episcopal Church, Pittsburgh, Pennsylvania (S.T.D., Berkeley Divinity School.)

Secretary, Y.M.C.A., Peking, China; ordained deacon and then priest, Protestant Episcopal Church; rector, Calvary Protestant Episcopal Church, New York; joined forces with Frank Laubach, Congressman Judd, Roy A. Burkhardt, and others in sponsoring "World Neighbors, Inc."; author, The Church Alive, They're On the Way.

His topic,--"World Neighbors"

Our first duty is to serve and obey God, and this is as it should be; but our second duty is to serve one another. In this service to one another, our religious endeavors ought to be an ellipse around two foci--the world and the individual. We shall win the world from Communism not through materialism, but through faith. We need the fruitage of faith which is freedom, but we must never lose the root itself, which is faith.²⁴

²⁴Dr. Shoemaker then discussed the plan, purposes, and objectives of the new world mission enterprise, "World Neighbors," which he helped to found and organize.

April 4: Dr. Harold C. Phillips; The First Baptist Church, Cleveland, Ohio. (A.M., Columbia University; B.D., Union Theological Seminary.)

Ordained, Baptist ministry, 1922; pastor, First Baptist Church, Cleveland, Ohio, since 1928 and in that time has raised the membership of the church to 4,000 members; Lyman Beecher Lectures on Preaching (1947); author, In the Light of the Cross, Bearing Witness to the Truth.

His topic,--"Self-denial, the Door to Life"

We win the support of men by appealing to self-interest.

Christ does not. He offers us but a cross, asking us to deny self and follow Him. One of the insights of Christianity is that self-realization comes through self-denial.

Man is composed of two selves--the false and the true. To have life in its fullness, we must deny the self that is false; in fact, to refuse to deny the false we deny the true. Jesus left us a perfect example of self-denial. He shows us the way to life through His cross and His resurrection.

April 11: Dr. Leslie D. Weatherhead; City Temple, London. (A.M., Manchester University; Ph.D., London University.)²⁵

Pastor since 1936 of City Temple which was demolished during the 1941 bombing of London; services continue in a nearby Presbyterian Church while rebuilding goes on at the old site; a Methodist, he preaches in the only Free Church (Congregational) in the city of London; chaplain, British Army at the close of World War II; author, After Death, The Significance of Silence, When the Lamp Flickers, Psychology, Religion, and Healing, That Immortal Sea.

His topic,--"Turning the Corner"

Psalm 59:10 might be translated to read, "My God in His loving kindness, shall meet me at every corner." In the light of this promise

²⁵Who's Who, op. cit., 1954.

let us consider several of the "corners" in life: leaving home for school as a child, deciding what to do in life, finding a husband or wife in marriage, growing old, and preparing to die. Christianity is not insurance against perplexity, difficulty, or calamity, but is assurance that God is with us at "every corner."

April 18: The Easter Program.

April 25: Bishop Gerald Kennedy; The Methodist Church, Los Angeles Area. (B.D., Pacific School of Religion; S.T.M. and Ph.D., Hartford Theological Seminary.)

Ordained, Methodist ministry, 1932; acting professor of homiletics, Pacific School of Religion; pastor, St. Paul's Methodist Church, Lincoln, Nebraska; radio preacher, Sundays on KFAB and KFOR, Lincoln, Nebraska; ordained bishop, Methodist Church, Portland area; has just given (April 20-22) the Lyman Beecher Lectures on Preaching, Yale University; author, I Believe, With Singleness of Heart, Go, Inquire of the Lord.

His topic,--"God's Good News"

The gospel is good news. First, it is the good news of personality--God is a person. Second, it is the good news of joy--man has been redeemed. Third, it is the good news of freedom--we are freed from our frustrations, anxieties, and narrowness. Fourth, it is the good news of power--the power to do what ought to be done, to persist, and to bear the load, rather than adjust and find some trick by which to manipulate things and find release. To man trapped in uncertainty, isolation, and fear, the gospel is the good news of power and release.

May 2: Roger A. Cowan; 1954 Seminarian Preacher of the Year, Western Theological Seminary, Pittsburgh, Pennsylvania.

Received first award in the Seminarian-Preacher-of-the-Year selection; will be ordained and installed as pastor of the Fairview Presbyterian Church, Thomas, Pennsylvania, on

May 20; has been twelve times winner of first prizes for oratory since entering high school.

His topic,--"The Tower Beyond Time"

In today's uncertain world, we are a people afraid of time--it often raises the spectre of boredom. To a Christian who knows the meaning and purpose of life, life is not made up of days--not of quantity but of quality. To assure the value of the future, we need to live in the present with courage and integrity. The cross of Christ is not only historically timely, but realistically timeless. In the light of the cross we may say as Paul did, "To live is Christ."

May 9: Dr. George A. Buttrick; Madison Avenue Presbyterian Church, New York. (Graduate, Lancaster Independent College, Manchester, England; S.T.D., Columbia University.)

Ordained, Congregational ministry, 1915; pastor, Madison Avenue Presbyterian Church since 1927; ex-president, Federal Council of Churches of Christ in America; named by Life as one of the twelve great American preachers; author, So We Believe, So We Pray, Faith and Education; general editor, The Interpreter's Bible.

His topic,--"When Life Means Christ"

"For to me, to live is Christ and to die is gain." We often misread this text so that it says: (1) For to me, to live is "things." (2) For to me, to live is "a good time." (3) For to me, to live is "truth"--we cannot possibly know all the facts. (4) For to me, to live is "others"--but how is this to be done? (5) For to me, to live is "high principle"--but principle is cold--it sets the teeth on edge.

For us as for Paul it should read just as it does, "to live is Christ"--not merely a human Christ, not merely a Christ of the past, but a living, present Christ. In Christ one may find all the virtues of life.

May 16: Dr. J. Wallace Hamilton; Pasadena Methodist Church, St. Petersburg, Florida. (Student, Moody Bible Institute, Chicago; other data on educational qualifications not available.)

Pastor, Pasadena Methodist Church since 1929; preached first sermon in that church to 34 persons; now on one Easter Sunday 3,400 cars parked around the church so that 10,000 people who could not get into the church could listen from their cars with the aid of loud speakers.

His topic,--"Waste, Want, and Worthiness"

"He wasted his substance." "He began to be in want." "He said to his father, I am not worthy." Waste, want, and worthiness. These words from the Parable of the Prodigal Son, tell of a boy who, having wasted his substance, came to want because he was not worthy of his heritage. This parable foreshadows the story of the world's basic problem of bread. We live in a wasted world because we have failed to see the need for work, stewardship, and fellowship.

To rectify this situation we need to teach our youth the dignity of labor--if one does not work, one does not eat. We need also to abstain from wanton spending and reckless financing--the national debt is a threat to future generations. We need most of all to find the true fellowship that is supplied in a special way through a new life in Christ. We obtain it through the atoning work of Christ and the reconciling power of His Holy Spirit.

1963-64The Status of the Club²⁶

Convinced that its objectives are being fulfilled; satisfied that its audience--through the meetings in Orchestra Hall, the radio broadcast over station WIND, and the telecast over WTTW, Channel 11--now numbers between 200,000 and 250,000; secure financially with adequate subscriptions, memberships, and an endowment of over \$500,000; and finding the prominent religious leaders in America willing and happy to speak from its pulpit; the Sunday Evening Club is planning to continue its ministry for the "foreseeable future."

Events of the Season²⁷National

Political. The biggest news story by far on the national scene during this season was the assassination of President John F. Kennedy in Dallas, Texas, by Lee Harvey Oswald, and the swearing in of the President's successor, Vice-president, Lyndon B. Johnson. Tragedy was added to tragedy when Oswald was shot, in turn, by a man with a criminal record from Dallas' underworld, named, Jack Rubenstein. In the days immediately following these events, the questions that loomed large in the minds of people around the world were, why? by whom--really? and, was it a conspiracy by some foreign enemy? All evidence indicated no such conspiracy was involved, and tensions born of fear of impending war relaxed appreciably.

²⁶Board Minutes, 1963-64.

²⁷Britannica Book of the Year, 1964 (Chicago: William Benton); Ibid., 1965.

Attention during the early months of 1964 was given to the coming presidential campaign. Obviously it was to be President Johnson for the Democratic party, but a battle was shaping up for the Republican nomination as Senator Barry Goldwater declared himself a candidate, to the discomfort of the New Republicans.

Foreign Relations. The crisis in Cuba was in the process of settlement as 1963 began. Two of the big issues were resolved when Defense Secretary Robert McNamara reported via television that all Soviet missiles had been removed from Cuba, and President Kennedy later announced the withdrawal of 4,000 Russian troops. There were, of course, other problems, such as the arrival of thousands of Cuban refugees in Florida, and the ransom of the Bay of Pigs prisoners; but the time came that year when the United States and Russia, in a joint letter to U Thant, Secretary General of the United Nations, could say that they considered the Cuban question closed.

Other events in foreign relations this season included:

(1) The creation of a "hot line" between Russia and the United States in the hope that direct communication between the two powers might prove helpful in preventing the start of World War III, (2) President Kennedy's trip to Europe, highlighted by his visits to Germany, and his ancestral birthplace in Ireland, (3) criticism of Canada for reluctance to utilize United States nuclear war-heads for continental defense, (4) the promise to India of long-term military aid to cope with any renewed attack by Communist China, (5) agreement with Russia over the neutrality of Laos, (6) involvement with the crisis in Panama, and (7) acceleration of military and economic support for South Vietnam,

where more than 80 American civilians and military personnel had been killed.

National Defense. Two developments in the nuclear arms race gave promise of reduced tension on at least one front in the cold war: (1) The United States Senate ratified the limited ban on nuclear tests which the United States and Russia had finally agreed upon after long and, at times, heated discussion, and (2) during the first part of 1964 the two nations simultaneously announced a cutback in the production of nuclear explosives material.

Social. Racial equality continued to be a big issue in 1963-64. Agitation and demonstration, both peaceful and violent, were prominent in Greenwood (where demonstrators were set upon by vicious dogs) and Jackson, Mississippi; Greensboro, North Carolina; and Birmingham, Alabama (where demonstrators were arrested en masse).

Desegregation in the schools, however, made some progress in southern universities: James Meredith, a negro, graduated from the University of Mississippi; Harvey Gant, a negro, entered Clemson College in South Carolina; and at Tuscaloosa, two negro students were enrolled at the University of Alabama after federalized national guardsmen forced Governor George C. Wallace to step aside and permit entrance to the buildings.

Both President Kennedy before his death in 1963 and President Johnson in 1964 took measures to provide for, and enforce, equality among the people of the United States. President Kennedy called for broad civil rights legislation and in a message to Congress emphasized ending the curtailment of negroes' voting rights in the South. When

necessary, he sent federal troops to Birmingham to maintain order. President Johnson named the attack on poverty and passage of pending civil rights legislation as two of the foremost goals of his administration.

Economic. According to President Kennedy's State of the Union message in 1963, the nation's economy was "good"--so good in fact that he recommended a three-year tax reduction. That same year he also proposed programs for youth in need of gainful employment--a Youth Conservation Corps and a Domestic Peace Corps.

Organized labor made New York City an economic trouble spot by tying up the newspapers in a strike that persisted for weeks. Led by the New York Post, settlements were finally made; and "newswise," at least, the city returned to normalcy.

Scientific and Technological. During this period space science made notable progress: Telstar II was launched successfully; Mariner II was so successful in its probe of Venus that the way was opened for the Mars probe to be launched late in 1964; the United States lunar probe hit the moon but failed to take TV pictures; and Gordon Cooper was launched into orbit from Cape Canaveral. In the light of successful manned space flights, both by the United States and Russia (see International events below), President Kennedy proposed a joint moon program by the two powers.

Good news for everybody and bad news for many came from the United States Department of Health, when on the one hand, a vaccine for measles was licensed for use, and on the other, the committee headed by Luther Terry, United States surgeon general, reported that

the use of cigarettes contributed so substantially to the United States death rate that appropriate remedial action was needed.

Yet in spite of great gains in knowledge and technology there was tragedy. The nuclear submarine Thresher sank during maneuvers off the Atlantic coast, taking its entire crew to what must have been a violent end.

Moral. The moral aspects of the civil rights struggle were indicated in a number of ways. There were demonstrations in Jackson, Mississippi, in protest of the murder of Medgar Evers, Mississippi field secretary of the NCAAP. There was the fatal shooting of William L. Moore, white integrationist crusader, whose body was found near Attala, Alabama. And there was the statement by President Kennedy on a nation-wide telecast that the United States faced a moral crisis as a result of the rising tide of Negro discontent.

Scandal raised its ugly head in business with the indictment by the Federal Grand Jury in New York of eight of the largest United States steel producers and two company officials for conspiring to fix the price of carbon steel sheets; in sports by the suspension of the Green Bay Packers' Paul Hornung and the Detroit Lions' Alex Karras for betting on National Football League games; and in labor when James R. Hoffa of the Teamster's Union was found guilty of tampering with a Federal Grand Jury in 1962.

Perhaps one of the most sensational developments in the long history of crime busting in the United States took place when Joseph M. Valachi turned informer and not only described the bizarre workings of America's underworld, but named the leaders of the mighty Maffia in this country.

Religious. Two ministers made news because of their involvement in the civil rights struggle. Both were arrested--Eugene Carson Blake for taking part in desegregation demonstrations at an amusement park in Baltimore, Maryland, and Martin Luther King for his activities in Birmingham, Alabama.

Perhaps the most significant event of a religious nature during this period was the Supreme Court Ruling, by a vote of 8-1, that no state or locality could require recitation of the Lord's Prayer or Bible readings in public schools.

Miscellaneous. Among notable events that should be mentioned in a report of what happened in the first half of 1964, are the opening of the New York World's Fair, and the earthquake in Alaska that turned much of Anchorage into a shambles and radically altered the surface of the earth in some areas.

International

Political. Happenings around the world for 1963-64 were as follows:

1. Internal adjustment seemed to be going on inside Russia. In 1963 Premier Khrushchev hinted of his retirement, and in 1964 the Soviet Communist Party disclosed that Molotov, Malenkov, and Kaganovich were expelled from the party.

The ideological rift between Russia and China widened as discussion between the two powers in Moscow broke down and the Chinese delegate to the East German Communist Party congress was booed from the floor during a speech in which he opposed Yugoslav "revisionism."

In a statement in 1964 which seemed quite out of character in terms of the Western view of Communism, Premier Khrushchev said that the aim of Communism was the good life and not revolution.

2. Communist China had no intention of making any real concessions in an endeavor to make ideological peace with Russia. In fact, it seemed intent on aggravating the situation. It charged that Russia had reneged on a pledge to help her make atomic bombs, that the nuclear test ban treaty was a fraud, that international Communism should repudiate the concept of peaceful co-existence and the leadership of Premier Khrushchev.

3. Premier Castro had his problems in Cuba. In an economy that was already austere, he ordered the rationing of clothing, and though apparently quite secure in his own country from a military standpoint, was kept alert by a Cuban exile commando raid along the island's northern coast. His attitude toward the United States and Russia were indicated by the expropriation of the United States embassy building and grounds in Havana on the one hand, and a visit to Russia during which he publicly endorsed the ideological views of the Soviet in its dispute with China on the other.

4. Brazil underwent a change in governments when President Goulart was deposed by a revolt of the military and 40 congressmen were expelled by the revolutionary government for pro-communist or extremist activity endangering the state. In the new order of things Humberto Castelo Branco was elected president of Brazil by congress in a joint session.

5. Things were going from bad to worse in South Vietnam.

President Ngo Dinh Diem was slain and his government overthrown in a coup d'etat led by the military. Religious strife between Catholics and Buddhists added to the horrors of bloodshed and terror as Buddhist monks burned themselves to death in protest against what they considered a suppression of their faith. And the Viet Cong guerrillas, having spurned an offer of amnesty, stepped up their raids, indicating a determination to continue the war, regardless of the cost.

6. Despite fierce opposition by President Sukarno of Indonesia, Malaya, Singapore, North Borneo, and Sarawak became the Independent Federation of Malaysia.

7. India announced that China had withdrawn from all but two areas of the north east frontier agency. The threat from China notwithstanding, Prime Minister Nehru refused the offer of a western "air umbrella."

8. For the time being things seemed to be improving in the Congo, where Moise Tshombe declared Katanga secession ended and agreed to allow United Nations troops freedom of movement in his country.

9. James Kenyatta became the first Prime Minister of Kenya, following national elections.

10. A pro-Nasserite, Colonel Abdul Salam, came to power in Iraq.

11. Juan Bosch took office as the Dominican Republic's first constitutionally elected president in 39 years.

12. Ludwig Erhard was nominated to succeed Konrad Adenauer in West Germany.

13. The United Nations sent an international force to Cyprus to help maintain order on that troubled island.

14. Tension continued between France and England as Charles de Gaulle said that Britain was not ready for membership in the European Economic Community, and the British Prime Minister accused President de Gaulle of trying to dominate Europe.

15. Liberal party leader Lester Pearson, who endorsed Canadian acceptance of nuclear weapons from the United States, became Prime Minister of Canada.

16. Riots in Panama over the flying of American and Panamanian flags precipitated a crisis that threatened to put Panama and the United States at gunpoint.

Negotiation. An attempt to settle differences met with some success during this season. Britain, Russia, and the United States initiated a treaty in Moscow to prohibit nuclear testing in the atmosphere, in space, or under water. There were private disarmament talks in New York between Russia and the United States. Exploratory talks were held in Paris for a multinational NATO nuclear force, and a seventeen-nation conference on disarmament reconvened in Geneva.

Scientific and Technological. The launching of two men into orbit for four days, plus the successful orbiting of the first woman cosmonaut, clearly demonstrated that the U.S.S.R. was still ahead of the United States in the space race in 1963. Premier Khrushchev said, however, that Russia would not race the United States to put a man on the moon, and that same year the United States and Russia agreed on a joint weather satellite program. The following year, 1964, the two

powers signed, in Moscow, an agreement on scientific, technical, educational, and cultural exchange programs.

Two reports concerning the spread of the atomic arms race were of special significance during 1963. France announced that she had exploded an atomic device underground in the Sahara, and the Japanese defense agency disclosed the ominous news that Communist China had manufactured two nuclear devices.

Moral. Scandal shook the British Isles as John Profumo, the United Kingdom Secretary of State for War, admitted lying to the House of Commons in denying that he had had improper relations with Christine Keeler.

Religious. Perhaps the biggest news in the religious world was the death of Pope John XXIII and the coronation of his successor, Giovanni Battista Cardinal Montini, who became Pope Paul VI.

Pope John had been a popular prelate during his term in the Vatican, and his image as a lover of peace was enhanced by his encyclical *Pacem in Terris* (Peace on Earth), issued in 1963 before his death.

One of Pope Paul's first responsibilities was the convening of the second session of the Vatican Council in St. Peter's at Rome, where the Schema on ecumenism or comity among Christians was introduced, and the use of the vernacular languages in administering certain sacraments was authorized. In keeping with the spirit of ecumenism exhibited at the Vatican Council, the Pope called for a dialogue between Roman Catholics and Protestants with the aim of finding common ground.

The new Pope also made history in the fullest sense of the word during the first half of 1964. On a three-day pilgrimage to the Holy Land, he met Athenagoras I, ecumenical patriarch of Constantinople, on the Mount of Olives outside Jerusalem. This was the first meeting of leaders of the Roman Catholic and Orthodox churches since 1439.

A pronouncement by the World Anglican leadership meeting in Toronto seemed rather ominous yet realistic. Its manifesto warned that the church must revolutionize its basic structure and attitudes or wither away.

This seemed all the more relevant in the light of the Soviet Communist Party announcement that a renewed campaign was under way in Russia designed to eradicate religion from Soviet life.

The Schedule of Speakers and Topics²⁰

October 6: George M. Docherty; New York Avenue Presbyterian Church, Washington, D.C. (A.M., University of Glasgow; B.D., Trinity College.)

Pastor, Sandyville Church, Scotland; came to the United States to succeed Peter Marshall, 1950; preached nine sermons in Sydney, Australia's St. Stephen's Church last summer during a mission conducted by "World's Greatest Preachers."

His topic,--"The Warfare That Is Peace"

Men and women everywhere seek peace of mind--through escape from the tensions of life, through modern medicine and psychiatry, or through "progressive religion" (sinfulness is only maladjustment, etc.).

²⁰ Sources for biographical data are: Who's Who in America (Chicago: A. N. Marquis Co.), XXXII, 1962-63; and the Chicago Sunday Evening Club files on speakers. Exceptions to this will be indicated as they occur.

Source for the sermon abstracts is a mimeographed copy of each sermon.

But the way of life is through tension and struggle. For the Christian, "Faith is myself who will not obey in conflict with the God who will not be denied." There is no peace if by peace we mean tranquillity without conflict. As with Christ, our warfare is our peace.

October 13: James T. Cleland; Dean of the Chapel, Duke University, Durham, North Carolina. (B.D., University of Glasgow; S.T.M. and Th.D., Union Theological Seminary.)

Ordained, Presbyterian ministry, 1932; taught religion at Amherst College; professor of preaching, and preacher to the university, Duke University; James B. Duke Professor of Preaching and dean of the chapel, Duke University; has received honors for his preaching in Glasgow and New York; served in the Air Force and the Navy, including the military station at Thule, Greenland; author, The True and Lively Word, Wherefore Art Thou Come?

His topic,--"Three Laymen and God"

Abraham, Isaac, and Jacob represent types of people who have lived under the baton of God in every generation--Abraham, the pioneer; Isaac, the pacifist; Jacob, a businessman. The point to remember is that these three men had the same God and the same God had these three different men. Find out which of the patriarchs lives in you and let him be really reincarnated. God needs all of us.

October 20: William F. Dunkle, Jr.; Grace Church--Methodist, Wilmington, Delaware. (B.D., Emory University; Th.M., Union Theological Seminary.)

Radio preacher, Sunday mornings, Station WILM, Wilmington, Delaware; weekly guest lecturer each fall, Crozer Theological Seminary; was exchange minister of Southgate Methodist Church, London, England, in 1950; author, Values in the Church Year, The Office of a Steward in the Methodist Church.

His topic,--"Faith Comes First"

Faith is a sick word. It is sick because people do not understand what it means. It is not knowledge or belief, but trust--the

relationship that trust establishes between us and God. It is trusting God as a loving Father and letting Him make of us what He wants us to be.

October 27: Bryant M. Kirkland; Fifth Avenue Presbyterian Church, New York. (B.D., Princeton; Th.M., Eastern Theological Seminary.)

Pastor, First Presbyterian Church, Haddonfield, Pennsylvania; pastor, First Presbyterian Church, Tulsa, Oklahoma; conducted a five-week preaching mission to the Church of South India, 1955; visiting lecturer and tutor in homiletics, Princeton; conducted a summer European Study Seminar, 1960; participated in a mission to Guatemala, 1961; author, Growing in Christian Faith.

His topic,--"Is a New Reformation Possible?"

This topic concerning the Reformation raises a question that is prompted by what is going on in the Second Vatican Council. A reformation entirely in the past is no longer a reformation. The reformation of God is the constant moving of His providence into the hearts of those who will do His will. A new reformation is always possible, but the painful question is, will we be in it?

Some of the things to be looked for as a new reformation moves along are: a new experience of the Lordship of Jesus Christ, a new recovery of a study of the Bible, a recovery of worship, and the recovery of the church.

November 3: J. Robert Nelson; The Graduate School of Theology, Oberlin College. (B.D., Yale; Th.D., University of Zurich, Switzerland.)

Ordained, Methodist ministry, 1944; professor of theology and dean, Vanderbilt Divinity School; spent some time at the United Theological College, Bangalore, India; delegate, Third General Assembly of the World Council of Churches; author, The Realm of Redemption, One Lord, One Church, Christian Unity in North America.

His topic,--"Christ Calls for Compassion and Courage"

It is a living Christ who calls us--we do not worship dead gods. He calls us through the Bible, in the witness of Christian people, and by opening our eyes to the clamant need of humanity. Unfortunately the church has not lived up to its calling, and a great need exists for young people to respond to the challenge and give themselves to Christian "vocation." In response to this call, young people need compassion--a sympathetic understanding and concern for the millions of people who do not live as we do in our present affluent society; and they need courage because they live in a world that is more hostile than it has ever been to Christ and to His church.

November 10: Will Herberg; Professor of Judaic Studies and Social Philosophy, Drew University, Madison, New Jersey. (Ph.D., Columbia University.)

Lecturer and writer; taught for some time at Washington School of Psychiatry; Reinhold Niebuhr refers to his writings as a "milestone in American religious thought"; author, Judaism and Modern Man, Protestant--Catholic--Jew, Community, State and Church.

His topic,--"A Jew Looks at Jesus"

Jesus was both a great moral teacher and a prophet. Yet He was more than this or there would be no point to a meeting such as this, in which a Jew talks about what Jesus means to him. The claim that challenges us is expressed in the Fourth Gospel, where Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." This is what confronts the Jew as he looks at Jesus. What does this mean? It means that Christ was God's chosen agent to open the covenant of Israel to all mankind. Christian faith brings into being a new covenant--not new in the sense of supplanting the old, but

in the sense of extending and enlarging it. Christianity and Judaism stand together, each needing the other, to bring to pass the fulfillment of God's will in the earth.

November 17: Lloyd John Ogilvie; The First Presbyterian Church, Bethlehem, Pennsylvania. (B.D., Garrett Theological Seminary; student, New College, Edinburgh.)

Ordained, Presbyterian ministry, 1956; pastor, recently organized Winnetka Presbyterian Church, Winnetka, Illinois, and while there raised the membership to 700; has gained recognition through his strong promotion of lay activities in the church; organized a Faith and Life Academy for training the laity in a better knowledge of the Bible and for Christian service.

His topic,--"The Secret of the Will"

There is a need for a break-through concerning man's ambivalent will. Most of us want Jesus Christ, and yet we don't. The only answer to this dilemma lies in the healing power of Christ, who can make us whole. He can change the tenor of our lives; but first, we must want it to be changed. The prelude to power in Christian faith lies in honesty and openness--a realization of what we are and what we can be in Christ. What we can be in Christ is made possible if we will to do His will for us. The secret lies in a willingness to be made willing.

November 24: Chester A. Pennington; Hennepin Avenue Methodist Church, Minneapolis, Minnesota. (B.D. and Ph.D., Drew Theological Seminary; student, Oxford, England.)

Pastor, Methodist churches in New Jersey; pastor, Church of St. Paul and St. Andrew, Manhattan, New York; spent two and one-half years in the South Pacific area as chaplain in the Navy; participated in a preaching mission in the Far East during October, 1962, at the request of the Air Force.

His topic,--"The Importance of Remembering"²⁹

The events of this week end lie heavily on the minds of us all. There is a strange way in which we all have sensed ourselves to be involved in this national tragedy. This crude, senseless act has violently slashed at the present cover we put over things, revealing the dark underside of life.

Thanksgiving is a warning that if we forget to reverence Almighty God our lives are seriously threatened. And how do we forget? First, by becoming self-sufficient and full of pride in affirming, "It is we who have done these great things. It is by the might of our hands that we have won great achievements." Secondly, by going after other gods--the denial of the relevance of religion to our national life. And third, by neglecting the commandments of God.

Is it possible that in such a time as this, by the grace of God, we may be drawn into a combination of charity with firmness that we may achieve and cherish a just and lasting peace among ourselves and with all nations?

December 1: Ernest Gordon; Dean of the Chapel, Princeton University. (A.M., St. Andrews University, Scotland; B.D. and S.T.M., Hartford Theological Seminary; post graduate study, University of Glasgow.)

Ordained, Church of Scotland ministry, 1950; served for a time in the military as captain of a Scottish regiment; dean of the chapel, Princeton, since 1955; author, A Living Faith for Today.

²⁹Dr. Pennington was asked to make his Thanksgiving sermon a memorial to President Kennedy who had so recently been assassinated.

His topic,--"Life or the Game"

We have made God's world a stage, a playing field, or a court in which men and women are but players. We make up a set of rules--call it social ethics--and mistake the whole sad mess for life. According to our rules, if a man is a "success" he wins, if he is not a "success" he loses. The tragedy of all this is seen from time to time when people find themselves in a situation in which the rules are either not made clear or not enforced. Then things quickly degenerate into chaos. The trouble is, that in the social game we don't have to live with ourselves in the sight of God. The only place where we can really live life honestly is in the presence of God.

December 8: Ralph W. Sockman; Minister Emeritus, Christ Church, New York City; Chairman, World Peace Commission, The Methodist Church.

(For previous biographical data see entry for December 13, 1953.)

Had served as pastor of Christ Church for 45 years, retiring in 1961; was the recipient of the first annual award given by the World Commission for Christian Broadcasting for service to American religious life (1958); more recent books, The Whole Armor of God, A Lift for Living, Man's First Love, The Meaning of Suffering.

His topic,--"God at the Gateways"

There are three gates on the road of life. The first gate is the gate God closes to find us--He closes the gate behind us when we have passed through some great experience. The second gate is the gate of discipline--God calls us to a life committed to His will. The third gate is the one God opens and no one can close--the gate to the future. If we have learned to close the gate behind us, and to walk

in the narrow gate of discipline, God will open to us a future in which life finds complete and sure fulfillment.

December 15: James I. McCord; President, Princeton Theological Seminary. (B.D., Austin Presbyterian Theological Seminary; Th.D., University of Geneva.)

Dean and professor of systematic theology, Austin Presbyterian Theological Seminary; has had a rich background in teaching and preaching.

His topic,--"A Life Unto God"

It is only by rising above the present and laying hold on the ultimate that we are able to build a real philosophy of life. According to the philosophers, all the ways of life may be reduced to three--the way of power, the way of knowledge, and a life committed to God. It is the life committed to God that rises above the present and lays hold upon the ultimate and is therefore the only life that endures.

December 22: The Christmas Program.

December 29: E. Stanley Jones; Missionary, Evangelist, Author, and Teacher.

(For biographical data see entry for December 27, 1953.)

His topic,--"Is It Difficult to Find God?"

If there is no God, the world is a madhouse; and life is the tale of an idiot. If one says that evolution is responsible for purposeful existence, one has to say it quickly and unthinkingly, because the moment one begins to think, the argument falls to pieces.

But even if one believes in God, how does one find Him? It is difficult if one tries to climb the ladder to God. There is another way, however, that is far more promising and rewarding--the only way,

really. It is the coming of God to find man. Religion is man's search for God; the gospel is God's search for man. In Christ, God is seeking for, and finding, those who will receive His goodness and His love.

January 5: Honorable Walter H. Judd, Washington, D.C.

(For previous biographical data see entry for February 21, 1954.)

Congressman from Minnesota for twenty years (1941-1961); received the Medico Award last March for his accomplishments as humanitarian, physician, missionary, and legislator.

His topic,--"Our Task for 1964"

Our world situation is described in one word--confusion. We are confused concerning race relationships, concerning the way to fight Communism, and about our own faith. Evidence of this is seen in our recent policies abroad--our dealing with Premier Khrushchev; and the assassination of our President and the murders that followed the assassination. Today we are not trying to win the world--just trying to enjoy it.

Our greatest need at the beginning of 1964 is to strengthen our heritage through the recapture of our faith. We must return to the faith upon which the nation was built--that there is a God, and He is revealed in Jesus Christ, who makes Him available to everyone. This faith is also built upon law--the principles of God's word. We need desperately to return to these principles.

January 12: David H. C. Read; Madison Avenue Presbyterian Church, New York. (A.M., University of Edinburgh; B.D., New College, Edinburgh.)

Ordained, Church of Scotland ministry, 1936; served as chaplain, British Army; a prisoner of war; chaplain to Her

Majesty, the Queen, Scotland; came to this country and Madison Avenue Church in 1956; author, The Spirit of Life, Prisoner's Quest, The Communication of the Gospel, The Christian Faith.

His topic,--"When God Calls Our Bluff"

We are like the sick man at the Pool of Bethesda in Jerusalem. We may not be physically crippled as he was, but we are sick mentally and spiritually. The question, "Do you want to be healed?" is not a strange one when it is realized that deep down inside we don't want healing. But in coming to us, Christ calls our bluff, helping us to realize how much we really need and want Him.

January 19: Lloyd J. Averill; Vice-president and Dean of the Chapel, Kalamazoo College. (B.D., Colgate-Rochester Divinity School.)³⁰

Served Baptist churches in Rochester, New York; instructor and assistant director of field work, Colgate-Rochester Divinity School; assistant professor of religion, Kalamazoo College; was appointed chairman of a study committee on "The Protestant College as a Christian and Academic Community"; author, The Mission of the Christian College in the Modern World, Current Issues in Higher Education.

His topic,--"Professing What We Believe, and Believing What We Profess"

As Christians we are often too apologetic concerning our faith. We can and should enter sympathetically into the real questions of life. In facing these questions, the Christian may often have to say, "I don't know." But on the other hand, he may emphatically confess, "I believe." This may be true concerning such questions as the mystery of death, the problem of suffering, or the existence of God. In each case there is a mystery--"I don't know." But in each case there may be faith--"I believe." And the reason for that belief can be grounded not in myth but in experience.

³⁰Dictionary of American Scholars (New York: R. R. Bowker Company), IV, 1964.

January 26: Roy O. McClain; First Baptist Church, Atlanta, Georgia. (Th.M. and Th.D., Southern Baptist Seminary.)

Served as pastor of Baptist churches in South Carolina and Indiana; now pastor of one of the largest churches in the south-east, 6,500 members; was listed in Newsweek (March 28, 1955) as one of the ten greatest preachers in America; radio preacher, the "Baptist Hour" carried over an international network of 500 stations; appeared on "Frontiers of Faith" NBC television program; for the past seven years his morning worship service has been televised; served in the Pacific Theatre during the last war as an Army chaplain with the rank of Major; a well-known columnist for the Atlanta Constitution; author, This Way Please, If With All Your Hearts.

His topic,--"I Came, I Saw, I Compromised"

How easy it is to conform and compromise, and how difficult it is to change or transform! Yet it is this transformation of man that is so much needed today.

The biggest loss in America and the world last year was not the loss of the President, but the loss of individuality. The price we pay to be popular, to be liked, to be successful is tremendous, yet in the end it may cost us our souls.

Christ, however, calls us to transformation, not conformation. We are to rejoice when we are persecuted for righteousness sake. Being transformed in Christ is desperately needed because it takes changed men to change the world.

February 2: Clarence W. Sorensen; President, Augustana College, Rock Island, Illinois. (A.M. and Ph.D., University of Chicago.)

Dean of the graduate school, Illinois State Normal University; studied educational developments in Russia with a team of American educators (1958); returned to Russia to continue his work (1963); spent five months in the Far East, Africa, and Eastern Europe; represented his church at the General Assembly of the World Council of Churches, New Delhi, India (1961);

author or co-author of seventeen books in the field of education, having directed publication of a new series of textbooks for use in government schools in Pakistan.

His topic,--"Faith Is Where You Find It"

Around the world, faith may be found wherever one goes. At times it is manifested in strange ways, and sometimes it is found in unexpected places. What does this say to us? First, that people respect freedom--the freedom to exhibit faith in individual ways. Second, it demonstrates the vitality of Christian faith. Third, there is a common denominator running through Christian faith wherever it is found--it has that distinctive "Christian" quality.

February 2: D. Reginald Thomas; First Presbyterian Church, Germantown, Philadelphia, Pennsylvania; Speaker, "The Bible Study Hour," NBC Radio Network. (Graduate, University College and Theological College of Wales, Aberystwyth; studies in pastoral theology at Bala Theological College.)

Ordained, Presbyterian Church of Wales ministry, 1944; pastor, Argyle Presbyterian Church of Swansea; pastor, Llandinam Presbyterian Church, one of the most famous Presbyterian Churches in Wales; represented the Presbyterian Church of Wales at the General Assembly of the World Council of Churches at Evanston, Illinois (1954); radio preacher, BBC, London; NBC "Bible Study Hour" now heard over 90 stations in this country and is broadcast in Canada and overseas; author, Love So Amazing.

His topic,--"Essentials of the Faith"

The essentials of the Christian faith are found in the words of Christ as recorded in Luke 23:42, 43. When Jesus said to the thief on the cross, "Verily I say unto thee, Today shalt thou be with me in paradise," He was promising the thief three things that are essential to the plan of redemption--three things God offers us in Christ:

(1) What God offers in Christ is present--"today." (2) What God

offers in Christ is personal--"I say to you." (3) What God offers in Christ is perfect--"paradise."

February 16: Oswald C. J. Hoffman; Speaker, "The International Lutheran Hour." (A.M., University of Minnesota; B.D., Concordia Seminary.)

Ordained, Lutheran ministry, 1939; pastor, English Lutheran Church, Cottonwood, Minnesota; instructor, University of Minnesota; professor of Greek and Latin, and director of publicity and promotion, Concordia Collegiate Institute, Bronxville, New York; director, Public Relations, Lutheran Church, Missouri Synod; member, President's Committee on Race Relations; "International Lutheran Hour" radio program is heard over more than 1200 stations, in over 100 countries, in 59 languages, with an estimated weekly audience of 25,000,000; author, The Passion Journey, The Joyful Way, Life Crucified.

His topic,--"The Scandal of the Cross"

The word "scandal" is a Biblical word. It signifies a stone in the road over which people stumble as they make their way through the darkness. The apostle Paul said that the cross of Christ was a scandal--a stone of stumbling. In what sense is this true today?

It is a scandal to those who deny God or wish to assume authority that belongs to Him, because the cross stands as a monument to the existence of God as creator and redeemer. It is a scandal to the sinner because it declares in no uncertain terms that God holds the world to account for sin. It is a scandal to the self-righteous because it categorically denies that man has the power to redeem himself. The cross is also a scandal to many because it reveals the heart of a suffering God who did not spare Himself but died that men might live.

February 23: George D. Kelsey; Professor of Christian Ethics, Drew University, Madison, New Jersey. (B.D., Andover-Newton Theological Seminary; Ph.D., Yale University.)³¹

³¹Ibid.

Served Baptist churches in Atlanta; professor of religion and philosophy, and director of the School of Religion, Morehouse College; associate director, field department, the National Council of Churches, New York.

His topic,--"Let God be God"

Religion is a relationship between God and man. This being true, it can be either a man-centered or a God-centered relationship. A man-centered religion is one in which men worship and serve God as though man were the center around which God and all existence revolves. A God-centered religion is one in which a man does everything as unto God, seeking only the glory of God because to him God is the center around which all else revolves. Let God be God, is an appeal to shift the focus from man to God in the religious experience of contemporary man.

March 1: Edmund A. Steimle; Brown Professor of Homiletics, Union Theological Seminary, New York. (A.M., University of Pennsylvania; B.D., Lutheran Theological Seminary, Philadelphia.)

Teaching fellow, Lutheran Theological Seminary, Philadelphia; pastor, Lutheran Church of Our Savior, Jersey City, New Jersey; pastor, University Lutheran Church, Cambridge, Massachusetts; professor, practical theology, Lutheran Theological Seminary; radio preacher, summers (1955, 1961) NBC "National Radio Pulpit"; replacement (summer), NBC's "Art of Living"; speaker, United Lutheran series, the "Protestant Hour"; author, Are You Looking for God?

His topic,--"The Paradox in Living Like a Christian"

The Christian life seems like a simple, straightforward thing--living by the golden rule, keeping the Ten Commandments, practicing the Sermon on the Mount; but in reality, what is expected of a Christian according to the New Testament is so complicated and so lofty in ideal that no one could possibly measure up to it by the exercise of his own

will. This does not mean that we can just sit and wait for the Holy Spirit to make us perfect while we do nothing, but it does mean that our work alone is not enough. The key to perfection in Christian living is to work in the hope of achieving it, but not to work at perfection itself. By letting Christ into the life completely, by surrendering to Him, not what we want most to give Him, but what we want least to give Him, by filling our minds with pictures of His life and His love, we become like Him and thus we grow unto perfection.

March 2: Martin Niemöller; President, Evangelical Church of Nassau and Hesse, Germany; one of six presidents, World Council of Churches.

Served in the Imperial German Navy (1910-1920), and in the submarine service of the German Navy (1916-1918); founded the Pastor's Emergency League to resist Hitler (1933); was arrested and confined to Sachsenhausen and Dachau as Hitler's personal prisoner (1937-1945); president, Church of Nassau and Hesse (1947-).

His topic,--"The Meaning of Christ in 1964"

Our age is coming to be known as the post-Christian or post-religious age. This means we can now get along without Christ and without God. But the facts are that as atheists, we shall not survive, for in our contemporary world the self-centeredness of atheism means only extinction. We must learn to live with and for one another, and that means we must become truly human. It is at this point that Christ enters the picture. He is the one human being who is totally and perfectly human. To become like Christ is to survive, for in becoming like Him, we too, become human as He is human.

March 15: Raymond I. Lindquist; First Presbyterian Church, Hollywood, California. (A.M. and Th.B., Princeton.)

Ordained, Presbyterian ministry, 1934; pastor, Old Presbyterian Church, Orange, New Jersey; visiting professor of homiletics, Bloomfield Seminary, New Jersey.

His topic,--"The Transformation of Life"

Transformation in the life of the Apostle Paul, as recorded in Acts 16, came through: (1) the negative guidance of the Holy Spirit--the door to Asia Minor and Bithnia was closed; (2) the way of vision--a man from Macedonia called to him for help; (3) the way of prayer--he met the founders of the church of Philippi while praying with them by the riverside; and (4) the way of suffering--he healed a demented girl of Philippi. It was out of Paul's encounter with the jailor at Philippi that we receive that great prescription for salvation, "Believe on the Lord Jesus Christ and thou shalt be saved."

March 22: Bishop Gerald Kennedy; The Methodist Church, Los Angeles, California.

(For previous biographical data see entry for April 25, 1954.)

More recent books, Who Speaks for God, God's Good News, The Christian and His America, The Methodist Way of Life, I Believe, The Parable.

His topic,--"Time for Decision"

Palm Sunday has come to mean a time for decision. Christ's triumphal entry into Jerusalem confronted the people with a choice. In this act Christ as much as said, "This is who I am. Now you must choose. You must take me or deny me." This is significant to us, for we are living in a time of indecision--it is the great disease of our society. It is also a disease of the church.

In the gospel, however, life is commitment and decision. We commit ourselves to Christ and decide for Him. It is the only way to survival and personal salvation.

March 29: The Easter Program.

April 5: Benjamin E. Mays; President, Morehouse College, Atlanta Georgia. (A.M., Bates College; A.M. and Ph.D., University of Chicago.)

Director, Negro churches in the United States for the Institute of Social and Religious Research, New York; dean, School of Religion, Howard University; pastor, teacher, and world traveler through many years of dedicated service to God and to his people; author, The Christian and Race Relations.

His topic,--"How Adequate is Your God?"

In spite of great knowledge and power in this advanced age, man reaches out for some power beyond himself in his search for fulfillment and survival. It is not a question of whether one believes in God, but rather what kind of God or Gods one believes in.

The only adequate God is the one who places justice and mercy above doctrines and creeds, ceremonies and rituals, etc. The God depicted in the book of Micah is adequate because He requires only that we do justly, love mercy, and walk humbly. Only that God is adequate who is super-national and super-racial, and that is the God of Jesus Christ.

April 12: John B. Coburn; Dean, Episcopal Theological School, Cambridge, Massachusetts. (B.D., Union Theological Seminary; S.T.D., Berkeley Divinity School.

Ordained, Episcopal ministry, 1943; chaplain, USNR; chaplain, Amherst College; dean, Trinity Cathedral, Newark, New Jersey; author, Prayer and Personal Religion.

His topic,--"Christian Living"

This sermon is designed for the skeptic--the one who has questions and wants to know what difference being a Christian makes in life. First of all, Christian experience will not be found all by itself, apart from living. Christian experience is human experience into which one enters with a particular kind of spirit. Secondly, what a man thinks about life determines how he lives his life in relationship to his God. If to him, God is love, his life will be a life of love. The Christian life is lived by people who know God as He is in Christ.

April 12: Luther W. Youngdahl; Judge, United States District Court, Washington, D.C.

(For biographical data see entry for November 22, 1953.)

His topic,--"Youth, Our Greatest Heritage"

As a Christian nation we must see to it that our youth have spiritual training. It is thus that the moral structure of the nation is preserved. The recent opinion of the United States Supreme Court which banished the reading of a prayer in public schools places a greater responsibility than ever before upon the home, the Sunday School, and the church with reference to the religious training of our youth.

No nation can ever eliminate crime and delinquency through punishment alone--it is cured through prevention. In this, the home is of utmost importance, for it is here that the child receives discipline, recognition, wholesome adventure, and Christian example. Here citizens develop who will continue to build a Christian nation and keep it strong.

April 26: Austin Fardue; Bishop, The Episcopal Diocese, Pittsburgh. (Student [1922-1925], S.T.D. [1945], General Theological Seminary, New York; S.T.D., Seabury Western Theological Seminary.)

Rector, Gethsemane Church, Minneapolis, Minnesota; chairman, field department, Diocese of Minnesota; Dean, St. Paul's Cathedral, Buffalo, New York; author, Korean Adventure, A Right Judgment in All Things, The Single Eye.

His topic,--"The Seeds of Destructive and Creative Living"

Faith has become a forgotten word in a world whose heart is failing it for fear. For this reason, it is important that we know how to obtain faith.

First, faith is a gift given by the Father of life, who is the giver of every good and perfect gift. Second, all men are given a measure of faith--they couldn't live without it. Third, to meet the need of our time we need a greater faith--more than the normal measure. This God gives in Christ to all who seek it.

PART II

CHAPTER IV

AN ANALYSIS OF THE CONTENT OF SERMONS PREACHED DURING THE 1913-14, 1953-54, AND 1963-64 SEASONS OF THE CHICAGO SUNDAY EVENING CLUB: NATURE, PURPOSE, AND FIRST PROCEDURES

Nature and Purpose of the Analysis

Trends in Content Analysis

Generally speaking, the analysis of communication content is an integral part of the communication process. Whenever a reader or auditor attempts to understand, interpret, or evaluate what is written or said, a type of content analysis takes place. For this reason, such analysis, in one form or another, has always been a concern of communication research--of literary and rhetorical criticism.

In more recent years, however, studies by the communication, social, and behavioral sciences have produced a new "content analysis" with systematic procedures and technical methodologies that have added new dimensions to this type of research.

Reports on what has been done in this connection are too numerous to mention here in detail. Suffice it to note that Bernard Berelson in his book, Content Analysis in Communication Research,¹ lists over 350 articles and studies, of which more than two-thirds

¹Bernard Berelson, Content Analysis in Communication Research (Glencoe, Illinois: The Free Press, 1952), pp. 199-220.

were published between 1940 and 1950. They represent uses to which quantitative and qualitative content analysis have been put, ranging all the way from, "Some Significant Trends in Soviet Book Production,"² to, "Antithesis in the Speeches of the Greek Historians."³

Berelson defines content analysis as "a research technique for the objective, systematic, and quantitative description of the manifest content of communication."⁴

Impressed with the possibilities of such research techniques and procedures, Martin Maloney wrote an article in 1953 entitled, "Some New Directions in Rhetorical Criticism,"⁵ in which he cited the work of Harold D. Laswell and Harold Graves, Jr.,⁶ in the area of quantitative content analysis, and the work of Leo Lowenthal and Norbert Guterman⁷ in qualitative content analysis as examples of how this "new" type of analysis might be used in the field of speech criticism to enlarge its research possibilities.

²Nathalie Delougaz, "Some Significant Trends in Soviet Book Production," Library Quarterly, 19, 1949, pp. 250-262.

³Grover C. Kenyan, "Antithesis in the Speeches of the Greek Historians," (Ph.D. dissertation, University of Chicago). University of Chicago Libraries, 1941.

⁴Berelson, op. cit., p. 18.

⁵Martin Maloney, "Some New Directions in Rhetorical Criticism," The Central States Speech Journal, IV, March, 1953.

⁶Harold D. Lasswell, Nathan Leites, and Associates, The Language of Politics: Studies in Quantitative Semantics (New York, 1949).

⁷Leo Lowenthal and Norbert Guterman, Prophets of Deceit, A Study of the Techniques of the American Agitator, (New York, 1949).

The following three studies published since 1940, illustrate how content analysis has been applied to preaching and the field of religious communication:

1. In 1942 an article by Thomas Hamilton appeared in the Public Opinion Quarterly entitled "Social Optimism and Pessimism in American Protestantism."⁸ The article reports a study in quantitative content analysis of sermons preached by American Protestant ministers during the period from 1929 to 1940.

A sentence classification for social optimism and social pessimism was constructed. . . . If in a given period the sentences of social pessimism outnumbered those of social optimism the period shall be characterized as socially pessimistic, contrariwise--socially optimistic.⁹

The analysis shows an increase in the number of sentences of social pessimism in relation to those of social optimism in the period covered by the study.

2. The Television-Radio Audience and Religion,¹⁰ (1955) by Everett C. Parker, David W. Barry, and Dallas W. Smythe contains a chapter (6) entitled, "Content Analysis of Selected Religious Programs," which describes the procedures and findings of a combined quantitative-qualitative content analysis of seven national programs--"Life Is Worth Living" (television), "The Catholic Hour" (radio), "The National Radio Pulpit" (radio), "The Old Fashioned Revival Hour" (radio), "What's

⁸Thomas Hamilton, "Social Optimism and Pessimism in American Protestantism," Public Opinion Quarterly, VI, 1942, pp. 280-283.

⁹Ibid., p. 281.

¹⁰Everett C. Parker, David W. Barry, Dallas W. Smythe, The Television-Radio Audience and Religion (New York: Harper Brothers, 1955).

Your Trouble?" (television), "The Art of Living" (radio), and "This Is the Life" (television). The purpose of the study was to analyze and evaluate the "message" of each program in terms of "idea content in relation to stereotyping in casting and performance," for the drama type programs, and "a simple dichotomy of value-loaded words and concepts into two groups . . . good, and . . . bad . . ." ¹¹ for the preaching-type broadcasts.

3. In 1963 Allan R. Broadhurst published his doctoral dissertation in the form of a book entitled, He Speaks the Word of God. ¹² This study, conducted at Michigan State University, shows, by means of a quantitative thematic analysis of 249 sermons preached by Dr. Norman Vincent Peale, that six themes (God/Christ, Prayer, Faith, Problem, Interpersonal Relations, and Defeat/Fear) occur in over 50% of the 249 sermons. Since these are themes "which one could expect to hear from any given Protestant pulpit," Dr. Broadhurst concludes that Dr. Peale does preach the Word of God--his sermons are basically Christian.

The Present Study

The present study analyzes the content of sermons preached at the Chicago Sunday Evening Club during the 1913-14, 1953-54, and 1963-64 seasons in an attempt to answer the following two questions:

1. Did the preaching during these seasons fulfill the objectives and image of the Club as outlined in the summary at the close of Chapter II of this study?

¹¹Ibid., p. 119.

¹²Allan R. Broadhurst, He Speaks the Word of God (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963).

2. Did the sermons during these seasons fulfill the concept of preaching held by Clifford Barnes, the founder of the Sunday Evening Club?

This is what Bernard Berelson would call using content analysis, "to audit communication content against objectives."¹³

As the report of procedures will show, the analysis is quantitative in that it tabulates frequency of word and theme usage for the purpose of evaluation.

This study may, therefore, be described as a quantitative content analysis of a selected number of sermons preached at the Chicago Sunday Evening Club to determine whether or not the objectives of the Club, as they pertain to preaching, have been fulfilled.

First Procedures in Making the Analysis

The Sermons

Acquiring the sermon texts.--Obviously, one could not begin a study such as this without the content of the sermons to be analyzed. Thus the first task performed in making the analysis was that of acquiring sermon texts for each season involved in the study. Procedures in this undertaking were as follows:

1913-14. Although complete sermon texts for this period were not available, all was not lost, for it was discovered that during this season the sermons preached at the Sunday Evening Club were quite extensively reported in the Monday edition of at least one of four

¹³Berelson, op. cit., p. 43.

Chicago newspapers--The Chicago Daily Tribune, The Inter-Ocean, The Record-Herald, and The Examiner. Fortunately, copies of these articles were available from either the Chicago Public Library microfilm collection or a scrap-book of notices and newspaper clippings for this season which are kept in the vault of the Chicago Sunday Evening Club office.

From these articles it was possible to make a rather complete reconstruction of each sermon for two reasons: 1. Most of the newspaper reports quoted the speakers freely, many such quotations being as much as several paragraphs long. 2. While no sermon was reported in all four papers, all were reported in at least two (with the exception of Mark A. Matthews' sermon on May 17, and another by Joseph A. Vance on May 31). This made possible a collation of two or more articles for each sermon (with the exception of the two just mentioned), which in turn made the reconstruction of each sermon all the more complete.

Since, however, these sermons were reconstructed from newspaper articles rather than word-for-word transcriptions, comparisons between them and sermons from the other two seasons involved in the study were somewhat limited. Other than this, they provided what the author considered significant data for the purpose of this analysis.

1953-54. Texts were available for all but two of the sermons preached during this season.

Twenty-five were in the form of mimeographed copies found in the files of the Sunday Evening Club. They had been made as follows: Each sermon was recorded on tape at the time it was delivered. During the week that followed a stenographer would take the sermon from the

tape, put it on mimeograph stencils, and run off copies to be sent or given to individuals who made request for them.

Three sermons were found in an anthology compiled by Alton Motter entitled, Great Preaching Today.¹⁴ Since these sermons were missing from the file where the others were found, it was assumed they were taken out and sent to the publishers to be included in this book. Presumably, they had been reproduced in exactly the same way as had the others. From all appearances the text in each case is complete with very little, if any, editorial change. No distinction, therefore, was made between them and the other sermons which belong to this season.

One text was in the form of an abstract made by Rabbi Charles E. Shulman of the sermon which he preached on February 14. The abstract seems to be in the Rabbi's own handwriting, and was found in the files of the Club. That it is an incomplete text is obvious, and except for the fact that one of the texts for 1963-64 is also somewhat incomplete it would probably not have been used. This consideration was necessary, for without such a balance in sermon texts, a meaningful comparison between these two seasons (1953-54 and 1963-64) would be impossible.

1963-64. Texts were available for all of the sermons preached during this season. They were in the form of mimeographed copies of transcriptions made in the same way as outlined above for the 1953-54 season. Having started this study at the time these sermons were preached, the author had his name placed on the "mailing list" and the manuscripts were sent directly to him.

¹⁴Alton M. Motter, (ed.), Great Preaching Today, (New York: Harper Brothers, 1955).

In checking these manuscripts with tapes of the sermons obtained by the author, it was discovered that James T. Cleland's sermon of October 15 was not quite complete. It was, therefore, considered the counterpart to Rabbi Shulman's abstract for the 1953-54 season mentioned above.

The number of sermons used.--Thirty-five sermons were preached during the 1913-14 season, which opened October 5 and closed May 31; thirty-one were preached during the 1953-54 season, which opened October 4 and closed May 16, with April 18 reserved for the annual Easter musical program, during which there was no main preaching service; and twenty-eight sermons were preached during the 1963-64 season, which opened October 6 and closed April 26, with December 22 and March 29 reserved for the annual Christmas and Easter musical programs, during which there were no main preaching services.

In order that analysis might contain some comparisons between seasons, the following considerations and adjustments were made:

1. The number of sermons for the 1913-14 season was left at thirty-five since the full text for each sermon was not available. It was believed that this would compensate somewhat for the fact that these sermons were not complete.

2. To equalize the number of sermons for the 1953-54 and 1963-64 seasons at twenty-eight, three sermons from the 1953-54 season had to be eliminated. The question of which to eliminate was greatly simplified by the fact that two of the sermons--one by James H. Robinson, November 15, and the other by Walter H. Judd, February 21, were not available. The third sermon eliminated was the second of two

preached on successive Sunday nights--October 18 and 25--by Charles B. Templeton. It was believed that dropping one of two sermons preached by the same man was the most objective basis upon which to make the elimination.

Thus, the number of sermons analyzed in this study was 35 for 1913-14; 28 for 1953-54; and 28 for 1963-64; or a total of 91 altogether.

Sermon numbering.--For purposes of ready reference and identification in tabulating procedures, each sermon manuscript was given a number. Numbering was consecutive within seasons and in chronological order. (The first sermon in each season was No. 1.)

For purposes of ready reference and location in the sermon text of words, sentences, or paragraphs involved in the tabulating process, the lines in each manuscript were numbered. Numbering was consecutive within manuscripts. (The first line in each manuscript was No. 1.)

For obvious reasons, the sermon numbers were changed in the writing of this report so that no sermon number corresponds with the chronological order in which that sermon appears in Chapter III of this study.

The Major Questions

As stated above, the purpose of this analysis was to determine whether or not the sermons preached at the Chicago Sunday Evening Club for a given period fulfill the objectives and image of the Club with respect to preaching as outlined in the summary at the close of Chapter II, and as expressed by Mr. Barnes, the Club founder.

In the light of this statement, it seems quite obvious that the questions or points of inquiry upon which the analysis is based must proceed from the above-mentioned outline and statement or statements made by Mr. Barnes in which his convictions concerning the nature and content of preaching are expressed.

With this in mind, the outline at the close of Chapter II was examined and the following items selected as those most directly concerned with the characteristics of preaching:

I,B,2. It intends to preach the Christian gospel, not in the context of any denominational creed, but in the context of the simple philosophy of the Galilean Prophet as recorded in the Bible. It intends to preach Christ and how the problems of life are resolved in Him.

II,B. They are 20th Century "Prophets"

1. They deal with the spiritual problems and issues of the day--with life situations.
2. They are competent to interpret and judge these issues, providing help and inspiration in times of crisis.

The views of Mr. Barnes with respect to the nature and content of preaching are best seen in a letter he wrote to Fred P. Seymour in 1941. It reads as follows:

Replying to your favor of May 23rd, I would suggest that you ask these young men to stress in their sermons a simple gospel message, having in mind, when they do so, the need which most of us feel for guidance, inspiration, and courage.

In my judgment, it is a mistake for clergymen to emphasize the social and economic problems with which we are faced. They can touch upon them as important matters requiring solution, but men, with the right heart and right purpose, are needed for their right solution, and a sincere and earnest Christian faith, founded on the teachings and life of Jesus, is the best way to attain that end.¹⁵

¹⁵Letter from Clifford W. Barnes to Fred P. Seymour, May 20, 1941, from the files of the Chicago Sunday Evening Club.

Thoughtful consideration of the above statements suggested two basic questions that may be asked of every sermon preached at the Chicago Sunday Evening Club:

1. To what extent is the sermon distinctively Christian?
2. To what extent is the sermon really relevant?

Because of contemporary problems in communicating religious--particularly Christian--concepts, the second question was seen to imply a third:

3. To what extent does the sermon clearly "communicate" its message--are "critical"¹⁶ words clearly "defined"?¹⁷

These three questions thus became the major focal points for the analysis. Each was further defined and procedures devised for the selection of appropriate categories and the quantification of units in each sermon. How this was done is reported in the next three chapters.

¹⁶Words of a critical nature in terms of their peculiar Christian (theological) meaning, such as "sin," "salvation," "grace," "faith," "resurrection," etc.

¹⁷Defined, not in the general sense, but Biblically or theologically.

CHAPTER V

ANALYSIS OF SERMONS FOR DISTINCTIVELY CHRISTIAN CHARACTERISTICS

In analyzing sermons preached at the Chicago Sunday Evening Club to determine to what extent they are Christian, one must be careful not to judge them by "denominational" or "sectarian" standards, for, as has been indicated, the Club sees itself as an institution which is Christian and religious, yet nonsectarian and nondenominational.¹

For this reason the word "distinctive" was placed in the question, "To what extent is the sermon distinctively Christian?" Though the sermons are not to advocate any particular denominational point of view, they are also not to be just religious talks but "Christian" sermons.

With these considerations in mind, the following categories were selected:

The Categories

1. The names for Christ. This would include all of the terms or words used to identify Christ, such as Jesus, Lord, Savior, Jesus Christ, etc.

¹See I,A in the outline at the end of Chapter II of this study.

Justification for the use of this category might to many seem unnecessary, but for others, a serious question might be raised, "Does a sermon have to contain the name of Christ in order to be Christian?"

R. Leonard Small in his "Warrack Lectures" made this observation:

Sermons may and should cover a variety of topics and themes as wide as life itself. On a rare occasion, a particular sermon may not actually use the name of Christ. But every sermon should be Christward directed, . . .²

It is true then, that a sermon need not mention the name of Christ to be Christian, but significant to this category is Small's assertion that this will happen only "on a rare occasion."

Generally speaking, a Christian sermon should be characterized by its use of the names for Christ.

2. The word "Christian" or "Christianity." These words were chosen for the same reason as given above for the names for Christ, since they are derived from the name, Christ. In addition to that, it was noted that the Sunday Evening Club is thought of as a Christian institution and a "downtown mission."³ In preaching to those not of the church a Christian sermon should advocate and explain "Christianity."

3. References to the life of Christ (other than those included in Category 7). In the letter by Mr. Barnes quoted in Chapter IV of this study, young preachers are counseled to advocate, "an earnest Christian faith, founded on the teachings and life of Jesus. . . ."⁴

²Robert Leonard Small, With Ardor and Accuracy (Edinburgh: The Saint Andrew Press, 1960), p. 27.

³See I,B,3, in the outline, op. cit.

⁴Barnes letter, op. cit.

Thus, references to the life of Christ should be found in sermons preached at the Sunday Evening Club.

Units in this category represent all references to events in the life of Christ not included in Elements 1-5 in Elements of the Kerygma (see Category 7 below).

4. Biblical examples or illustrations of Christian precepts (other than those included in Categories 3, 5, and 7). The role of the Bible in Christian preaching has been a subject of no little concern and discussion in contemporary theology and homiletical theory. In a survey of recent homiletical literature, Harold A. Brack, Professor of Speech and Homiletics at Drew University, observed:

Anyone seeking to understand the contemporary thrusts in preaching should first examine the demand for Biblical preaching. . . . Preachers are called to present Biblical truths and eschew personal opinions.⁵

In the literature, the argument runs all the way from the theologically oriented dictums of Karl Barth and Dietrich Ritschl to the more practically oriented rejoinders of Kyle Haselden and William N. Pittenger.⁶ Just a glance at a number of recent book titles impresses one with the scope of this concern: Preaching and Biblical Theology (1961); A Guide to Biblical Preaching (1962); The Word in Worship (1962); Biblical Authority for Modern Preaching (1960);

⁵Harold A. Brack, "Homiletics" in "New Books in Review" by Wayne E. Brockriede, Quarterly Journal of Speech, L, April, 1964.

⁶See Karl Barth, The Preaching of the Gospel (Philadelphia: The Westminster Press, 1963); Dietrich Ritschl, A Theology of Proclamation (Richmond, Virginia: John Knox Press, 1960); Kyle Haselden, The Urgency of Preaching (New York: Harper and Row, 1963); William N. Pittenger, Proclaiming Christ Today (Greenwich, Connecticut: The Seabury Press, 1962).

Expository Preaching Without Notes (1962); Power in Expository Preaching (1963); The Essential Nature of New Testament Preaching (1960); Theology of the Kerygma (1962); Preaching on the Books of the Old Testament (1961); The Old Testament in Christian Preaching (1961); Preaching on Old Testament Themes (1963).⁷

Counting occurrences of Biblical examples or illustrations is certainly not intended as an attempt to classify the sermons in terms of whether or not they are Biblical. Such an undertaking would require an entirely different type of analysis. This category partakes of the present concern for Biblical preaching simply through the assumption that a Christian sermon will frequently make references to the Bible if for no other purpose than to use the stories and events recorded there as illustrations. In this connection, R. Leonard Small's comment is again worth noting, "However we regard it, the Bible is still the Book of our faith, it is the Rock which leads to Christ, Whom we are to preach. . . ."⁸

⁷Edmund P. Clowney, Preaching and Biblical Theology (Grand Rapids: William B. Eerdmans Publishing Company, 1961); Chalmer E. Faw, A Guide to Biblical Preaching (Nashville: Broadman Press, 1962); Thomas H. Keir, The Word in Worship (New York: Oxford University Press, 1962); Charles W. Koller, Expository Preaching Without Notes (Grand Rapids: Baker Book House, 1962); Clarence E. Lemmon, Preaching on Old Testament Themes (St. Louis: The Bethany Press, 1963); Robert S. Mounce, The Essential Nature of New Testament Preaching (Grand Rapids: William B. Eerdmans, 1960); Charles W. F. Smith, Biblical Authority for Modern Preaching (Philadelphia: The Westminster Press, 1960); Dwight E. Stevenson, Preaching on the Books of the Old Testament (New York: Harper and Brothers, 1961); Claude H. Thompson, Theology of the Kerygma (Englewood Cliffs: Prentice-Hall, Inc., 1962); Lawrence E. Toombs, The Old Testament in Christian Preaching (Philadelphia: The Westminster Press, 1961); Faris D. Whitesell, Power in Expository Preaching (Westwood, New Jersey: Fleming H. Revell Co., 1963).

⁸Small, op. cit., pp. 39, 40.

Certainly this is in fundamental agreement with the following statement from the summary at the close of Chapter II of this study.

It intends to preach the Christian gospel . . . in the context of the simple philosophy of the Galilean Prophet as recorded in the Bible.⁹

Units in this category represent all references to the Bible (examples and illustrations) not included in Categories 3, 5, and 7.

5. Christ's teaching. This has reference to the actual words of Christ as recorded in the New Testament or teachings attributed directly to Christ. Certainly, reference to, and usage of, these sayings should be found in a Christian sermon. Both the summary at the close of Chapter II and the letter by Mr. Barnes again contain statements significant to this category.

It intends to preach the Christian Gospel . . . in the context of the simple philosophy of the Galilean Prophet. . . .¹⁰

A sincere and earnest Christian faith, founded on the teachings and life of Jesus. . . .¹¹

6. Christian precepts or axioms. The difference between this category and the previous one is that the units tabulated here were not direct quotations or teachings attributed directly to Christ, but axioms or precepts identified by the speakers as Christian, or worded in such a way that the reference was distinctively Christian as to terminology and phraseology. Again, Small's words are to the point: "[No] sermon which carries no reference, direct or indirect, express

⁹See I,B,2 in the outline, op. cit.

¹⁰Ibid.

¹¹Barnes letter, op. cit.

or tacit, to the Gospel Christ preached, or the good news of His salvation, can really be a truly Christian sermon."¹²

The same references to the summary at the close of Chapter II and the letter by Mr. Barnes apply here as for Category 5.

7. Elements of the Kerygma. In considering Christian preaching, attention must be given to another widely discussed issue in contemporary theology and homiletical theory in addition to that of Biblical preaching discussed in Category 4 above. This issue concerns what is known in the literature as the "kerygma" (from the Greek *κήρυγμα*, meaning "a proclamation").

For C. H. Dodd,¹³ a New Testament scholar who is generally regarded as the man responsible for making this a contemporary issue, the kerygma refers to the very essence and core of the Christian gospel as found in the Pauline Epistles, The Book of Acts, and the Gospels. As the essence of the gospel or the fundamental proclamation, it is to be distinguished from the "didache" (*διδάχῃ*)--the teaching or doctrine of the early church which represented its response to the kerygma.

The importance of Dodd's thesis to contemporary New Testament theology is indicated in this statement by Claude H. Thompson:

A significant event in Biblical studies occurred in 1936. C. H. Dodd then published three lectures, with an appendix: The Apostolic Preaching and Its Development. This brief volume is to be regarded as the source of what may be called "the theology of the kerygma." Seldom has a book of less than a hundred pages had such a wide influence.¹⁴

¹²Small, op. cit., p. 29.

¹³C. H. Dodd, The Apostolic Preaching and Its Development (New York: Harper and Row, 1964).

¹⁴Thompson, op. cit., p. 1.

Another writer, Edmund P. Clowney, considers this issue an outgrowth of a growing theological interest in preaching:

These biblical studies have influenced contemporary theology, but it is no less true that theological interest in preaching has spurred and patterned investigation of the kerygma in Scripture. H. H. Farmer has stated that the most central trends of contemporary theology may be defined as "the rediscovery of the significance of preaching." Barth's "theology of the Word" was developed in connection with his anxiety about preaching, and is centered upon "church proclamation" in sermon and sacrament.¹⁵

In discussing the issue, some scholars have placed the emphasis upon kerygma as redemptive event or act--the act of preaching, while others have emphasized it as content--what the preaching is about. Still others feel it concerns both act and content.¹⁶

This study is concerned with the kerygma as content. It assumes that distinctive Christian preaching, over and beyond denominational or sectarian considerations, will reflect the content of this primitive proclamation of the gospel. The sermons preached at the Chicago Sunday Evening Club are, therefore, analyzed in terms of the extent to which they contain elements of the kerygma. This is seen as a suitable nondenominational, nonsectarian standard by which to analyze the preaching of this "great downtown mission."

Although C. H. Dodd is considered the author of present-day studies in Apostolic or New Testament preaching, his is by no means the first or last word in just what the kerygma contained. Reumann

¹⁵Clowney, op. cit., p. 21.

¹⁶See John H. P. Reumann, "The Kerygma [sic] and the Preacher," Dialog, III, Winter 1964; Claude H. Thompson, Theology of the Kerygma, op. cit.; Edmund P. Clowney, Preaching and Biblical Theology, op. cit.; Charles W. F. Smith, Biblical Authority for Modern Preaching, op. cit.

traces this search for the fundamental proclamation to scholars before Dodd, such as Alfred Seeberg (1903), who outlined what he felt was contained in the primitive gospel. Others since Dodd, in commenting on his work, have suggested some changes in his outline which would more accurately represent the content of the kerygma.

Following are four outlines representing the work of Alfred Seeberg, C. H. Dodd, Robert H. Mounce, and John H. P. Reumann.¹⁷

The Content of the Kerygma

According to Alfred Seeberg, 1903.¹⁸

God, the living God, who created all things, sent his son Jesus Christ, who was of the seed of David, who died in behalf of our sins according to the Scriptures and was buried, who was raised on the third day according to the Scriptures and appeared to Cephas and the twelve, who was seated at the right hand of God in heaven, all the rulers and authorities and powers being subject to him, and who comes upon the clouds of heaven with power and great glory.

According to C. H. Dodd, 1936.¹⁹

From the Pauline Epistles:
The prophecies are fulfilled, and the New Age is inaugurated by the coming of Christ.
He was born of the seed of David.
He died according to the Scriptures, to deliver us out of the present evil age.
He was buried.

¹⁷Reumann traces this search for the fundamental proclamation to scholars before C. H. Dodd. See Reumann, op. cit., p. 28.

¹⁸Reumann, op. cit., p. 30.

¹⁹Mounce, op. cit., pp. 60, 61.

He rose on the third day according to the Scriptures.
 He is exalted at the right hand of God, as Son of God and
 Lord of quick and dead.
 He will come again as Judge and Savior of men.

From the sermons in Acts 2, 3, 4, and 10:
 The age of fulfillment has dawned.
 This has taken place through the ministry, death, and resurrection
 of Jesus.
 By virtue of the resurrection, Jesus has been exalted at the
 right hand of God, as Messianic head of the new Israel.
 The Holy Spirit in the Church is the sign of Christ's present
 power and glory.
 The Messianic Age will shortly reach its consummation in the
 return of Christ.
 An appeal for repentance.

According to Robert H. Mounce, 1960.²⁰

- (1) A proclamation of the death, resurrection, and exaltation of Jesus, seen as the fulfillment of prophecy and involving man's responsibility.
- (2) The resultant evaluation of Jesus as both Lord and Christ.
- (3) A summons to repent and receive forgiveness of sins.

According to John H. P. Reumann, 1964.²¹

THEME: The prophecies are fulfilled, the New Age has dawned.

CONTENT: God, who in many ways and at many times in the past has spoken and acted, has now acted decisively and uniquely in his only Son, Jesus Christ, our Lord, born of David's seed, after John's baptism, he did mighty works by God's power, he was crucified, dead, and buried, but raised on the third day, according to the Scriptures, and exalted at God's right hand; he will come again as Judge and Savior of men--of these things we are witnesses.

OFFER: And now to all those who repent and believe in his Son Jesus, who is the Messiah, God is offering salvation, that is, the forgiveness of sins, the gift of the Spirit, and life in his kingdom.

INVITATION: Therefore repent, believe the gospel, and be baptized for the forgiveness of sins.

²⁰Ibid., p. 77.

²¹Reumann, op. cit., p. 30.

The theological arguments for including or excluding certain elements in one outline and not in another were not considered relevant to this study. Therefore, the following composite of all elements was drawn up which served as a list of the "Elements of the Kerygma" in analyzing the content of sermons preached at the Sunday Evening Club.

A Composite: Elements of the Kerygma

1. The true God sent His Son, Jesus, to this world and has uniquely spoken and acted in Him.
2. Christ was born (of the seed of David).
3. He did mighty works by God's power (His ministry) after His baptism by John.
4. He was crucified (died), and was buried according to the Scriptures.
5. He was raised from the dead (on the third day), according to the Scriptures.
6. He is exalted at the right hand of God and is Lord of all.
7. The prophecies have been fulfilled--through His ministry, death and resurrection, He has delivered us from our sins and the present evil age, and has inaugurated the age of fulfillment.
8. The Holy Spirit in the church is the sign of Christ's present power and glory.
9. Christ will come again as Judge and Savior to bring the Messianic Age to its fulfillment.
10. Therefore, repent, believe the gospel, and be baptized since God offers salvation (forgiveness of sins, the gift of the Spirit and life in His kingdom) to all who repent and believe in His Son.

The Analysis

Two forms were used in tabulating the count in each category.

First, as the sermons were read, units representing each of the categories were listed. Each unit was numbered consecutively within sermons (the first unit in each sermon was number 1), and identified by the number/s of the line/s in which they were found in the text (see Form 1).

Second, the units were transferred by number to a form which distributed them according to categories (each column represented a category--see Form 2). In addition to the unit numbers, the following were placed in columns one and two respectively: 1. The total number of times each name for Christ was found in each sermon. 2. The total number of times the word "Christian" or "Christianity" was found in each sermon.

In Categories 1 and 2, units were tabulated in terms of the total number of times they occurred in all sermons for each of the three seasons being studied. In Categories 3 to 7, units were tabulated in terms of the number of different sermons in which they occurred for each of the three seasons. (No particular unit was counted more than once in any one sermon, i.e., if the miracle of Christ feeding 5,000 people was mentioned in a sermon it was counted once for that sermon even if it was referred to more than once.)

Category 1.--The names for Christ were used in 22 (63%) of the sermons preached in 1913-14; in 25 (89%) of the sermons preached in 1953-54; and in 27 (96%) of the sermons preached in 1963-64.

FORM 1

Season 1963-64

Sermon
Number
6

1. The Bible is the time-tested guide book of the road. (10)
2. The first gate of life--Genesis 3--the gate God closes to find us. (13)
3. Story of Eden tells us. (14-16)
4. When we pass through a great experience God closes the gate behind us. (17, 18)
5. We may be converted and cleansed after sin but we can't recapture original innocence. (19, 20)
6. Jesus--and the gate closed behind us--"No man having put his hand to the plow, etc." (51, 52)
"Remember Lot's Wife"
Christ helps us keep the gate closed behind us. (54, 55)
7. Jesus. (51, 54, 76, 79, 182, 186, 184)
Christ. (55, 162, 165, 168, 172)
8. In Exodus--the pillar of cloud went behind Israel after they left Egypt. (56-61)
9. If we confess our sins--God forgives and closes the gate. (72-74)
10. Jesus--The Sermon on the Mount. (76)
11. The straight and narrow gate--this covers this life and the life to come. The gate of discipline. (81, 82)
12. The last gate is mentioned in the third chapter of the last book of the Bible (Revelation 3). (135, 136)
God opens a gate which no man can shut. (140, 141)
13. The Incarnation. (156)
14. Think of Babe born in Bethlehem. (160, 161)
15. Christ was crucified. (162)
16. Christ lived. (163) (resurrection)
17. Christian. (164, 166)
18. What Jesus said and did when He was on earth. (184, 185)

FORM 2

SEASON	No. of Sermon	Category 1 Christ's name or synonym thereof	Category 2 Christian: To indicate a person, way of life or institution	Category 3 Christ's life	Category 4 Biblical examples or illustrations of Christian precepts	Category 5 Christ's teaching	Category 6 Christian precepts or axioms	Category 7 ELEMENTS OF THE KERYGMA													
								1	2	3	4	5	6	7	8	9	10	Explicit	Implicit		
1963-64	(6)	⑦ Jesus Christ	⑩ - 17	⑪ - 18	⑬ - 16	⑮ - 18	① - 12	③ - 10	④ - 12	⑤ - 12	⑥ - 12	⑦ - 12	⑧ - 12	⑨ - 12	⑩ - 12	Ex.	Imp.	Ex.	Imp.	Ex.	Imp.

TABLE 1
A RANK-ORDER LIST OF THE
NAMES FOR CHRIST

1913-14	Times Used	1953-54	Times Used	1963-64	Times Used
Christ	44	Jesus	103	Jesus	128
Jesus	17	Christ	99	Christ	117
Savior	5	Jesus Christ	13	Jesus Christ	85
Jesus Christ	4	Jesus Christ		Lord	17
Master	2	Our Lord	4	Our Lord	12
The Master		Our Lord	4	Lord Jesus	
Moulder	1	Savior	4	Christ	7
Messiah	1	Lord	3	Son of God	5
Son of Man	1	Our Blessed		Messiah	5
		Lord	3	His Son	4
		Christ Jesus	2	Christ Jesus	3
		His Son	2	Savior	3
		Lord Christ	2	Master	2
		Redeemer	2	Redeemer	2
		Blessed Son	1	Anointed	1
		Christ Jesus		Christ Our	
		Our Lord	1	Lord	1
		Christ of God	1	God's Son	1
		Friend	1	His Only Son	1
		His Only Be-		Lord Jesus	1
		gotten Son	1	Lord of Glory	1
		God the Son	1	Only Begotten	
		Jesus of		Son	1
		Nazareth	1	Our Redeemer	1
		Lord Jesus		Son	1
		Christ	1		
		Messiah	1		
		Nazarene	1		
		Prince of			
		Peace	1		
		Son of God	1		
		Son of Man	1		
	75		254		399

These figures indicate that one of the names for Christ was used on the average of slightly more than 2 times per sermon during the 1913-14 season; slightly more than 9 times per sermon during the

1953-54 season; and slightly more than 14 times per sermon during the 1963-64 season. It might also be observed that the names for Christ, "Christ" and "Jesus," were used far more frequently during each of the three seasons than any other name. During 1913-14 "Christ" was used 2.59 times more frequently than "Jesus," and both "Christ" and "Jesus" were used 4.36 times more frequently than all the other names combined. During 1953-54 "Jesus" was used 1.04 times more frequently than "Christ," and both "Jesus" and "Christ" were used 3.88 times more frequently than all the other names combined. During 1963-64 "Jesus" was used 1.09 times more frequently than "Christ," and both "Jesus" and "Christ" were used 1.59 times more frequently than all the other names combined.

Category 2.--The words "Christian" and "Christianity" were used as follows:

	Christian	Christianity
	No. of times used	No. of times used
1913-14	38	19
1953-54	153	50
1963-64	203	25

The terms "Christian" or "Christianity" were used in 15 (43%) of the sermons preached in 1913-14; in 24 (86%) of the sermons preached in 1953-54; and in 25 (89%) of the sermons preached in 1963-64.

During 1913-14 either "Christian" or "Christianity" was used on the average of 1.63 times per sermon; during 1953-54 they were used on the average of 7.25 times per sermon; and during 1963-64 they were used on the average of 8.14 times per sermon.

Category 3.--²²In the 1913-14 sermons (see Table 2), 9 different references were made to the life of Christ. Of these nine, 6 were specific episodes or experiences, while 3 were general references. One of the specific episodes, the Gethsemane experience, was mentioned in two different sermons.

In the 1953-54 sermons (see Table 2), 14 different references were made to the life of Christ. Of these, 4 were specific episodes or experiences, and 10 were general references.

In the 1963-64 sermons (see Table 2), 25 different references were made to the life of Christ. Of these, 8 were specific episodes or experiences, and 17 were general references. One of the specific episodes, the Gethsemane experience, was mentioned in two different sermons.

There was a total of 10 references to the life of Christ in 8 (23%) of the sermons preached during 1913-14, or an average of .29 references per sermon for all 35 sermons. Similarly, with the 1953-54 season there were 14 references in 9 (32%) of the sermons, or an average of .50 references per sermon for all 28 sermons. In 1963-64 there were 26 references in 12 (43%) of the sermons, or an average of .93 references to the life of Christ per sermon for all 28 sermons.

References to the life of Christ which were made in more than one sermon during the three seasons appear in the following rank-order list:

Gethsemane	4
Zaccheus	2
Triumphal entry	2

²²It should be kept in mind that these are references to the life of Christ not included in Elements 1-5 in Elements of the Kerygma (see Category 3, pp. 227, 228).

TABLE 2

A RANK-ORDER LIST OF
REFERENCES TO THE LIFE OF CHRIST

Number of different sermons in which reference was made	References to Life of Christ
1913-14	
	Specific episodes or experiences
2 1 1 1 1 1	Gethsemane (Matthew 26:36-50) Christ calls Peter a "rock" (Matthew 16:18) The Lord's Supper (Matthew 26:26-30) Christ's attendance at church (Luke 4:16) Christ dines with Zaccheus (Luke 19:2-9) Christ's commission to His disciples (Acts 1:8)
6 7	Total number of different specific episodes Total number of specific episodes
	General references
1 1 1	Christ's concern for the individual The stature of Christ The Son of Man came eating and drinking with the lowly
3	Total

TABLE 2--Continued

Number of different sermons in which reference was made	References to Life of Christ
1953-54	
	Specific episodes or experiences
1	Christ's triumphal entry into Jerusalem (Matthew 21:1-11)
1	A certain man said to Jesus, "Lord, I will follow thee whithersoever thou goest." (Luke 9:57)
1	Jesus forgives the woman taken in adultery (John 8:3-11)
1	Jesus before Pontius Pilate (John 18:29-19:22)
4	Total number of specific episodes
	General references
1	Jesus began preaching
1	Jesus was not married
1	Jesus was a dinner guest
1	Jesus' ministry to children
1	Jesus must have smiled when He preached
1	He who could not avoid the cross was the freest of all men
1	The life and ministry of Christ was studded with peace
1	Jesus fought sin, but loved the sinner
1	The stories of Jesus
1	Jesus passed through self denial to life. He denied Himself security, the acclaim of the crowd, revenge, and indulgence in sin
10	Total

TABLE 2--Continued

Number of different sermons in which reference was made	References to Life of Christ
1963-64	
	Specific episodes or experiences
1	Christ tempted in the wilderness (Matthew 4:1-11)
1	Palm Sunday (Triumphal Entry) (Matthew 21:1-11)
1	Jesus said, "My soul is exceeding sorrowful, even unto death." (Matthew 26:38)
2	Gethsemane (Matthew 26:36-50)
1	Jesus dines with Zaccheus (Luke 19:2-9)
1	Christ and the Samaritan woman at the well (John 4:6-26)
1	Jesus weeps over Jerusalem (Luke 19:41)
1	Jesus began preaching (Matthew 4:17)
8	Total number of different specific episodes
9	Total number of specific episodes
	General references
1	Jesus was no tongue-in-cheek reservationist
1	Follow Christ's example of love
1	Jesus died for the joy set before Him
1	Jesus had peace of mind through agony
1	What Jesus said and did while He was on earth
1	Christ became an obedient Son
1	Jesus was a great moral teacher
1	Jesus was a prophet
1	The things Jesus did
1	Jesus lived His life according to the law
1	Christ lived
1	Jesus identified Himself with the conflicts of mankind
1	Christ was not a self-pitying man
1	Christ's redemptive work

TABLE 2--Continued

Number of different sermons in which reference was made	References to Life of Christ
1963-64	
1 1 1	<u>General references--Continued</u>
	Jesus was all innocence
	Jesus gave Himself to others
	Jesus overcame temptation
17	Total
Total references to the Life of Christ for 1913-14	
Total references to the Life of Christ for 1953-54	
Total references to the Life of Christ for 1963-64	
Total references to the Life of Christ for all seasons	

Category 4--The rank-order list (see Table 3) of examples and illustrations from the Bible used in the sermons for these seasons is divided into two parts: (1) Those that referred to specific persons, and (2) all others. Of special note in this list are the frequent references to the Apostle Paul. Out of the total number for all three seasons of Biblical examples and illustrations which made reference to specific persons (75), Paul was mentioned 18 times--a ratio of 1 to 4.2.

There was a total of 4 Biblical examples in 4 (11%) of the sermons for 1913-14, or an average of .11 per sermon for all 35 sermons; 38 in 18 (64%) of the sermons for 1953-54, or an average of 1.36 per sermon for all 28 sermons; and 43 in 16 (57%) of the sermons for 1963-64, or an average of 1.54 per sermon for all 28 sermons.

TABLE 3

A RANK-ORDER LIST OF BIBLICAL
EXAMPLES AND ILLUSTRATIONS

Number of different sermons in which reference was made	Specific persons
1913-14	
2 1 1	Paul Cain Solomon
3 4	Total number of different persons Total number of references to persons
1953-54	
7 4 3 2 2 2 1 1 1 1 1 1 1 1 1 1 1 1 1	Paul David Jeremiah Abraham Jacob Moses Ahab Amos Elijah Enoch Gideon Hosea Isaac Isaiah Jonathan Judas Iscariot Mary-Mother of Jesus Micah Solomon
19 33	Total number of different persons Total number of references to persons

TABLE 3--Continued

Number of different sermons in which reference was made	Specific persons
1963-64	
9	Paul
4	Isaiah
3	Abraham
2	Amos
2	Hosea
2	Jeremiah
2	Moses
2	Peter
1	David
1	Elijah
1	Ezra
1	Isaac
1	Jacob
1	James
1	John
1	Jonathan
1	Joshua
1	Nehemiah
1	Saul
1	Silas
20	Total number of different persons
38	Total number of references to persons

Total number of different persons for all three seasons	42
Total number of references to persons for all three seasons	75

TABLE 3--Continued

Number of different sermons in which reference was made	All other
1913-14	
None	
1953-54	
1	Garden of Eden
1	Great Souls of the Bible
1	Naboth's vineyard
1	New Testament Church
1	New Testament writers
5	Total
1963-64	
1	Acts of the Apostles
1	Garden of Eden
1	Exodus
1	Israel
1	Pharisees
5	Total
10	Total for all seasons

Total Biblical examples or illustrations for 1913-14	4
Total Biblical examples or illustrations for 1953-54	38
Total Biblical examples or illustrations for 1963-64	43
Total Biblical examples or illustrations for all seasons	85

Category 5---Two kinds of references to the teachings of Christ are indicated in Table 4 (below): (1) Scripture quotations of the

words of Jesus--or, in other words, His teachings in His own words, and (2) direct references to the teachings of Jesus--or, in other words, a precept attributed directly to Christ.

During the 1913-14 season there were 5 scripture quotations in 35 sermons for an average of .14 per sermon; 7 direct references in 35 sermons for an average of .20 per sermon; a total of 12 references all together in 11 (31%) of the sermons, or an average of .34 per sermon for all 35 sermons. During 1953-54 there were 16 scripture quotations in 28 sermons for an average of .57 per sermon; 16 direct references in 28 sermons for an average of .57 per sermon; a total of 32 references all together in 16 (57%) of the sermons, or an average of 1.14 per sermon for all 28 sermons. During 1963-64 there were 39 scripture quotations in 28 sermons for an average of 1.39 per sermon; 25 direct references in 28 sermons for an average of .89 per sermon; a total of 64 references all together in 25 (89%) of the sermons, or an average of 2.29 per sermon for all 28 sermons.

References to the teachings of Christ which were made in more than one sermon during the three seasons were as follows:

<u>Number of different sermons</u>	<u>Reference</u>
4	The Sermon on the Mount (Matthew 5-7)
3	The Lord's Prayer (Matthew 6:9-13)
2	The Prodigal Son (Luke 15:11-32)
2	"Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6:10)
2	"No man can serve two masters." (Matthew 6:24)
2	"If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24)
2	"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22:37)
2	"Peace I leave with you, my peace I give unto you . . ." (John 14:27)

TABLE 4

A RANK-ORDER LIST OF THE
TEACHINGS OF CHRIST

Number of different sermons in which teaching was mentioned	References to Teachings of Christ
1913-14	
	Scripture quotations of the words of Jesus
1	"Thou shalt love the Lord thy God with all thy heart . . ." (Matthew 22:37)
1	"Neither be ye called masters; for one is your Master, even Christ." (Matthew 23:10)
1	"I was a stranger and ye took me in . . ." (Matthew 25:35)
1	"For what shall it profit a man . . ." (Mark 8:36)
1	"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17)
5	Total number of scriptural quotations
	Direct reference to the teachings of Jesus
2	The Prodigal Son (Luke 15:11-32)
1	The Lord's Supper (Matthew 26:26-30)
1	Beliefs taught by Christ
1	Christ's idea of service
1	Christ's value of men
1	Jesus' religion is "just Christian"
6	Total number of different direct references
7	Total number of direct references

TABLE 4--Continued

Number of different sermons in which teaching was mentioned	References to Teachings of Christ
1953-54	
	Scripture quotations of the words of Jesus
1	"Blessed are the pure in heart." (Matthew 5:8)
1	"Thy kingdom come. Thy will be done . . ." (Matthew 6:10)
1	"No man can serve two masters . . ." (Matthew 6:24)
1	"Enter ye in at the strait gate . . ." (Matthew 7:13)
1	"The Son of man hath not where to lay his head." (Matthew 8:20)
1	"Come unto me all ye that labour and are heavy laden . . ." (Matthew 11:28)
1	"If any man will come after me, let him deny himself . . ." (Matthew 16:24)
1	"For whosoever will save his life shall lose it . . ." (Matthew 16:25)
1	"O, Jerusalem, Jerusalem . . ." (Matthew 23:37)
1	"All power is given unto me in heaven and in earth." (Matthew 28:18)
1	"I am with you always, even unto the end of the world." (Matthew 28:20)
1	"Blessed are they that hear the word of God, and keep it." (Luke 11:28)
1	"A man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15)
1	"Ye shall know the truth and the truth shall make you free." (John 8:32)
1	"I am the way, the truth, and the life . . ." (John 14:6)
1	"Peace I leave with you, my peace I give unto you . . ." (John 14:27)
16	Total number of Scripture quotations

TABLE 4--Continued

Number of different sermons in which teaching was mentioned	References to Teachings of Christ
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1953-54--Continued

Direct reference to the teachings of Jesus	
1	The Beatitudes (Matthew 5:3-12)
1	The Lord's Prayer (Matthew 6:9-13)
1	The Parable of the Wedding Feast (Matthew 22:1-14)
1	The Sermon on the Mount (Matthew 5-7)
1	Christ offers abundant life
1	Christ put duty to God first
1	Jesus doubted the long prayers and broad phylacteries
1	Jesus doubted that the Samaritans were inferior people
1	Jesus doubted the Jewish interpretation of the law
1	Jesus doubted the rigid Sabbath rules of the Jews
1	Jesus doubted the wild ideas people had of the Messiah
1	Jesus hates sin
1	Jesus asked, "Are you sure you'll be there?"
1	Jesus said his men would be persecuted
1	Jesus teaches us that God loves us
1	Jesus wanted the Jews to conquer the Romans by love
16	Total number of direct references

1963-64

Scripture quotations of the words of Jesus	
1	"Thou shalt not tempt the Lord thy God." (Matthew 4:7)
1	"Follow me . . ." (Matthew 4:19)
1	"Blessed are they which do hunger and thirst after righteousness . . ." (Matthew 5:6)

TABLE 4--Continued

Number of different sermons in which teaching was mentioned	References to Teachings of Christ
1963-64	
	Scripture quotations-- <u>Continued</u>
1	"Ye have heard . . . Thou shalt not kill . . ." (Matthew 5:21)
1	"Thy will be done in earth . . ." (Matthew 6:10)
1	"Give us this day our daily bread." (Matthew 6:10)
1	"Forgive us our debts . . ." (Matthew 6:12)
1	"No man can serve two masters . . ." (Matthew 6:24)
1	"Take no thought for your life . . ." (Matthew 6:25)
1	"But seek ye first the kingdom of God . . ." (Matthew 6:33)
1	"Beware of false prophets, which come to you in sheep's clothing . . ." (Matthew 7:15)
1	"Blessed is he, whosoever shall not be offended in me." (Matthew 11:6)
1	"Whom say ye that I am?" (Matthew 16:15)
1	"If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24)
1	"Thou shalt love the Lord thy God with all thy heart . . . and . . . thy neighbor as thyself." (Matthew 22:36-39)
1	"When saw we thee . . . naked, and clothed thee?" (Matthew 25:38)
1	"Lord, when saw we thee an hungred . . . Inasmuch as ye have done it unto one of the least of these . . ." (Matthew 25:37, 40)
1	"Father, if it be possible, let this cup pass from me." (Matthew 26:39)
1	"For he that hath, to him shall be given . . ." (Mark 4:25)
1	"Go ye into all the world, and preach the gospel . . ." (Mark 16:15)
1	"No man, having put his hand to the plow . . . is fit for the kingdom of God." (Luke 9:62)
1	"There shall be weeping and gnashing of teeth, when ye shall see Abraham . . . in the kingdom of God . . ." (Luke 13:28)

TABLE 4--Continued

Number of different sermons in which teaching was mentioned	References to Teachings of Christ
1963-64	
	Scripture quotations-- <u>Continued</u>
1	"Remember Lot's wife. (Luke 17:32)
1	"Suffer little children to come unto me . . ." (Luke 18:16)
1	"This day is salvation come to this house." (Luke 19:9)
1	"Father forgive them . . ." (Luke 23:34)
1	"Today shalt thou be with me in paradise." (Luke 23:43)
1	"The wind bloweth where it listeth . . . so is every one that is born of the Spirit." (John 3:8)
1	"But whosoever drinketh of the water that I shall give him shall never thirst . . ." (John 4:14)
1	"Rise, take up thy bed, and walk." (John 5:8)
1	"I am the light of the world." (John 8:12)
1	"If the Son therefore shall make you free, ye shall be free indeed." (John 8:36)
1	"I am the resurrection and the life . . ." (John 11:25)
1	"I, if I be lifted up from the earth . . ." (John 12:32)
1	"For I have given you an example, that ye should do as I have done to you." (John 13:15)
1	"No man cometh unto the Father, but by me." (John 14:6)
1	"I am the way, the truth, and the life . . ." (John 14:6)
1	"He that hath seen me, hath seen the Father . . ." (John 14:9)
1	"My peace I give unto you . . ." (John 14:27)
39	Total number of Scripture quotations

TABLE 4--Continued

Number of different sermons in which teaching was mentioned	References to Teachings of Christ
1963-64	
	Direct reference to the teachings of Jesus
3	The Sermon on the Mount (Matthew 5-7)
2	The Lord's Prayer (Matthew 6:9-13)
1	The Golden Rule (Matthew 7:12)
1	The Parable of the Last Judgment (Matthew 25:31-46)
1	The Parable of the Talents (Matthew 25:14-30)
1	The Parable of the Lost Sheep (Luke 15:3-7)
1	The Prodigal Son (Luke 15:11-32)
1	The Parable of the Pharisee and the Publican (Luke 18:10)
1	Christ calls for compassion and courage
1	Jesus calls men to live life at the center where God is
1	Jesus couldn't stand altering the commandments to make them rules of the game
1	Jesus has no tenderness toward anything that is ultimately going to ruin man in the service of God
1	Jesus is ruthless with denominationalism
1	Jesus objected to the religious games played by the rabbis of His day
1	Jesus said, "God is My Father."
1	Jesus says to us, "Do you want to be different?"
1	Jesus says to us, "Do you want to receive power?"
1	Jesus says to us, "Do you want to be able to love?"
1	Jesus says to us, "Do you want to have a Christian marriage?"
1	Jesus says to us, "Do you want to be articulate and relevant about your faith?"
1	Jesus says to us, "Do you want to will to do My will?"
1	Jesus says to us, "Do you want to stay well?"
22	Total number of different direct references
25	Total number of direct references

Category 6.--In this category, the precepts or axioms are indicated in terms of "themes" (see Table 5 below). In other words, each theme represents a distinctive Christian precept or axiom. It should be remembered that while the sermons for these seasons certainly contained other themes, these themes were counted because they were, "identified by the speakers as Christian, or worded in such a way that the reference was distinctively Christian as to terminology and phraseology."²³

During the 1913-14 season there was a total of 71 themes in 30 (36%) of the sermons, or an average of 2.03 per sermon for all 35 sermons. During the 1953-54 season there was a total of 142 themes in 28 (100%) of the sermons, or an average of 5.07 per sermon for all 28 sermons. During the 1963-64 season there was a total of 223 themes in 28 (100%) of the sermons, or an average of 7.96 per sermon, for all 28 sermons.

²³See under Category 6 of this chapter, Christian precepts or axioms., p. 230.

TABLE 5
A RANK-ORDER LIST OF
CHRISTIAN PRECEPTS OR AXIOMS

Number of different sermons in which theme appeared	Theme
1913-14	
7	Salvation--Redemption
6	The Christian Doctrine of Man
5	The Bible
5	The Gospel
4	Christianity
4	Sin--Sinful Nature
3	Conversion
3	Morality
3	Obedience--Discipline
3	Service
2	The Church
2	The God-Man Relationship
2	Heaven
2	The Law of God--Ten Commandments
2	Life after Death
2	World-View--Society
1	Against Murder
1	Against Theft
1	The Christ-Man Relationship
1	Faith
1	Fellowship--Brotherhood
1	Judgment
1	The Kingdom of God
1	Love
1	The Meaning of the Cross
1	The Nature of God
1	Peace
1	The Return of Christ
1	The Sabbath
1	Suffering
1	View of Life
1	Vocation
32	Total number of different themes
71	Total number of themes

TABLE 5--Continued

Number of different sermons in which theme appeared	Theme
1953-54	
10	The Christian Doctrine of Man
10	World-View--Society
9	Existence of God
7	The Christ-Man Relationship
6	The Bible
6	Faith
6	Morality
6	Service
6	Salvation--Redemption
5	The Church
5	The God-Man Relationship
5	View of Life--Reality
5	Vocation
4	Home
4	The Nature of God
3	Baptism
3	Christianity
3	Conversion
3	The Kingdom of God
3	The Law of God--Ten Commandments
3	Love
3	Peace
3	Sin--Sinful Nature
3	Witness
2	Christian Freedom
2	Forgiveness
2	The Gospel
2	The Incarnation
2	The Nature of Christ
2	The Power of the Gospel
1	The Creeds
1	Holy Communion
1	Judgment
1	Life after Death
1	Obedience--Discipline

TABLE 5--Continued

Number of different sermons in which theme appeared	Theme
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1953-54--Continued

1	The Priesthood of All Believers
1	The Return of Christ
1	Tithing
1	Witness
39	Total number of different themes
142	Total number of themes

1963-64

14	Obedience--Discipline
13	The Bible
13	The God-Man Relationship
13	The Nature of God
13	Sin--Sinful Nature
12	Faith
10	The Christ-Man Relationship
10	The Church
10	Existence of God
9	Christianity
9	Salvation--Redemption
8	Conversion--Transformation
7	Love
7	Nature of Christ
6	Fellowship--Brotherhood
6	The People of God
5	Vocation
5	Witness
4	Service
3	Christian Freedom
3	The Gospel
3	Heaven
3	The Law of God--Ten Commandments
3	Suffering

TABLE 5--Continued

Number of different sermons in which theme appeared	Theme
<u>1963-64--Continued</u>	
2	Ecumenism
2	Judgment
2	The Kingdom of God
2	Morality
2	The Power of the Gospel
2	Prayer
2	The Priesthood of All Believers
2	Restitution
2	World-View--Society
1	Against Idolatry
1	Apostolic Succession
1	Baptism
1	Confession
1	Guidance of the Holy Ghost
1	Holy Communion
1	Home
1	Life After Death
1	The Meaning of the Cross
1	Peace
1	Repentance
1	The Return of Christ
1	Reverence
1	The Sabbath
1	The Sacraments
1	Truthfulness
49	Total number of different themes
223	Total number of themes
436	Total number of themes for all seasons

Table 6 (below) is a rank-order list of all the themes tabulated for all three seasons covered by this study. It offers some indication of the themes that occur frequently in sermons preached at the Chicago Sunday Evening Club.

TABLE 6
A RANK-ORDER LIST OF
CHRISTIAN PRECEPTS OR AXIOMS

Number of Seasons	Number of different sermons	Theme
Combined Seasons		
3	24	The Bible
3	22	Salvation--Redemption
3	20	The God-Man Relationship
3	20	Sin--Sinful Nature
3	19	Faith
2	19	Existence of God
3	18	The Christ-Man Relationship
3	18	The Nature of God
3	18	Obedience--Discipline
3	17	The Church
3	16	Christianity
2	16	The Christian Doctrine of Man
3	14	Conversion
3	14	World-View--Society
3	13	Service
3	11	Love
3	11	Morality
3	11	Vocation
3	10	The Gospel
2	9	The Nature of Christ
3	8	Heaven
3	8	The Law of God--The Ten Commandments
2	7	Fellowship--Brotherhood
3	6	The Kingdom of God
2	6	View of Life--Reality
2	6	Witness
1	6	The People of God

TABLE 6--Continued

Number of seasons	Number of different sermons	Theme
Combined Seasons		
3	5	Peace
2	5	Christian Freedom
2	5	Home
3	4	Life After Death
3	4	Judgment
2	4	Baptism
2	4	The Power of God
2	4	Suffering
3	3	The Return of Christ
2	3	The Priesthood of All Believers
2	2	Holy Communion
2	2	The Meaning of the Cross
2	2	The Sabbath
1	2	Ecumenism
1	2	Forgiveness
1	2	The Incarnation
1	2	Prayer
1	2	Restitution
1	1	Against Idolatry
1	1	Against Murder
1	1	Against Theft
1	1	Apostolic Succession
1	1	Confession
1	1	The Creeds
1	1	Guidance of the Holy Ghost
1	1	Repentance
1	1	Reverence
1	1	The Sacraments
1	1	Tithing
1	1	Truthfulness

Category 7.--Units in this category were tabulated according to the "Composite: Elements of the Kerygma" found on page 233 of this study. Numbers 1 through 10 in Form 2 (p. 238) and Table 7 (below) represent the ten items in this composite list and were considered as sub-categories within the category "Elements of the Kerygma."

Units within these categories were divided into "explicit" and "implicit" (see Form 2, p. 238 and Table 7). For instance, an explicit reference to the resurrection would be Dr. J. A. Macdonald's statement, "After the resurrection, Christ told the apostles . . ." (November 2, 1913, "A Man's Surprise at Himself.") or James I. McCord's, "Showing how God's power was manifested in Christ's resurrection from the dead." (December 15, 1963, "A Life Unto God.") An implicit reference would be Gerald Kennedy's "Because after Good Friday comes Easter morning, we have before us this assurance, this living parable that you never close the case on man's freedom." (April 25, 1954, "God's Good News.")

As indicated in Table 7, elements of the Kerygma were referred to 20 times explicitly and 23 times implicitly in 22 (63%) of the sermons preached during 1913-14. "Explicit" references to the elements thus occurred on the average of .57 times per sermon for all 35 sermons, and "implicit" on the average of .66 times per sermon for all 35 sermons. For both explicit and implicit references to the elements of the Kerygma, the average was 1.23 times per sermon for all 35 sermons.

Elements of the Kerygma were referred to 56 times explicitly and 28 times implicitly in 25 (89%) of the sermons preached during

1953-54. "Explicit" references to the elements thus occurred on the average of 2.00 times per sermon for all 28 sermons, and "implicit" on the average of 1.00 times per sermon for all 28 sermons. For both explicit and implicit references to the elements of the Kerygma, the average was 3.00 times per sermon for all 28 sermons.

Elements of the Kerygma were referred to 80 times explicitly and 23 times implicitly in 26 (93%) of the sermons preached during 1963-64. "Explicit" references to the elements thus occurred on the average of 2.86 times per sermon for all 28 sermons, and "implicit" on the average of .82 times per sermon for all 28 sermons. For both explicit and implicit references to the elements of the Kerygma, the average was 3.68 per sermon for all 28 sermons.

The total number of times all elements were referred to in sermons for all three seasons is as follows:

<u>Element No.</u>	<u>Explicit</u>	<u>Implicit</u>	<u>Total</u>
1	17	7	24
2	11	1	12
3	13	0	13
4	29	1	30
5	13	2	15
6	9	3	12
7	29	22	51
8	11	3	14
9	4	16	20
10	20	19	39

In Table 7 (below) "E" represents "explicit" and "I" represents "implicit."

TABLE 7
ELEMENTS OF THE KERYGMA

Sermon Number											Total	
	1	2	3	4	5	6	7	8	9	10	E	I
1913-14												
1												
2												
3				E	I		E	E	E	I	4	2
4							I					1
5		E		E		I					2	1
6												
7												
8					E						1	
9												
10												
11				E					E		2	
12							I		I			2
13							E				1	
14	E			E			I		E		3	1
15												
16				E					I		1	1
17												
18												
19									E		1	
20							I					1
21							I		E		1	1
22												
23									I			1
24		I					E		I		1	2
25									I			1
26							I					1
27							I					1
28												
29	I						I		E		1	2
30							I		E		1	1
31					E		I				1	1
32												
33												
34	I						I					2
35									I			1
Total E	1	1		5	2		3	1	1	6	20	
Total I	2	1			1	1	1		2	5		23
TOTAL	3	2	0	5	3	1	4	1	3	11		43

TABLE 7--Continued

Sermon Number											Total	
	1	2	3	4	5	6	7	8	9	10	E	I
1953-54												
1							E	E	I		2	1
2	E		E	E	E		E	E		E	7	
3				E			I			I	1	2
4	I			E	I		I				1	3
5									I			1
6				E	E	E	E	I		E	5	1
7									I			1
8							E	I		I	1	2
9				E		I	I				1	2
10							E		I	E	2	1
11										I		1
12									I			1
13									I			1
14			E	E			E		I	I	3	2
15												
16	I			E			I			I	1	3
17			E			I	E		I	I	2	3
18							E			E	2	
19	E	E	E		E	E	E		E	E	8	
20	E	E					E				3	
21	E	E		E			E			E	5	
22										E	1	
23										I		1
24												
25							E			I	1	1
26		E	E	E	E			E			5	
27			E	E			E	E	E	I	5	1
28												
Total E	4	4	6	10	4	2	13	4	2	7	56	
Total I	2				1	2	4	2	8	9		28
TOTAL	6	4	6	10	5	4	17	6	10	16		84

TABLE 7--Continued

Sermon Number	1	2	3	4	5	6	7	8	9	10	Total E I
1963-64											
1					E						1
2											
3	E		E				I				2 1
4							I			I	2
5				E			I				1 1
6	E			E		E	E	E		E	6
7	E			E			E		I		3 1
8				E			E				2
9							I	E		I	1 2
10	E		E	E	E	E	E	E	I		7 1
11	E			E			E		I		3 1
12				I							1
13				E			E			I	2 1
14	E			E	E	E	I	I	I		5 3
15			E				E			I	2 1
16	E									E	2
17	E	E		E			E	E		E	6
18	E	E	E	E	E	E	E		I	E	8 1
19	E	E		E	E		E				5
20	E	E		E			I			I	3 2
21	E						E			E	3
22	I	E	E			E	E	E		E	6 1
23							E		E		2
24	I			E	E	E					3 1
25	I	E				E	I	E		E	4 2
26											
27									I		1
28			E	E	E						3
Total E	12	6	7	14	7	7	13	6	1	7	80
Total I	3			1			7	1	6	5	23
TOTAL	15	6	7	15	7	7	20	7	7	12	103

CHAPTER VI

ANALYSIS OF SERMONS

FOR RELEVANCE

As noted previously, Clifford Barnes believed that preachers should make a conscious effort to preach to present human needs.

I would suggest that you ask these young men to stress in their sermons a simple gospel message, having in mind, when they do so, the need which most of us feel for guidance, inspiration, and courage.¹

In keeping with this point of view, the Chicago Sunday Evening Club feels that its preachers have preached, and do preach to human need--to present-day issues and problems.

They are 20th Century "Prophets"

1. They deal with the spiritual problems and issues of the day--with life situations.
2. They are competent to interpret and judge these issues, providing help and inspiration in times of crisis.²

Such statements would indicate that one of the objectives of the Sunday Evening Club is to promote what contemporary homiletical theory calls "relevant" preaching. It was therefore the purpose of the analysis reported in this chapter to determine to what extent the preaching for the three seasons 1913-14, 1953-54, and 1963-64 fulfilled this objective. In other words, were the sermons really relevant?³

¹Barnes letter, op. cit.

²II,B, in the outline at the close of Chapter II of this study.

³For further clarification of this question of relevance in preaching, see Appendix E.

In the selection of categories for the analysis, attention had to be given to the wide concern for relevance in preaching expressed by theologians and homileticians in the contemporary literature. A clue as to what is taking place in this connection is provided by Harold Brack in the same survey of recent homiletical literature cited on page 228 of this study.

Not only is preaching to become thoroughly and profoundly Biblical, but at the same time it is to be radically relevant to modern man.⁴

From books such as The Preacher Prophet in Mass Society (1961); Freedom of the Pulpit (1961); A New Look in Preaching (1961); Preaching for Tethered Man (1962); Preaching During a Revolution (1962); Proclaiming Christ Today (1962); Preaching on Race (1962); Preaching to the Contemporary Mind (1963); The Urgency of Preaching (1963); Prophetic Preaching, Then and Now (1963); The Relevance of Preaching (1963); The Gospel in a Strange New World (1963); Positive Preaching and the Modern Mind (1964 first American edition);⁵ and from others

⁴Brack, op. cit., p. 187.

⁵Merrill R. Abbey, Preaching to the Contemporary Mind (New York: Abingdon Press, 1963); P. T. Forsyth, Positive Preaching and the Modern Mind (Grand Rapids, Michigan: Eerdmans, 1964); Kyle Haselden, The Urgency of Preaching (New York: Harper & Row, 1963); Theodore Heimark, Preaching for the Tethered Man (Minneapolis: Augsburg Publishing House, 1962); G. Ray Jordan, Preaching During a Revolution (Anderson, Indiana: The Warner Press, 1962); Roland Q. Leavell, Prophetic Preaching, Then and Now, op. cit.; Pierre C. Marcel, The Relevance of Preaching (Grand Rapids, Michigan: Baker Book House, 1963); Jesse Jai McNeil, The Preacher Prophet in Mass Society (Grand Rapids, Michigan: Wm. B. Eerdmans, 1961); Lee C. Moorehead, Freedom of the Pulpit (New York: Abingdon Press, 1961); James A. Pike, A New Look in Preaching (New York: Charles Scribner's Sons, 1961); William N. Pittenger, Proclaiming Christ Today (Greenwich, Connecticut: The Seabury Press, 1962); Theodore O. Wedel, The Gospel in a Strange New World (Philadelphia: The Westminster Press, 1963); R. Frederick West, Preaching on Race (St. Louis: The Bethany Press, 1962).

whose titles are not so obviously identified with this particular issue, the call for relevance is clearly made.

Why, for example, is there such a dearth in our day of what we sometimes call prophetic preaching? Why is so much of our preaching tangential to the real issues of real lives in a real world? Why are there in it few of God's judgmental and redemptive words for the arenas in which men struggle: race, politics, war, and the socially accepted antisocial practices? To say that we ministers lack courage is to offer a partially true but fundamentally inadequate answer.⁶

People wish preaching to be "edifying, moving, consoling, and that it present the eternal gospel." It must be so and it must present this gospel. But it cannot be "prudently" limited to this gospel, without some concrete reference to the present life, for the whole gospel and the whole law exist and have been given only through constant and concrete reference to everyone's present and future life. People still wish preaching to be "practical, in the most immediate, individual, and daily sense."⁷

Much preaching errs either in presenting the real thing, the true faith, in a way that nobody cares about it, or in leveling off everything so that the answers are in no higher terms than the questions. Our problem is how to communicate the Faith in terms of the questions people care about, providing answers rephrased and rethought--not changed but repackaged.⁸

In the service of any of these facets of the task, the relevance of the sermon is essential if it is to carry the authority we have been looking for and of which the provision of a plan and its consistent use by the minister are only the basis. There has to be communication with the actual people present in their real situation.⁹

The preacher's responsibility is to make the truths of the Bible contemporary and relevant.¹⁰

⁶Haselden, op. cit., pp. 35, 36.

⁷Marcel, op. cit., p. 109.

⁸Pike, op. cit., p. xx.

⁹Smith, op. cit., p. 88.

¹⁰Whitesell, op. cit., p. 97.

This demand on the part of both those inside and outside the churches to see the relevancy of the gospel on the horizontal plane must, indeed, be taken seriously. Christ, as a already hinted, may have to meet them as "neighbor" before he can win their allegiance as Lord.¹¹

Much attention has been drawn to this question of relevance in preaching because of its involvement with two widely controverted theological issues. First of all, it lies at the very center of Rudolph Bultmann's rationale for a de-mythologizing of scripture.

The real offense of the gospel is to sinful, proud, self-assertive man. As Rudolf Bultmann has rightly remarked, the "offense" or "scandal" ought not to be found in the sheer irrelevance and utter meaninglessness of the gospel, when it is interpreted out of all relationship to man's ordinary knowledge.

To make this vividly clear to contemporary theologians and apologists, and above all to contemporary preachers, is Bultmann's purpose in the controversy which has developed about his ideas; and we should be able to see this and bring it home to ourselves, without necessarily adopting Bultmann's own way of meeting the problem. This is not just a theological issue; it is vital for the working pastor who is called upon to preach Christ week by week and day by day.¹²

Another writer offers the following comment:

It is important, you see, to have a pulpit that is aware of the pew. The preacher must woo men, not disgust them. The problem is patently one of definition and clarification of Bible knowledge as it relates to secular knowledge.

The problem is not a local one--it embraces all Christendom. One of the most radical solutions proposed is the one offered by Bultmann. He points out that myths are present in all religions and suggests that much of the Bible, both Old and New Testament, is of this character. This, too, he would say, is knowledge or truth, despite the fact that it differs from mathematical science. Indeed, he would insist that this is a higher and more important realm of truth than that proposed by science. But despite some followers, it is hard to believe that he has final answers.¹³

¹¹Wedel, op. cit., p. 47.

¹²Pittenger, op. cit., p. 57.

¹³Heimarck, op. cit., p. 40.

Secondly, the question of relevance has been the subject of some rather heated discussion as it relates to the "theology" of preaching. Chief spokesman for the "theological" point of view has been Dietrich Ritschl.

There is, secondly, the danger each week that we preachers despairingly feel that no one will believe our message. Then the question of Isaiah 53:1, "Who has believed what we have heard?" will be much more important than the question: How do I preach? For the second question we have found comfort either in seriously elaborated answers or in superficially accepted routines. But the question remains: "Who has believed what we have heard?" . . . And we are tempted to ask the absurd question: How can I make "relevant" what I want to say?

.
There is no special gospel for the "modern man," as if we have to discover the means of communication first, before we dared to preach it. The Word of God is still the Word of the God of Abraham, Isaac, and Jacob, and it is a new Word each day when it is preached and heard. This Word is not dependent on the history and situation of the world. Inasmuch as the preaching of the Word of God cannot possibly be separated from the thought, world problems, and situations of its hearers (and must therefore be highly political), the very content of the sermon does not come from the world with all its questions and problems, but from the living God into this world.¹⁴

Some of Karl Barth's statements as he writes on preaching seem to partake of Ritschl's thesis. For instance:

The purpose of preaching is to explain the Scriptures. What ought to be set forth in this human discourse? Since the only reason for preaching is to show God's work of justification, the preacher is not required to develop a system of his own, to enlarge on what he thinks about his own life and that of his neighbor, his reflections on society or the world. If he lives by justification, he cannot take account of human ideologies. Men do not live by the intrinsic values of things. If we ask what we are justified by, we are always recalled to the four keynotes of Holy Scriptures, which bear witness to Revelation, establish the Church, hand on the mission (the power to bear witness), and create vocations. There is,

¹⁴Ritschl, op. cit., pp. 14, 131.

therefore, nothing to be said which is not already to be found in the Scriptures. No doubt the preacher will be conscious of the weight of his own ideas which he drags after him; but ultimately he must decide whether he will accept the necessity of expounding the Book and nothing else.

In order to avoid being submerged in general considerations, we shall discuss, under five heads, the behavior and the qualities proper to a Christian preacher.

1. First, quite simply, to put his trust in Scripture. All that is required of a preacher is to keep to the text and confine his discourse to expounding it. If he feels that the Bible does not provide everything necessary for living and that he must add some practical instruction, then his trust is not complete.¹⁵

Kyle Haselden and William N. Pittenger have both reacted sharply to this point of view.

The theory is that the proclaimed Word needs only to be proclaimed since it carries in itself the power to relate itself to the needs of all men in all times. It follows, according to this theory, that an exploration of man's heart and an analysis of the current situation are necessary and efforts to shape the proclaimed gospel to the analyzed situation are absurd. So runs the thought of those who rebuke all talk of relevancy and communication.

.....
Exhibit A in this school is Dietrich Ritschl's A Theology of Proclamation. One of the fallacies of this exciting book is the author's unfortunate assumption that his knowledge of the church in Europe qualifies him to speak authoritatively to the church in the United States; the result is a breakdown in communications.¹⁶

Sometimes it is assumed that the preacher, precisely because he is the proclaimer of the Church's gospel and not of some gospel of his own creation, must as a preacher be something other than a fully personal human being with his own personal understanding of the gospel, his own personal interpretation of it, and his own personal way of expressing it. Sometimes one is horrified at the way in which some of the younger disciples of the various neo-orthodox and neo-catholic movements--I say "movements" in the plural, for there seem to be several of them--act in this fashion and defend their wooden and "official" preaching on the ground that they must in no way obtrude their personalities between

¹⁵Barth, op. cit., pp. 42, 43.

¹⁶Haselden, op. cit., p. 72.

the gospel and the hearers. Of course the result is that they obtrude their personalities much more obnoxiously than if they preached simply and naturally. No man can be completely "official," try as hard as he may, for no man can contract out of his humanity at will; and a proper recognition of our responsibility in preaching for and in the Church does not mean that we try to be other than ourselves. To be human means to be a person, with one's own particular qualities, characteristics, ways of seeing and saying things. The wonderful truth is that God will accept all these, once we put them at his disposal; he will use them to make the gospel of the Church, as each of us apprehends it, effective to those who listen. The very fact that it is we who are speaking has its own added significance, for it indicates something of the wonderful richness of the gospel by which the Church lives.

.
 We have already noted the necessity for a "point-of-contact" between the gospel and the patterns of thought of contemporary people. Some German theologians would deny that there can be such a "point-of-contact." The gospel they say, comes as condemnation of sin; and since, in the definition of these theologians, men are utterly alienated from God and entirely estranged from God's purpose, nothing in ordinary experience can be of use in relating the gospel to their situation. This position would seem to be an almost blasphemous denial both of the goodness of God and of his common sense.¹⁷

This is not to say that the "theology of preaching" represented by Barth and Ritschl is entirely rejected. Commenting further on Ritschl's thesis, Haselden says:

Ritschl's approach to preaching raises serious questions about the appropriateness of any attempt to apply what we preach to the contours of our age. This is an extreme view which runs counter to what most of us have been taught about the purpose of the sermon, and the intemperateness of this opinion can be in part explained--though not dismissed--on the basis of the theological presuppositions out of which it rises. But it is also a wholesome recoil against the kind of life-situation preaching in which, to paraphrase P. T. Forsyth, we not only preach to our age but also preach our age. Not all topical and life-situation sermons have fallen into this trap to be sure; but so many have that the rebuke is needed and should be graciously accepted. Too much of our preaching is merely a pleasant conversation which our culture carries on with itself.

¹⁷Pittenger, op. cit., 28, 29, 90.

Let us admit that we cannot make the gospel relevant. Few of us, despite the fact that an occasional slip of the tongue sometimes brings such words to our lips, believe that we can do so. We know that the gospel is God's Word to men in all ages and that it is valid whatever we do to it is not to solve the problem of the relevancy of the ministry, of preaching, or of the church.¹⁸

Others, like Haselden, see a strong Biblical orientation coupled with a conscious attempt to make the sermon relevant as the ideal in preaching.

If preaching participates in God's work of revelation, so understood, is it enough that weighty things be said unless the saying so fits the necessities of mind and emotion that the way is open for appropriation and response?

Valid preaching, as Professor John Knox points out, is not a circle drawn around a single center, either in exegesis of a biblical text or in address to contemporary need. It is rather an ellipse drawn around two foci: one in the text, the other in a current human situation.¹⁹

That there are present-day occasions of difficulty in presenting the Gospel is very evident. Every period of history throws up its particular heresies of belief or of temper which aggravate the difficulty of winning a hearing for the Gospel. Their form is transient; the substance is perennial, since it will usually be found that what underlies them proves to be the ancient stubborn evasions and revolts against God of which the Bible itself is the classical textbook. This means incidentally that if you preach faithfully from the Bible, you preach directly to the times you live in.

It is likewise possible, when preaching has proved ineffective, that it has itself lacked the 'bite' of relevancy, the cutting edge of the scalpel; and it is for this reason and not grounds of scholarship that some sermons are a disappointment. The sermon begins with a sound and quite interesting exegesis which enables one to understand why certain words were written in the eighth century before Christ. But the preacher has not yet preached. The true preacher makes one aware--excitingly, uncomfortably, gratefully aware--that the God who busied himself with

¹⁸Haselden, op. cit., p. 72.

¹⁹Abbey, op. cit., pp. 38, 41.

Moses or Rehoboam in ancient times is speaking at that moment in that church in contemporary idiom to oneself.²⁰

In the final analysis, to say that Barth and Ritschl have no concern for relevance in preaching would be untrue. On this point, Barth's concern is very real as evidenced by the section of his book entitled, "Adapting Preaching to the Congregation."

A preacher is called to lead to God the people whom he sees before him; God desires him to preach to these people present. But he must approach them as his people who are already the objects of God's action, for whom Christ died and has risen again. He has to tell them, therefore, that God's mercy avails for them as truly today as at the beginning of time. That is what is meant by adapting preaching to the congregation, . . .

.
Tillich's phrase "awareness of the present moment" is important, if given its right place. What demands does the contemporary situation make on the preacher and his congregation? Together they are sharing a historical experience; the words of the preacher must be relevant to immediate preoccupations of his hearers. If they were understood, preachers would be on their guard against continuing to discourse on topics which have long ceased to be important.

.
In preaching, it is necessary to follow the direction of the text and to relate it to our own times; the text shows where the road leads, but we have to walk it at the present day.

.
But in order that the preacher may speak to them in a way that they will understand, he must know them as individuals; he must be acquainted with the conditions which shape their lives, with their capacities, and their potentialities for good and evil. Only so will he find the means to touch their hearts so that the Word may have significance for them.

.
When, in preparing a sermon, an effort is made to follow faithfully the direction of the text, a serious difficulty presents itself in regard to the application: how to be faithful to the text and also true to life in this present age. Woe to the minister who does not see that the Word has a real significance for the men of today.

.
To keep close to life and remain close to the text--this difficulty for which there is no solution, should be a warning

²⁰Keir, op. cit., pp. 13, 15.

to all. In thematic preaching, where it is so easy to make a casual idea the center of one's discourse, the preacher is specially prone to do violence to the text in attempting to get closer to actual life. . . . It is therefore necessary to test most thoroughly the ideas about the contemporary situation which crowd into our minds, and to sift them by reference to our text.²¹

Ritschl too, insists on a close relationship between congregation and preacher and thus reveals a real concern for relevance.

But it remains true that the sermon is not a naked, abstract, and impersonal address, which works ex opera operator; it is an event that takes place in the Church because the preacher is a man of the Church who lives with his people during the week, and also because the whole church participates in the office of proclamation.

.
The sermon text, therefore, grows out of the relationship between minister and the congregation. The choice must come from contacts in Bible studies, house visits, and session meetings. The preacher has to live with his text through the whole week; that is, not in privacy, but in brotherhood with his people in Christ.²²

The question, then, is not, should the sermon be relevant, but how should it be made relevant? Barth and Ritschl would insist that it be done within strictures prescribed by a certain "theology of preaching." Others, while not entirely rejecting the theology, find its interpretation in terms of these strictures far too unrealistic to be practical.

With this discussion, as reported in the literature in mind, the following categories were selected:

²¹Barth, op. cit., pp. 52, 54, 65, 73, 75, 76.

²²Ritschl, op. cit., pp. 129, 154.

The Categories

1 and 2. Current events and current issues mentioned.--While a sermon need not specifically mention current events or issues to be relevant, and certainly should never be so given to discussing such matters that it ceases to be a sermon, a series of sermons that are relevant, whatever the theology of preaching may be, will, over a period of time, come to grips with events and issues that are current and critical. Especially is this true of "prophetic" preaching.

Some people think prophetic preaching always means foretelling future events. Frequently God used current conditions and events to open a prophet's vision to foresee results in the future. This is only a part of the meaning of the term, and not necessarily the major part. Old Testament prophets were not like almanac makers, predicting dates and events. They were forth-tellers more frequently than foretellers. . . . Prophetic preaching dealt with the past and the present as well as the future. The Old Testament prophets were interpreters of history's lessons about moral and spiritual issues. They were "seers," men who knew the condition of their present world, in the light of which they praised or denounced or instructed people about their way of life. They had an understanding of the past and present when they "dipped into the future" to foretell the impending judgment of God.

.
Much of the greatest preaching by the Old Testament prophets was inspired by some national or international crisis. The prophets analyzed causes of crisis, predicted impending doom, and outlined the way of national wisdom. They preached authoritatively about the administrative policies of their governments whenever they involved moral integrity, social righteousness, legal justice, national security, or the personal influence of the rulers over the people. They were criticized as "political preachers," as was Amos (Amos 7:12, 13), and were asked "to resign." But they preached on.²³

In the light of the fact that the Chicago Sunday Evening Club sees its preachers as "prophets" and its preaching as "prophetic," these two categories were considered pertinent to the analysis for relevance.

²³Leavall, op. cit., pp. 15, 32.

Units in the category "current issues" include explicit references to current issues rather than statements or propositions that might be interpreted as generally supporting or challenging current issues. Statements of the latter type would be included in Category 4.

3. Contemporary examples or illustrations of precepts or axioms.--It was believed that examples and illustrations with which a present-day audience could identify, rather than stories and illustrations of a by-gone day, would indicate relevance.

4. Non-Christian axioms challenged.--In the recent literature on preaching, relevance is discussed in terms of the "axioms of modern man"--the convictions by which men live today. According to some writers, axioms that are contrary to the precepts of the gospel will be challenged by Christian preaching that is relevant.

With respect to the axioms by which men live, William Pittenger reports the following:

Dr. Owen describes the modern and widespread phenomenon of "scientolatry" (as he styles it) as including five basic assumptions which help to make up the scientific outlook or attitude which is generally accepted among our contemporaries. Here are the five, in Dr. Owen's listing: (1) truth is available through science alone; (2) matter is the primary reality; (3) all behavior is determined; (4) all values are social conventions and hence are "relative" rather than absolute in significance; (5) the coming of an ideal society is guaranteed through science.²⁴

Stephen Bayne says:

We think we are free and good and decent; and so we are, up to a point. But it is an infinitely dangerous delusion to remember that, while forgetting the way in which we abuse our freedom and nullify the given decencies of life because of our perversions and our egotisms. One of the most helpful and also the most humiliating spiritual exercise I know is to read a

²⁴Pittenger, op. cit., pp. 47, 48.

popular magazine and reflect on the general doctrine of man which underlies and pervades its advertisements. What are the assumptions which underlie them?--that we are greedy, covetous, lecherous, money-conscious people, afraid of death and even more selfishly afraid of being too closely involved with our neighbor.²⁵

Thomas Keir comments on Dorothy Sayer's reactions to life in the United States:

Years ago Miss Dorothy Sayers expressed her profound disquiet about the personal angle from which everything was being viewed: "This irrational obsession," she wrote, "pervades the newspapers, makes the lives of public characters a burden to them, distracts public worship from its proper object, and is rapidly destroying the intelligence of the people. It is as though nobody cared for what is said, but only for who says it."

Since these words were written affairs have moved much further in this direction. There are, as in the past, those who realize that money can be made by exploitation of the twin themes of wealth and sex. In some journals the minx and the millionaire monopolize the headlines and main pages, their worthless stories cunningly disguised as objective news. They are, in fact, nothing of the sort. They are simply the shrewdest of "sales-lines."²⁶

Merrill Abbey in his book, Preaching to the Contemporary Mind, discusses a study made by the World Council of Churches in 1948, which considered the axioms and the need for challenging them.

One of the commissions of the World Council of Churches, in its studies of Christian evangelism preparatory to the Amsterdam Assembly, initiated studies of what they called "Axioms of the modern man." The venture can illuminate how preaching is sharpened by discovering the point of conflict. The endeavor began when Emil Brunner pointed out to the study section "that man's thinking is to a considerable extent determined by inner convictions not consciously thought out or clearly expressed, taking the form of axioms of contemporary proverbial wisdom." A complicating factor, he continued, lay in the fact that most of these axioms are at odds with "the general structure of biblical thought and ideas."

²⁵Stephen Bayne, Enter With Joy (Greenwich, Connecticut: The Seabury Press, 1961), p. 96.

²⁶Keir, op. cit., pp. 19, 20.

Various national delegations pursuing this lead attempted to crystallize the axioms most commonly taken for granted by great numbers of their countrymen. What resulted amounted to a startling delineation of the state of mind to which the Christian message must be addressed. Almost item by item the statements are plausible half-truths which call in question some affirmation important to Christian faith.²⁷

Several lists of axioms are given below as they appear in the report of the Amsterdam Assembly entitled, The Church's Witness to God's Design. The axioms are introduced with this preface:

The section which follows is obviously different in character from the rest of the volume.

At one of the preliminary meetings, Professor Emil Brunner of Zurich pointed out that man's thinking is to a considerable extent determined by inner convictions not consciously thought out or clearly expressed, taking the form of Axioms of contemporary proverbial wisdom, and that part of the difficulty in evangelism today arises from the contradictions between most men's Axioms and the general structure of biblical thought and ideas.

Professor Brunner was asked to formulate a brief statement of some typical Axioms of the modern man; and his list of Axioms is here printed, though he himself would not wish it to be regarded as final or exhaustive. A suggestive paper by Mr. C. S. Lewis of Exford on this same subject had previously been circulated.

The compilers of this volume well understand that no Axioms can be fully representative; but it is believed that this method of study can be very profitable, and that others may find it a useful exercise to draw up similar lists of Axioms representing the mind of those groups with which they are most closely in touch.

AXIOMS by Emil Brunner:

1. Everything is relative.
2. What can't be proved can't be believed.
3. Scientific knowledge is certain and the standard of truth; matters of faith are uncertain.
4. Beyond death nobody knows.
5. "Real" means seen and handled.
6. The big things are the great things. Because man is so small in this big universe he is so little.
7. I cannot help being what I am.
8. Freedom means doing as I like.
9. Justice means equality.

²⁷Abbey, op. cit., pp. 71, 72.

10. To put religion first is religious arrogance.
11. The Laws of nature determine everything.

AXIOMS from America:

1. Truth is established only by proof, and ultimate truth is unknowable.
2. Look out for number one. If you don't, nobody else will.
3. Human nature is fundamentally sound, but needs guidance and correction to achieve its fulfilment.
4. There is progress in history, but society may yet destroy itself if the discoveries of science are not controlled.
5. There always have been wars and there always will be. You can't change human nature.
6. "God" is really a projection of man's ideals.
7. A man's religion is his own business and every man has a right to his own belief.
8. Other-worldliness is dangerous because it distracts attention from the effort to gain freedom, security, and justice in this life; and anyway we know nothing about what happens after death.
9. Jesus was a good man. What we need are a lot more people like Him. Now, take Lincoln . . .
10. Do a good turn when you can--but don't be a sucker.

AXIOMS from Great Britain:

1. There may be a God--but what does it matter?
2. Man needs education--not redemption.
3. A sense of sin cramps your study.
4. Christianity's all right--if it worked.
5. It's only human nature after all.
6. Science displaces dogma.
7. At all costs keep an open mind.
8. I just couldn't care less.
9. There is nothing good or bad, but thinking makes it so.
10. What I believe matters little--it's what I do.
11. "Just the art of being kind is all this sad world needs."

AXIOMS from Germany (English translation):

1. Don't talk to me about your wonderful ideas! They are all lies. Or at least you are self-deceived, especially in politics. Don't trust anyone!
2. I don't believe anything stable exists. And when you're dead everything is finished, anyhow.
3. There is no sense in bothering about great causes, for every attempt to support such things is utterly useless, and you are just left holding the bag!
4. Certain people bear the responsibility for our destiny: it's obvious that they have no conscience at all and that they do it badly. But I can alter that.
5. How can I be guilty of the misery of humanity? Find the guilty and punish them! But I want a little peace.

6. We've had such a bad time for so long, it's time that someone else had a taste of it! (Mr. A. and Mrs. B. for instance) (This is the type of person who "informs" against his neighbors.)
7. When you've had enough to eat, it's all very fine to talk about morals and religion, but if you are hungry nothing else matters. This applies to individuals as well as to nations.
8. Nobody helps me--why should I help other people? I'm not going to give people more than they give me.
9. Perhaps one day things will get better--but when? Everything depends on keeping one's head above water.
10. It seems as though God plays a part in the lives of certain people. Unfortunately I myself have got beyond this stage!
11. If there's a God, then . . .
12. I don't want to join any more societies or organizations, but I want to live my own life. I'll never sign any more membership forms.

AXIOMS from France (English translation):

Prove to me that God exists, and I'll believe in Him.

Everything is relative.

Every religion is good, provided you really believe in it.

I don't need to be religious to do good!

Christians are no better than anyone else.

If it is God Who gives us faith, let Him get on with it!

It isn't my fault if I don't believe!

Religion is for the rich! They have time to bother with it!

God will forgive; that's what He's there for (Voltaire).

What have I done to deserve this?

If God exists, I don't think much of Him!

I've no use for God!

I only believe what I can actually see.

If you are dead, then you are dead!²⁸

To draw up similar lists that contain axioms which are truly contemporary and represent specific populations, Abbey offers a unique and credible method, especially in the light of Stephen Bayne's comment quoted above.

²⁸"The Church's Witness to God's Design." Book II of Man's Disorder and God's Design (World Council of Churches, 1948.)

One method of keeping abreast of the developing attitudes of the time is to study the mass media, not for what they say but for their reflection of the things taken for granted concerning their listeners and readers. Such studies find their rationale in what one distinguished journalist calls the "personalities" of respective papers. T. S. Matthews made a study of the editions of the London Daily Mirror and the Manchester Guardian of the same date, to discover the discrepancies and overlappings in the coverage of what was presumably the same grist of news. The two papers printed a total of 144 news stories of which only 9 were shared in common, 23 appeared only in the Mirror, and 71 only in the Guardian.²⁹ The reason for such wide deviation in reporting he attributed to the fact that each selected the news that would fit its "personality" and then wrote it in such a way as to make the fit even more complete.

What is significant for the preacher searching axioms of the contemporary mind is that papers tend to attract their reading audience from among those who find their "personalities" congenial. The journal that speaks to a nationwide mass audience which it has won in the intense competition that drives many papers and magazines to the wall may be presumed to have shaped its "personality" in such fashion as to find comfortable acceptance by its vast company of readers. If one can read not only what it says but what it takes for granted, not only its reports but what it regards as worth reporting, not only its facts but its implications, he may arrive at a reflection of its basic assumptions about its readers--assumptions on which it has gambled and won its considerable following.

In the United States the news magazine can tell the story on a nationwide basis better than the daily paper. America has no newspaper of national readership comparable to the Mirror and the Guardian in England. The New York News has a circulation approaching 2,000,000, but is mostly sectional in its sales. The New York Times, read more widely over the nation, has only approximately 745,000 daily circulation. Among the news magazines, however, Life surpassing 6,000,000 and Time with well over 2,000,000 are read in every city, village, and hamlet and at every crossroads in the country. Look exceeds Time in circulation, but is similar in character to Life, yet less widely read. Reader's Digest and T.V. Guide outrank these periodicals in circulation, but since they are not devoted to news reporting, they do not lend themselves to the same kind of study.

²⁹Thomas S. Matthews, The Sugar Pill (New York: Simon and Schuster, 1959).

For a number of years, classes in Garrett Theological Seminary have periodically searched for the axioms underlying both the reporting of the news and the appeals of the advertising in Life and Time with interesting results. For the news columns they have listed the stories and tried to be sensitive to the implications of any "slanting" they detected, using as a control the summary of the week's news from the Sunday edition of the New York Times for the same period; noting carefully what stories--and particularly what kind of stories--were selected for inclusion or omission; and asking constantly: What interests and presuppositions does this magazine address in its readers? They have also listed the advertisements of half-page spread or more, noting the commodities advertised and the buyer motives to which appeal was made. Their studies in recent months yielded the following composite list of axioms.³⁰

1. It's the surroundings that give life its meaning.
2. Religion's all right in its place, but that isn't in politics.
3. Immortality is just your influence going on in the world.
4. These days you have to become a martyr to make the Christian religion real--and I don't have a martyr complex.
5. We must do what's right--to keep other people on our side.
6. You deserve the best; you owe yourself easy-chair comfort. Forget the discomforts of others and live it up. Take care of number one.
7. Is it right? We'll take a vote and see.
8. Certainly we need it; they have one next door.
9. What's new must be good, what's old can't be.
10. Who is God, that we are mindful of him?³¹

Dr. Abbey's class in "Preaching to the Contemporary Mind" again made such a study as described above in the fall of 1964. His students Duane A. Ewers, Reed M. Stewart, Charles Kishpaugh, Philip F. Whitmer, and Herbert Beuey, analyzed editorial content and advertising from Time, Life, and Reader's Digest. By the kindness of teacher and students, the results of their study were made available to the author in the following list:

³⁰Note in this connection what Stephen Bayne and Thomas Keir said concerning the news media and its reflection of the public mind--quoted on pages 279 and 280 of this chapter.

³¹Abbey, op. cit., pp. 73-75.

Axioms of Contemporary Man Derived from Current Study
of Large Circulation Periodicals, October 1964
selected by Merrill R. Abbey
from Preaching D12 papers

1. It does matter whether you win or lose--there's nothing better than success.
2. Anything is suspect if the facts aren't disclosed.
3. Let's face it--the newest is the best.
4. Science is my shepherd, I shall not want.
5. Don't believe anything that can't be proved.
6. Go ahead--spoil yourself! You only live once.
7. Glory be to man; since the beginning, he has created all.
Do all that you do to his glory.
8. Seek ye first security for yourself and your family.
9. If many others are doing it, or famous people are doing it,
it must be right.
10. At all costs maintain your youth and maximize your free time,
so you can "enjoy life" more.
11. World law and order are fine as long as they match law and
order here. What differs from us is suspect.
12. Why look at the rest of the world's achievements? We probably
achieved them first and we're ahead in military power, nuclear
weapons and the Olympics.³²

For this study, a list of axioms was made by combining into a composite all of the lists given:

Axioms by Emil Brunner
Axioms from America
Axioms from Britain
Axioms from Germany
Axioms from France
Axioms from Merrill Abbey's classes as reported in his
book Preaching to the Contemporary Mind
Axioms from Merrill Abbey's class--1964

The rationale for so doing was based upon the observation that there was a basic commonality in all the lists that would allow a composite to be made, and that sermons at the Chicago Sunday Evening Club could best be analyzed in terms of a rather "universal" list of axioms. In this connection it is of interest to note the words of Roy M. Pearson:

³²From a letter to the author from Merrill R. Abbey,
November 16, 1964.

The distinctive marks of modern man are too numerous for a brief catalogue, and no congregation is a carbon copy of another. Nevertheless, certain characteristics are sufficiently pervasive of our culture to leave no congregation wholly free from them, and at one time or another most members of the church would recognize themselves if described in their terms.³³

It was believed that this composite would constitute a list of axioms that are "sufficiently pervasive of our culture" to use in analyzing the sermons preached at the Sunday Evening Club.

Following is the composite list, with lists showing how the axioms from the seven other lists were distributed under each of the axioms in the composite.

A Composite:

1. I and mine come first. What costs me my pleasure, comfort, and peace of mind costs too much.
2. After death?--nothing except possibly your influence.
3. The newest and the biggest is of greatest value.
4. Being good is being kind and tolerant, but, above all, being successful.
5. Science is my shepherd. I shall not want.
6. Isn't man wonderful!--everything depends upon his education and development.
7. The future seems hopeless--live for the present. Do unto others before they do unto you.
8. "Real" means "the facts"--proven by empirical verification.
9. Man is subject to nature--especially human nature--so how can he be responsible?

³³Roy M. Pearson, The Preacher: His Purpose and Practice (Philadelphia: The Westminster Press, 1962), p. 11.

10. Truth is relative--a consensus of opinion.
 11. God is the projection of man's ideals. He exists only for the simple folk who need him.
 12. Religion is all right but it really isn't necessary and sometimes out of place. And besides, it's nobody's business but my own.
- I. I and mine come first. What costs me my pleasure, comfort, and peace of mind costs too much.
1. Look out for number one. If you don't, nobody else will.
 2. You deserve the best; you owe yourself easy-chair comfort. Forget the discomforts of others and live it up. Take care of number one.
 3. Seek ye first security for yourself and your family.
 4. Freedom means doing as I like.
 5. At all costs maintain your youth and maximize your free time, so you can "enjoy life" more.
 6. Go ahead--spoil yourself! You only live once.
 7. These days you have to become a martyr to make the Christian religion real--and I don't have a martyr complex.
 8. I don't want to join any more societies or organizations, but I want to live my own life. I'll never sign any more membership forms.
 9. Nobody helps me--why should I help other people? I'm not going to give people more than they give me.
 10. Do a good turn when you can--but don't be a sucker.
 11. A sense of sin cramps your style.
 12. How can I be guilty of the misery of humanity? Find the guilty and punish them! But I want a little peace.
 13. What have I done to deserve this?

II. After death?--nothing except possibly your influence.

1. I don't believe anything stable exists. And when you're dead everything is finished, anyhow.
2. Immortality is just your influence going on in the world.
3. Beyond death nobody knows.
4. Other-worldliness is dangerous because it distracts attention from the effort to gain freedom, security, and justice in this life; and anyway we know nothing about what happens after death.

III. The newest and the biggest is of greatest value.

1. Let's face it--the newest is the best.
2. What's new must be good, what's old can't be.
3. The big things are the great things. Because man is so small in this big universe he is so little.
4. It's the surroundings that give life its meaning.

IV. Being good is being kind and tolerant, but, above all, being successful.

1. Jesus was a good man. What we need are a lot more people like Him. Now, take Lincoln . . .
2. "Just the art of being kind is all this sad world needs."
3. What I believe matters little--it's what I do.
4. At all costs keep an open mind.
5. We must do what's right--to keep other people on our side.
6. It does matter whether you win or lose--there's nothing better than success.
7. Justice means equality.

V. Science is my shepherd. I shall not want.

1. Science is my shepherd, I shall not want.
2. Scientific knowledge is certain and the standard of truth; matters of faith are uncertain.
3. Science displaces dogma.

VI. Isn't man wonderful!--everything depends upon his education and development.

1. Man needs education--not redemption.
2. Glory be to man: since the beginning, he has created all. Do all that you do to his glory.
3. There is progress in history, but society may yet destroy itself if the discoveries of science are not controlled.

VII. The future seems hopeless--live for the present. Do unto others before they do unto you.

1. Perhaps one day things will get better--but when? Everything depends on keeping one's head above water.
2. There is no sense in bothering about great causes, for every attempt to support such things is utterly useless, and you are just left holding the bag!
3. Certain people bear the responsibility for our destiny: it's obvious that they have no conscience at all and that they do it so badly. But I can alter that.
4. Why look at the rest of the world's achievements? We probably achieved them first; and we're ahead in military power, nuclear weapons, and the Olympics.
5. We've had such a bad time for so long, it's time that someone else had a taste of it! (Mr. A. and Mrs. B. for instance) (This is the type of person who "informs" against his neighbors.)
6. Don't talk to me about your wonderful ideas! They are all lies. Or at least you are self-deceived, especially in politics. Don't trust anyone!
7. Christians are no better than anyone else.
8. I just couldn't care less.

VIII. "Real" means "the facts"--proven by empirical verification.

1. "Real" means seen and handled.
2. I only believe what I can actually see.
If you are dead, then you are dead!
3. Truth is established only by proof, and ultimate truth is unknowable.
4. What can't be proved can't be believed.
5. Don't believe anything that can't be proved.
6. Anything is suspect if the facts aren't disclosed.
7. Prove to me that God exists, and I'll believe in Him.

IX. Man is subject to nature--especially human nature--so how can he be responsible?

1. It's only human nature after all.
2. Human nature is fundamentally sound, but needs guidance and correction to achieve its fulfillment.
3. There always have been wars and there always will be.
You can't change human nature.
4. The Laws of nature determine everything.
5. I cannot help being what I am.

X. Truth is relative--a consensus of opinion.

1. Everything is relative.
2. Is it right? We'll take a vote and see.
3. There is nothing good or bad, but thinking makes it so.
4. If many others are doing it, or famous people are doing it, it must be right.
5. World law and order are fine as long as they match law and order here. What differs from us is suspect.
6. Certainly we need it; they have one next door.

XI. God is the projection of man's ideals. He exists only for the simple folk who need Him.

1. "God" is really a projection of man's ideals.
2. Who is God, that we are mindful of him?
3. There may be a God--but what does it matter?
4. If it is God Who gives us faith, let Him get on with it!
It isn't my fault if I don't believe!
5. God will forgive; that's what He's there for (Voltaire).
6. It seems as though God plays a part in the lives of certain people. Unfortunately I myself have got beyond this stage!
7. If there's a God, then . . .
8. If God exists, I don't think much of Him!
I've no use for God!

XII. Religion is all right, but it really isn't necessary and sometimes out of place. And besides, it's nobody's business but my own.

1. I don't need to be religious to do good!
2. To put religion first is religious arrogance.
3. Everything religious is good, provided you really believe in it.
4. Religion's all right in its place, but that isn't in politics.
5. Christianity's all right--if it worked.
6. When you've had enough to eat, it's all very fine to talk about morals and religion, but if you are hungry nothing else matters. This applies to individuals as well as to nations.
7. Religion is for the rich! They have time to bother with it!
8. A man's religion is his own business, and every man has a right to his own belief.

The Analysis

As with the analysis for distinctive Christian characteristics reported in the previous chapter, two forms were used in tabulating the count in each category.

First, as the sermons were read, units representing each of the categories were listed. Each unit was numbered consecutively within sermons and identified by the number/s of the line/s in which they were found in the text (see Form 3).

Second, the units were transferred by number to a form which distributed them according to category (see Form 4).

In all categories, units were tabulated in terms of the number of different sermons in which they occurred for each of the three seasons being studied. (No particular unit was counted more than once in any one sermon, i.e., if the assassination of the President was mentioned in a sermon it was counted once for that sermon even if it was referred to more than once.

Category 1.--There was a total of 8 times in 7 (20%) of the sermons preached during the 1913-14 season that current events were mentioned, or an average of .23 per sermon for all 35 sermons; there were 17 different events in 1953-54 for an average of .61 per sermon; and 11 different events in 1963-64 for an average of .39 per sermon. In 1953-54, one event, the government investigation of Communism (the McCarthy hearings), was mentioned twice, and in 1963-64 two events were mentioned more than once--the Vatican Council twice, and the assassination of the President six times. Therefore, there was a total of 18 times in 11 (39%) of the sermons during 1953-54 that

events were mentioned, or an average of .64 per sermon for all 28 sermons; and a total of 17 times in 11 (39%) of the sermons during 1963-64 that events were mentioned, or an average of .61 per sermon for all 28 sermons. (See Table 8, pp. 297-299.)

FORM 3

Season 1963-64

- Sermon
Number
4
1. Recent issue of Life--tennis match. (1, 9)
 2. A similar incident on BBC. (10, 11)
 3. The same thing in other sports. (10, 11)
 4. The sad events of the past week. (40)
 5. Life that is nothing but a sham. (42, 46)
 6. If a success--a winner. (45)
 7. The "coming out" party in Southampton, Long Island.
(50, 73)
 8. What a mockery of education. (54)
 9. Success of mystery stories--James Bond. (74, 75-86)
 10. His needs are simple--Bentley, cocktails, vodka,
comfortable flat, etc. (84-86)
 11. Those who think themselves religious--etc. (91-94)
 12. To live life at the center--where God is. (115, 116)
 13. Without God life is meaningless and purposeless. (118)
 14. Our rebellion against God. (135-139)
 15. The way to eternal life. (145)
 16. God initiated the dialogue with man. (148, 149)
 17. We live as honestly as we can. (155)
 18. The presence of the living God. (156)
 19. If you watch youngsters. (25-32)
 20. Kirkegaard. (90-94)
 21. Arthur Miller. (122-129)

TABLE 8

CURRENT EVENTS CITED IN SERMONS

Number of different sermons in which event was mentioned	Current Events
1913-14	
1	A murder recently committed by Henry Spencer in Chicago
1	Churches coming together in the Federal Council
1	Now America has a President who will put away the "big stick."
1	The cyclones in Iowa, the earthquake in California, the tidal wave in Messina, Italy
1	Rev. Mr. Rader's activities as a reformer on the west coast
1	An awakening in Asia greater than the renaissance in Europe
1	Our race with Japan in building battleships
1	Cries from Colorado, Los Angeles, and other scenes of strife
8	Total number of different events mentioned
8	Total number of events mentioned
1953-54	
2	The government investigation of Communism
1	You and I know that the maintaining or the rescinding of the Taft-Hartley Law . . .
1	Newspaper report of 40 whites attacking 10 negroes
1	The wars in Korea and French-Indo China
1	Headlines tell only part of the story of increase in murders and crimes of violence, juvenile delinquency, sex promiscuity, narcotics, graft, corruption
1	President Eisenhower's Inauguration
1	A few weeks ago a man flew 1,272 miles an hour
1	The New York race track scandals and dock strike

TABLE 8--Continued

Number of different sermons in which event was mentioned	Current Events
<u>1953-54--Continued</u>	
1	One of the reasons that Tito has been out of favor with Moscow
1	If you read the description of Stalin's funeral
1	Dr. Kinsey's report
1	The conquest of Everest
1	The escape of prisoners from the countries of darkness
1	The accounts of rockets to the moon
1	The exploration of ocean depths
1	The coming Second Assembly of the World Council of Churches
1	The Conference at Geneva to end the Korean and Indo-Chinese wars
17	Total number of different events mentioned
18	Total number of events mentioned
<u>1963-64</u>	

6	The assassination of President Kennedy
2	News of the Second Vatican Council
1	In a fairly recent issue of <u>Life</u> magazine there was a section dealing with a tennis tournament which took place between this country and Latin America
1	I watched a similar incident at Wembley over BBC television--a United States player hurled his racket at the net
1	The "coming out" party in Southampton, Long Island
1	The shooting of Harvey Oswald
1	Rioting in Kashmir
1	Conditions in Viet Nam

TABLE 2--Continued

Number of different sermons in which event was mentioned	Current Events
--	----------------

1963-64--Continued

1 1 1	Pope Paul's pilgrimage to Jerusalem The shooting of Medgar Evers The recent opinion of the Supreme Court on banishing the reading of a prayer in the public schools
11 17	Total number of different events mentioned Total number of events mentioned

Category 2.--In the sermons for 1913-14, 28 separate issues were cited for an average of .80 per sermon (see Table 9). Three issues were referred to more than once:

<u>Times Cited</u>	<u>Issue</u>
3	The concern for man in the mass
2	The need for reformation of the stage
2	The need for a reformation in literature

Considering each of these as separate issues, the total would be 32 in 17 (49%) of the sermons, or an average of .91 per sermon for all 35 sermons.

In the sermons for 1953-54, 21 separate issues were cited for an average of .75 per sermon. Four issues were referred to more than once:

<u>Times Cited</u>	<u>Issue</u>
3	We are threatened by a moral breakdown
3	We are apprehensive about the future
2	A spiritual renaissance is developing
2	These days are upsetting to faith

Considering each of these as separate issues, the total would be 27 in 17 (61%) of the sermons, or an average of .96 per sermon for all 28 sermons.

In the sermons for 1963-64, 29 separate issues were cited for an average of 1.04 per sermon. Seven issues were referred to more than once:

<u>Times Cited</u>	<u>Issue</u>
2	The search for peace of mind
2	Concern for the future of Christian youth
2	Faith needs definition
2	The wickedness in all of us
2	Our condition described by--confusion
2	Civil rights
2	Faith as it is found in the world

Considering each of these as separate issues, the total would be 36 in 21 (75%) of the sermons, or an average of 1.28 per sermon for all 28 sermons.

TABLE 9

CURRENT ISSUES CITED IN SERMONS

Number of different sermons in which issue was mentioned	Current Issues
1913-14	
3	The concern for man in the mass
2	The reformation of the modern stage needed--a flood of evil plays now running
2	The same is true of literature--the novel
1	The menace of alcohol
1	No infallibility in religion any more than in science
1	In the world there is a super abundance of evil
1	Reformers who reform without knowledge
1	The church is intellectually belated and con- trolled by the men who pay the bills
1	The need for education in Chicago
1	The new Americanism--the need for partisan spirit to be set aside
1	Talked to Mrs. Pankhurst on suffragism
1	The policy of the "big stick"
1	The attitude in America toward immigrants
1	Why is there a stream of girls going down to perdition
1	The women who primp and fuss and dress to attract men
1	The greatest need of the day is for a substitute for the authority of the past
1	An alarming increase of murders in the United States and the prevalence of various other forms of lawlessness
1	Breakdown of high moral qualities which characterize the American people
1	The literature of the day sounds a note of weariness and loneliness
1	The trouble with this age is not doubt but disgust that religion has not been put into action
1	The attitude of Christians toward Jews
1	Immigration of Orientals
1	We suffer from a yellow press
1	Religion is so large--too large for creeds
1	Living in an age of commotion and transition

TABLE 9--Continued

Number of different sermons in which issue was mentioned	Current Issues
--	----------------

1913-14--Continued

1	This is an age of belief rather than unbelief
1	Prayer concerning the impending war
1	The disgrace of the slum areas in the cities
28	Total number of different issues mentioned
32	Total number of issues mentioned

1953-54

3	We are threatened by a moral breakdown
3	We are apprehensive about the future
2	A spiritual renaissance developing
2	These days are so disturbing to a placid, docile faith
1	Anti-Americanism so prevalent in the world
1	We still don't have liberty and justice for all
1	The need for the spiritual throughout life
1	Living in a time of tension, trouble and tumult
1	America's position as richest country in the world
1	The urgency to save the world
1	The threat of Communism in Asia and Africa
1	We can't take freedom for granted
1	We are in an unparalleled struggle for the minds of men
1	Is religion the cornerstone of our hearts?
1	The need to deal with the question of sex
1	Modern life is drenched in sex
1	Our age is unpredictable
1	The world movement of the church
1	The desire of all men to be free
1	The population explosion
1	Lack of enough food in the world
21	Total number of different issues mentioned
27	Total number of issues mentioned

TABLE 9--Continued

Number of different sermons in which issue was mentioned	Current Issues
1963-64	
2	The search for peace of mind
2	Faith needs definition today
2	Concern for the future of Christian youth
2	The wickedness in all of us
2	Our condition described by one word--confusion
2	Civil rights
2	Faith as it exists in the world
1	Is a new reformation possible?
1	The underfed people in the world
1	The pagan and idolatrous powers that threaten to overwhelm us on every side
1	The problem of living the kind of religious life we would like to live
1	The violence that marks so much of our culture
1	Life that is nothing but a sham
1	Is Krushchev being conciliatory?
1	Tensions between Russia and China
1	A divided Korea
1	A divided Germany
1	Strife in Viet Nam
1	Our planet is half Communist and half free
1	United States goes to the help of Communism in distress
1	We are tempted to be apologetic about the Christian faith
1	We should not conform to the world
1	People have lost individuality
1	The public desire for and interest in scandal
1	This is a post-religious era
1	How can we live together in this world?
1	The population explosion
1	Transformation is what everyone wants
1	The importance of the family
29	Total number of different issues mentioned
36	Total number of issues mentioned

Category 3.--Contemporary examples or illustrations of precepts or axioms used in the sermons for 1913-14 totaled 15 in 12 (34%) of the sermons, or an average of .43 per sermon for all 35 sermons; for 1953-54 the total was 156 in 28 (100%) of the sermons, or an average of 5.57 per sermon for all 28 sermons; and for 1963-64 the total was 161 in 28 (100%) of the sermons, or an average of 5.75 per sermon for all 28 sermons.

Category 4.--Within the sub-categories under the category, Non-Christian axioms challenged, units were divided into explicit and implicit. In other words, there were those statements that indicated an explicit challenge of the axiom and those that indicated an implicit challenge of the axiom. For instance, George M. Docherty's statement, "From the laboratory of the scientist have emerged a thousand cures of human ills, resulting in a total attitude barely short of religion that we call scientific humanism," (October 6, 1963, "The Warfare That Is Peace") signalled an explicit challenge of the axiom "Being good is being kind and tolerant, but, above all, being successful."

In Table 10 (below) it will be observed that axioms were challenged 74 times explicitly and 26 times implicitly in 33 (94%) of the sermons preached during 1913-14. Thus axioms were challenged explicitly in the average of 2.12 per sermon for all 35 sermons; and implicitly on the average of .74 per sermon for all 35 sermons. Axioms were challenged both explicitly and implicitly on the average of 2.89 for all 35 sermons.

Axioms were challenged 123 times explicitly and 30 times implicitly in 28 (100%) of the sermons preached during 1953-54. Thus

axioms were challenged explicitly on the average of 4.39 per sermon for all 28 sermons; and implicitly on the average of 1.07 per sermon for all 28 sermons. Axioms were challenged both explicitly and implicitly on the average of 5.46 per sermon for all 28 sermons.

Axioms were challenged 122 times explicitly and 27 times implicitly in 28 (100%) of the sermons preached during 1963-64. Thus axioms were challenged explicitly on the average of 4.36 times per sermon for all 28 sermons; and implicitly on the average of .96 per sermon for all 28 sermons. Axioms were challenged both explicitly and implicitly on the average of 5.32 per sermon for all 28 sermons.

The total number of times each axiom was challenged in the sermons for all three seasons is as follows:

<u>Element No.</u>	<u>Explicit</u>	<u>Implicit</u>	<u>Total</u>
1	41	18	59
2	8	0	8
3	26	6	32
4	13	5	18
5	12	2	14
6	28	4	32
7	49	10	59
8	2	0	2
9	16	6	22
10	41	11	52
11	44	9	53
12	39	12	51

TABLE 10
AXIOMS CHALLENGED

Sermon Number	1	2	3	4	5	6	7	8	9	10	11	12	Total E I
1913-14													
1				E									1
2										I	I	E	1 2
3						E	E			E	I		3 1
4	I					E	I					E	2 2
5	E						E		E	I			3 1
6							E				I		1 1
7										E	E		2
8	E	E					I			I	E		3 2
9													
10										E	I		1 1
11	E												1
12													
13						E			E				2
14												E	1
15					E								1
16	E												1
17	I									E			1 1
18	E					E	I		E	E		E	5 1
19						E			E	E	I	E	4 1
20	E		E			E	I		E	E			5 1
21	I						I					E	1 2
22	E		E			E	E		I			E	5 1
23	E						E					I	2 1
24			E			E	E		E	E		E	6
25	I												1
26			E							E			2
27			I	E			E			E			3 1
28	E						I		E				2 1
29	I		E			I					I	E	2 3
30	E						I						1 1
31							I						1
32			E				E			E			3
33				E			E			E			3
34		E	E		E						E		4
35	E			E									2
Total E	11	2	7	4	2	8	9		7	12	2	10	74
Total I	5		1			1	8		1	3	6	1	26
TOTAL	16	2	8	4	2	9	17	0	8	15	8	11	100

TABLE 10--Continued

Sermon Number	1	2	3	4	5	6	7	8	9	10	11	12	Total	
													E	I
1953-54														
1	I						E						1	1
2	E	E	E	I				E		E		E	6	1
3	E	E	E				E			I		E	5	1
4	I		I				E		E	I	E	E	4	3
5		E								E	E	I	3	1
6	E					E	E		I	E	E		5	1
7	E		E				E				E	E	5	
8					E	E	E			I	E	E	5	1
9	E		I							E	E	E	4	1
10	I		E							E		I	2	2
11			E	I	E		E		I	E	E	E	6	2
12	E		E		I		E		I	E	E	E	6	2
13	I			E						E	E		3	1
14					I		E			I	E	E	3	2
15						E			E	E	E	E	5	
16	E		E	E	E	E	E			E	E	E	9	
17	E						E				E		3	
18						E			E			I	2	1
19	E	E	E			E	E				E	E	7	
20	I					E			E		E	E	4	1
21	E	E			E		E		E	I	E	E	7	1
22	I						E		E	E	E		4	1
23	E		I				E		E	E	E	E	6	1
24							E						1	
25	E			E			E					E	4	
26	I			E			E		I	E	E	E	5	2
27			E	I	E	E	E		I	E	E	I	6	3
28	E						I					E	2	1
Total E	13	5	9	4	5	8	19	1	7	14	20	18	123	
Total I	7		3	3	2		1		5	5		4		30
TOTAL	20	5	12	7	7	8	20	1	12	19	20	22		153

TABLE 10--Continued

Sermon Number	1	2	3	4	5	6	7	8	9	10	11	12	Total	
	E												E	I
1963-64														
1	E						E	E			E		4	
2			I							E	E	E	3	1
3	E						E				E		3	
4	I		E		E	E				E	E		5	1
5	E		E			E	E				E		5	
6	I		E			E	E			E	E		5	1
7	E		E		E		E			E	E	E	7	
8	E									E			2	
9	E			E			E			E	I		4	1
10	E					E	I		E	E	E	I	5	2
11				I		E	E			E	I		3	2
12	E		E				E			I		I	3	2
13	E			E		E				E	I	E	5	1
14		E			E		E				E	E	5	
15	E					E	E				E	I	4	1
16	E		I			E	E			E	E	E	6	1
17	E						E			E	I		3	1
18	E					E	E			E		E	5	
19	E		E			I	E			E	E		5	1
20	I		E	E		E	E			I	E	I	5	3
21	E		E	E		E	E			E	E	E	8	
22	E		E				E				E	E	5	
23	I						E			E	E		3	1
24	E		E	E			E				E	E	6	
25					E					E	E	E	4	
26						I	E			I	E	E	3	2
27	I					I	E				E	I	2	3
28	I			I	E	E			E		E	I	4	3
Total E	17	1	10	5	5	12	21	1	2	15	22	11	122	
Total I	6		2	2		3	1			3	3	7		27
TOTAL	23	1	12	7	5	15	22	1	2	18	25	18		149

CHAPTER VII

ANALYSIS OF SERMONS FOR CLARITY IN COMMUNICATION

This analysis of the Sunday Evening Club sermons for clarity in communication is seen as a projection of the analysis for relevance.

We have been speaking of the need for finding a way of stating the kerygma which will be relevant to our own time, while it will also be true to the abiding affirmation of faith which gives the Church its essential being. This leads on to an emphasis on the necessity for translation. In our preaching of the gospel we must get at it, present its "offense," in such a fashion that it is a challenge to decision for men and women who live in the middle half of the twentieth century. But the idiom of the Bible, in which the gospel is phrased for us, seems unintelligible to many such persons. It is not merely that they cannot understand what we say, it is that they cannot understand what we are talking about. Hence we must translate; we must be ready to say, "in other words. . . ."

.
In the past few decades we have had a great theological revival. Some of its contributions have been of enormous value to us all, but many of them seem to be both dangerous and unfortunate. For the over-all result of the great reaction has been a sophistication of the true simplicity of the gospel, the use of a jargon which the common man (and the intelligent one, too, often enough) cannot understand, and a tendency to assume that the biblical and creedal language as it stands need only to be spoken and enough then has been done to state and communicate the point of the Christian proclamation. Yet the early Church itself, when it departed from biblical idiom at the Council of Nicea and used for theological purposes a non-biblical word . . . gave Christians in later days a charter for translation--provided always that it is the gospel, its setting and its significance, that we are translating, and not some bright and novel ideas of our own.¹

¹Pittenger, op. cit., pp. 17, 19, 20.

The point which William Pittenger makes here is quite obvious--
How can a message be relevant if it cannot be understood? And this
concern for clarity in communicating the gospel is shared by many who
have written recently about preaching.

Theodor O. Wedel:

One reason, accordingly, for the emergence of "Communi-
cation" as a crucial concern of the church in our era of
theological revival is the discovery on the part of the
church's teaching ministry that it confronts a vacuum of
illiteracy, unsuspected earlier, which demands the dedica-
tion to a ministry of communication of the best the church
has by way of imaginative pedagogic gifts.²

Charles W. F. Smith:

At this point Dr. Bultmann has taken the lead in stating
the issue with his proposals for demythologizing the gospel.
Can a religion that developed its traditions in an age of
mythological thinking still make its voice heard in an age
when all modes of thought are dominated by scientific realism?
Here the form of the question, about preaching is whether it
can adapt itself as a means of bringing home to modern man
the essential encounter between God and man in Christ, which
in the beginning expressed itself in a form no longer avail-
able to us.

.....
Certainly there is no value in "the relevant" unless it
is at the same time the very truth of God, and . . . It is an
essential part of the truth to proclaim that Christ died for
sinners, but each of those four words in its context needs to
be elucidated and "brought near" if the four together are to
make to modern man the sense they intend. Contemporary man
does not know (and even thinks he does not care) about
Messiahship. His ideas of sin are either remote or wrong
(i.e., moralistic). The whole notion of atonement in both
of these connections is either totally obscure or else
repugnant.³

Helmut Thielicke:

Here I must go out of my way to correct a possible mis-
understanding. Some may think that the worldliness of this

²Wedel, op. cit., p. 15.

³Charles W. F. Smith, op. cit., p. 12.

speech with its natural flow represents an "accommodation" to the world and thus evades the necessary offense and scandal of the message. Just the opposite is true. One can shout from the pulpit in traditional academic language the most tremendous things--even that Christ rose from the dead!--without eliciting anything more than bored assent to the routine ecclesiastical vocabulary. Linguistic Docetism never offends anybody, because it never gets under a man's skin.⁴

Theodore Heimarck:

Almost any minister can verify for himself the total alienation of even his own members. . . . If the minister knows the jargon of psychology he will understand them. This is their language, and they speak of "guilt complexes," and "inferior complexes," and "projection" with astonishing facility. However let the minister speak of the freedom wherewith Christ has set men free, and such visitors look perplexed and dismayed. They want to understand, mind you--but they cannot! . . . Mystery and miracle, sacrifice and judgment sound like words from a foreign language to our contemporary man, . . .⁵

Thomas M. Morrow:

It may be true that some ways in which the Gospel is presented seem irrelevant and incomprehensible to some people, but that is the fault of the presentation, and not the fault of the Gospel itself. We may need to adapt our methods of presenting the Gospel, we may have to revise our vocabulary, but we do not need to reshape the essential truth of the Gospel. The earliest preaching was in Greek or Aramaic; if that preaching were exactly reproduced today, it would obviously be completely unintelligible to our people. . . . To speak of justification by faith or entire sanctification or realized eschatology may be to use words utterly foreign to many of our hearers, but they all need the life-giving Gospel itself.⁶

Stephen F. Bayne:

To say that "for us men and for our salvation" he came down from heaven, means a lot to all of us who stand within

⁴Helmut Thielicke, Encounter with Spurgeon (Philadelphia: Fortress Press, 1961), p. 33.

⁵Heimarck, op. cit., pp. 36, 37.

⁶Thomas Morrow, Worship and Preaching (London: The Epworth Press, 1961), p. 35.

the circle of that conviction. To the man who thinks that he needs no salvation, or to his brother who is sure that there is no heaven from which anyone can come, we can proclaim that Gospel until doomsday and it will mean nothing.⁷

Robert Leonard Small:

Even more important than such polishing of technique should be a constant concern to translate the message into the speech and the thought world of the particular congregation. The preacher may not realize it but he is regularly confronted with a problem akin to that faced by the experts who seek to translate the Bible or portions of it into some new language. . . . In the same way the preacher has to translate his message into terms that are real to men who know all about carburetors and camshafts but to whom words like "grace" or "repentance" have lost their meaning and to women who are familiar to washing machines, and bleaches and detergents, but to whom "sanctification" means exactly nothing.⁸

James A. Pike:

A revival of biblical theology has certainly been a good thing in terms of our better understanding of the message; but its effect, in some quarters has been a biblicism in preaching which "touches ground" with the modern era no more than the "doctrinal" and conceptual preaching for which biblical theology was meant to be a corrective. A phrase like "saved by the blood of the lamb" offers no more to the average modern hearer than does "one substance with the Father." Sometimes among those attending church or now beginning again, people of fundamentalist background have a kind of nostalgia for the old phrases, and perhaps receive some spiritual inspiration from them, but, as far as understanding goes, they are merely holy noises; however, to the bulk of our hearers such preaching does not even have any discernable effect.⁹

What Harold Brack said in his review of recent homiletical literature is certainly true, "In addition to being truly Biblical and radically relevant, preaching must also be genuinely communicative."¹⁰

⁷Bayne, op. cit., p. 77.

⁸Small, op. cit., pp. 60, 61.

⁹Pike, op. cit., p. 31.

¹⁰Brack, op. cit., p. 187.

The Categories

From the above statements, it may be observed that the problem of clarity in communication in contemporary preaching is largely two-fold: (1) The use of meaningless or "critical"¹¹ words, and (2) the "definition"¹² of such words. That this problem may assume serious dimensions is confirmed by the following:

In the December 6, 1963, issue of Christianity Today, an article by Rachel H. King appeared entitled, "My Pilgrimage from Liberalism to Orthodoxy." The article made this charge:

My perennial objection to liberal leaders and their neo-orthodox variants is that they too largely confine their intellectual honesty to the circle of their professional peers. How many of them stand up before their assembled students, congregations, and Sunday schools, and put boldly, into words of one syllable, precisely what practical assistance they really believe Jesus Christ was able to offer the first Christian martyr, when the dying Stephen cried out, "Lord Jesus, receive my spirit"; or even state, without mental reservation, whether they believe that at that moment the individual, Jesus Christ, heard Stephen's prayer at all, or was conscious of the predicament he was in? The present student generation's almost total unconcern with the issue of truth, which troubles all thoughtful teachers, including Dr. Henry F. Van Dusen in his current book, The Vindication of Liberal Theology (pp. 72, 73), can, I believe, be traced more directly to the evasions and equivocations of the pulpit in the last half century than liberals would like to admit.¹³

In response to this charge, Jesse J. Roberson (a liberal) of El Centro, California, wrote in the January issue of the same journal:

¹¹Words of a critical nature in terms of their peculiar Christian (theological) meaning.

¹²Defined, not in the general sense, but Biblically or theologically.

¹³Rachel H. King, "My Pilgrimage from Liberalism to Orthodoxy," Christianity Today, VIII, December 6, 1963.

They have not, however, except for a very few of them, clearly enunciated what they believe and what they deny. Many of them are guilty of what Walter Kaufman labeled "double speak," by which he means that many of them go through the process of rethinking the meaning of the traditional words and phrases of historic Christian faith, often radically reconstituting them with meaning which negates Christian faith in its historic sense, but they do not bother to let this be known to their congregations. They use the phrases without indicating that they do not mean by them what the typical parishioner thinks they mean. This, of course, is blatant intellectual dishonesty. The crime is compounded, furthermore, because it is committed most often by those who speak most strongly in favor of intellectual honesty. . . .

One is continually amazed to hear ministers publically avow what they deny privately. And if they offer the tired, shopworn excuse that the typical parishioner has not been exposed to the process of learning involved, then the reply is that it is high time that some ministers began the task of bringing their parishioners up to date with what is going on in the liberal Protestant seminaries and in their own minds. . . .

No doubt much of what is said here constitutes a betrayal of the liberals--or would be so construed. Yet, whether one is correct or not, one cannot avoid the profound feeling that when we begin to demythologize, however necessary this process may be; that when we use the phrase "the resurrection of the body of Christ," and mean by it the formation and development of the church (and I still believe that regardless of later interpretations, the early Christians meant this phrase literally); that when we reduce, or attempt to reduce, Christian faith to consist of some wholly subjective "Kerygma"; and that, when we "spiritualize" the Second Coming of Christ, and perform many of the other intellectual contortions so multifarious in liberal Protestantism, we have abandoned Christian faith and substituted something radically different. And we ought to have both the intelligence to see what we have done and the courage to say so, unambiguously.¹⁴

With these issues in mind, words of a "critical" nature in terms of their peculiar Christian meaning were selected as categories for this part of the analysis. Help in selecting these words was found in an article by Klaus von Bismarck entitled, "The Christian Vocabulary: An Obstacle to Communication?" published in the October, 1957

¹⁴Jesse J. Roberson, Letter to the Editor, referring to the article by Rachel King, Christianity Today, VIII, January 17, 1964.

issue of The Ecumenical Review, where the problem is pointed up in this way:

If we seek to listen with the ears of our neighbors alongside us who are not at home in the church, we suddenly become quite clearly aware that in the sermon or in religious talk words are used which have lost their original sense and force, appear out of date or at any rate are unintelligible to those beside us.¹⁵

He then goes on to discuss such words as "conversion, repentance, grace, faith, and sin."

With the use of these as a starter, others were added from the quotations contained in this chapter of the study and from the author's own experience to make up the following list: sin (sinful), sinner, grace, faith, repentance (repent), justification (justify), conversion (convert), sanctification (sanctify), righteousness (righteous), salvation (saved), resurrection (resurrected), kingdom, redemption (redeemed).

The Analysis

A form was made (see Form 5) upon which two things about each word were tabulated: (1) frequency of usage, and (2) definition. In other words, an attempt was made to find out how often each word was used and whether or not the speaker made a deliberate attempt to define it.

"Critical"¹⁶ words were used 67 times in 22 (63%) of the sermons preached during the 1913-14 season, or an average of 1.91 per

¹⁵Klaus von Bismarck, "The Christian Vocabulary: An Obstacle to Communication?" The Ecumenical Review, X, October, 1957, pp. 9-15.

¹⁶Words of a critical nature in terms of their peculiar Christian (theological) meaning, such as "sin," "salvation," "grace, etc., (see above, and p. 225).

FORM 5

SEASON 1953-54	No. of Sermon	(11)	Sin (sinful)	8						
			Definition	✓						
			Sinner							
			Definition							
			Grace							
			Definition							
			Faith	12						
			Definition	✓						
			Repentance (repent)							
			Definition							
			Justification (justify)							
			Definition							
			Conversion (convert)							
			Definition							
			Sanctification (sanctify)							
			Definition							
Righteousness (righteous)										
Definition										
Salvation (saved)	2									
Definition										
Resurrection (resurrected)										
Definition										
Kingdom (etc.)										
Definition										
Redemption (redeemed)	4									
Definition										

sermon for all 35 sermons. They were used 185 times in 22 (79%) of the sermons preached during the 1953-54 season, or an average of 6.61 per sermon for all 28 sermons. They were used 385 times in 28 (100%) of the sermons preached during the 1963-64 season, or an average of 13.75 per sermon for all 28 sermons.

During the 1913-14 season (see Table 11 below) "critical" words were "defined"¹⁷ in 37% of the sermons which used such words (in contrast to 63% of the sermons in which such words were used but not "defined"). During the 1953-54 season "critical" words were "defined" in 42% of the sermons which used such words (in contrast to 58% of the sermons in which such words were used but not "defined"). During the 1963-64 season "critical" words were "defined" in 24% of the sermons which used such words (in contrast to 76% of the sermons in which such words were used but not "defined").

¹⁷Defined, not in the general sense, but Biblically or theologically (see p.

TABLE 11
"CRITICAL" WORDS

Word Used	1	2	3	4
	Times word was used	Sermons in which word was used	Sermons in which word was defined	Of the sermons in which word was used, the per cent in which word was defined (col. 3 over col. 2)
1913-14				
Sin (sinful)	14	8	5	63%
Sinner	2	2	..	0
Grace	2	2	..	0
Faith	9	4	2	50
Repentance (repent)	..	..	..	..
Justification (justify)	..	..	..	..
Conversion (convert)	1	1	1	100
Sanctification (sanctify)	..	..	..	..
Righteousness (righteous)	13	7	3	43
Salvation (saved)	15	6	3	50
Resurrection (resurrected)	2	2	..	0
Kingdom	4	3	..	0
Redemption (redeemed)	5	3	..	0
Total	67	38	14	37% ^a

^aThis statistic, which is the per cent that the total of column 3 is of the total of column 2 (14/38), is the statistic that is used in the analysis in this Chapter (VII) and in the summary and evaluation in Chapter VIII. It is treated as the per cent of sermons in which "critical" words were "defined" in contrast to the sermons in which "critical" words were used but not "defined."

TABLE 11--Continued

Word Used	1	2	3	4
	Times word was used	Sermons in which word was used	Sermons in which word was defined	Of the sermons in which word was used, the per cent in which word was defined (col. 3 over col. 2)
1953-54				
Sin (sinful)	40	9	6	67%
Sinner	2	1	..	0
Grace	1	1	..	0
Faith	24	15	3	20
Repentance (repent)	..	..	..	..
Justification (justify)	1	1	..	0
Conversion (convert)	2	1	1	100
Sanctification (sanctify)	..	..	..	..
Righteousness (righteous)	3	2	..	0
Salvation (saved)	17	5	4	80
Resurrection (resurrected)	4	2	1	50
Kingdom	17	8	4	50
Redemption (redeemed)	4	3	1	33
Total	185	49	20	42% ^b

^bSame as for ^a.

TABLE 11--Continued

Word Used	1	2	3	4
	Times word was used	Sermons in which word was used	Sermons in which word was defined	Of the sermons in which word was used, the per cent in which word was defined (col. 3 over col. 2)
1963-64				
Sin (sinful)	30	13	4	31%
Sinner	5	3	..	0
Grace	9	7	..	0
Faith	237	25	12	48
Repentance (repent)	9	4	..	0
Justification (justify)	4	1	1	100
Conversion (convert)	4	4	2	50
Sanctification (sanctify)	1	1	..	0
Righteousness (righteous)	19	8	1	13
Salvation (saved)	17	8	1	13
Resurrection (resurrected)	4	3	..	0
Kingdom	23	12	1	8
Redemption (redeemed)	23	6	1	17
Total	385	95	23	24% ^c

^cSame as for ^a.

The following list shows which sermons during each season used "critical" words that were "defined." A rank-order list shows the frequency with which such words were used.

TABLE 12

"CRITICAL" WORDS USED AND DEFINED

Sermon Number	Word used and defined	Rank Order
1913-14		
7	Faith	Sin 5
12	Sin	Righteousness 3
13	Sin	Salvation 3
13	Salvation	Faith 2
20	Sin	Conversion 1
20	Conversion	
27	Righteousness	
30	Salvation	
31	Sin	
32	Righteousness	
33	Faith	
33	Righteousness	
34	Sin	
34	Salvation	
1953-54		
1	Sin	Sin 6
2	Resurrection	Kingdom 4
3	Faith	Salvation 4
3	Kingdom	Faith 3
6	Sin	Conversion 1
12	Kingdom	Redemption 1
14	Faith	Resurrection 1
14	Kingdom	
19	Sin	
19	Salvation	
19	Redemption	
20	Sin	
21	Sin	
21	Faith	
21	Salvation	
23	Salvation	
24	Salvation	
27	Sin	
27	Conversion	
27	Kingdom	

TABLE 12--Continued

Sermon Number	Word used and defined	Rank Order
1963-64		
1	Sin	Faith 11
1	Faith	Sin 3
7	Faith	Conversion 2
7	Redemption	Kingdom 1
8	Righteousness	Redemption 1
9	Faith	Righteousness 1
9	Salvation	
10	Sin	
10	Justification	
11	Faith	
12	Faith	
14	Faith	
15	Sin	
15	Faith	
16	Faith	
18	Faith	
18	Conversion	
18	Kingdom	
19	Faith	
19	Conversion	
21	Sin	
26	Faith	
28	Faith	

CHAPTER VIII

CONCLUSIONS

Summary

To what extent are the sermons preached at the Chicago Sunday Evening Club distinctively Christian? To what extent are they really relevant? To what extent do they clearly "communicate" their message-- are "critical"¹ words clearly "defined"?²

The answers to these questions, which the analysis in Part II of this study provides, are summarized in Tables 13, 14, and 15 (pp. 325 and 326).³

In the reading of these Tables, three things should be kept in mind.

1. In Tables 13 and 14 a high percentage in distribution and high average per sermon in frequency of occurrence are most desirable in terms of the "significance"⁴ of the data. In fact, a high average

¹Words of a critical nature in terms of their peculiar Christian (theological) meaning, such as "sin," "salvation," "grace," "faith," "resurrection," "sanctification" (see Chapter VII, pp. 314, 315).

²Defined, not in the general sense, but Biblically or theologically.

³For more detailed data with respect to the categories see the analyses and Tables in Chapters V, VI, and VII.

⁴"Significant" or "significance" are used hereafter to indicate that the data supports the conclusion that the sermons are "distinctively Christian," "really relevant," etc.

per sermon in occurrence but a low percentage in distribution might indicate, for instance, a few sermons in which there were many occurrences of the names for Christ (Table 13, Category 1) but a majority of sermons in which there were no such occurrences. A relatively high percentage in distribution but low average per sermon in occurrence would be more desirable but not necessarily "significant."

2. In Table 15, on the other hand, a low percentage in distribution, a low average per sermon in frequency of occurrence, but a high per cent of sermons in which "critical" words were "defined" may be most desirable in terms of the "significance" of the data. Actually, a high per cent of sermons in which "critical" words were "defined" could offset both a high percentage in distribution and a high average per sermon in occurrence since it would indicate that, although "critical" words were used, they were usually "defined."

3. As indicated on p. 220 of this study, a strict comparison between the 1913-14 season and the other two seasons (1953-54 and 1963-64) is not possible because full texts of the sermons for 1913-14 were not available. When, however, in the light of this handicap, the data for this season are "significant" they are indeed worth noting.

It is interesting to note, moreover, that the data for 1913-14 are typical of those for the other two seasons--generally where there is a high (or low) percentage or average in one of the categories for 1953-54 and 1963-64, there is a corresponding high (or low) in that same category for 1913-14. The difference seems to be in degree rather than in kind.

TABLE 13

DISTRIBUTION AND FREQUENCY OF OCCURRENCE^a OF UNITS WHICH INDICATE
DISTINCTIVE CHRISTIAN CHARACTERISTICS IN SERMONS PREACHED
DURING THE 1913-14, 1953-54, AND 1963-64 SEASONS

	1913-14		1953-54		1963-64	
	Dist.	Freq.	Dist.	Freq.	Dist.	Freq.
Category 1.	63% (79%) ^b	2.15 (2.71)	89%	9.07	96%	14.25
Category 2.	43% (54%)	1.63 (2.04)	86%	7.25	89%	8.14
Category 3.	23% (29%)	.29 (.36)	32%	.50	43%	.93
Category 4.	11% (14%)	.11 (.14)	64%	1.36	57%	1.54
Category 5.	31% (39%)	.34 (.43)	57%	1.14	89%	2.29
Category 6.	86% (100%)	2.03 (2.54)	100%	5.07	100%	7.96
Category 7.	63% (79%)	1.23 (1.54)	89%	3.00	93%	3.68
Average	46% (56%)	1.11 (1.39)	74%	3.91	81%	5.54

^a"Distribution" indicates in terms of per cent the number of sermons in which units of each category occurred (total number of sermons for 1913-14 was 35; for 1953-54 and 1963-64 was 28). "Frequency of occurrence" indicates in terms of an average per sermon the number of times units of each category occurred in all of the sermons for the entire season.

^bFigures in parentheses are based on 28 instead of 35 sermons to allow for the fact that the sermons for this season were reconstructed from newspaper articles (see pp. 219 and 220).

TABLE 14

DISTRIBUTION AND FREQUENCY OF OCCURRENCE^a OF UNITS
WHICH INDICATE RELEVANCE IN SERMONS PREACHED DURING
THE 1913-14, 1953-54, AND 1963-64 SEASONS

	1913-14		1953-54		1963-64	
	Dist.	Freq.	Dist.	Freq.	Dist.	Freq.
Category 1.	20% (25%) ^b	.23 (.29)	32%	.64	39%	.61
Category 2.	49% (61%)	.91 (1.14)	61%	.96	75%	1.28
Category 3.	34% (43%)	.43 (.54)	100%	5.57	100%	5.75
Category 4.	94% (100%)	2.89 (3.57)	100%	5.46	100%	5.32
Average	49% (57%)	1.12 (1.39)	75%	3.16	79%	3.24

^aDistribution and frequency of occurrence the same as in Table 13.

^bFigures in parentheses the same as in Table 13.

TABLE 15

DISTRIBUTION AND FREQUENCY OF OCCURRENCE^a OF "CRITICAL" WORDS,
AND PER CENT OF SERMONS IN WHICH "CRITICAL" WORDS
WERE "DEFINED"^b IN SERMONS PREACHED DURING THE
1913-14, 1953-54, AND 1963-64 SEASONS

Season	Distribution	Frequency	Per Cent ^c
1913-14	63%	1.91	37%
1953-54	79%	6.61	42%
1963-64	100%	13.75	24%

^aDistribution and frequency of occurrence the same as in Table 13.

^bOf all the sermons in which "critical" words were used, this statistic indicates that per cent of the sermons in which "critical" words are "defined" in contrast to the balance of the sermons in which "critical" words were used but not "defined."

^cSee Table 11.

Evaluation

In determining the "significance" of the data in Tables 13 and 14, a level of 50% for distribution and an average of 1.00 per sermon for frequency of occurrence are considered critical. While this level is arbitrary, it is believed to be realistic, for what it says is this: If, for instance, a series of sermons is to be considered distinctively Christian in terms of whether or not, among other things, the sermons contain the names for Christ, these names should be found in at least half of the sermons and should occur with such frequency that the total number of names equals the total number of sermons in the series. It would seem that a category could not contribute significantly to a judgment that a series of sermons is distinctively Christian if only half or less of the sermons each contained only one of the units, or if all of the units were found in less than half of the sermons.

The following category-by-category evaluation of the data in Tables 13 and 14 is, therefore, based upon a level of 50% distribution and an average of 1.00 occurrence per sermon.

Table 13

Category 1: "The names for Christ." The sermons for all three seasons are characterized by a "significant" use of the names for Christ. This is true of the 1914-13 season in spite of the fact that the analysis was confined to reconstructions of the sermons from newspaper articles rather than complete sermon texts.

Category 2: "The word 'Christian' or 'Christianity.'" The sermons for all three seasons used the words "Christian" or "Christianity" to a "significant" degree except for a deficiency of 7% in

distribution for the 1913-14 season. If, however, 29 sermons instead of 35 were used as a basis for calculating this statistic, the distribution would be 54% and there would be no deficiency. (See figures in parentheses in Table 13.)

Category 3: "References to the life of Christ" (other than those included in Category 7). The sermons for all three seasons did not make "significant" reference to episodes in the life of Christ other than those referred to in elements 1-5 in "Elements of the Kerygma." That the sermons for 1953-54 and 1963-64 came within 50% of the critical levels (32% and .50, and 43% and .93 respectively) may be considered "significant" in that this category did not include episodes such as the birth of Christ, the miracles and wonders of His life, His crucifixion and death, or His resurrection.

Category 4: "Biblical examples or illustrations of Christian precepts" (other than those included in Categories 3, 5, and 7). The sermons for 1953-54 and 1963-64 made "significant" use of Biblical examples and illustrations other than those included in the life and teachings of Christ. The 1913-14 sermons did not make "significant" use of such examples and illustrations. In fact, this category for this season had a lower distribution (11%) and frequency (.11) of units than any other category for any other season in the entire analysis.

Category 5: "Christ's teaching." Reference to the teachings of Jesus by sermons during the 1953-54 and 1963-64 seasons was "significant," while such reference by sermons during the 1913-14 season was not.

Category 6: "Christian precepts or axioms." The sermons for all three seasons contained Christian precepts or axioms to a "significant" degree. The 1913-14 sermons contained such precepts and axioms to an unusually high degree--86% distribution and 2.03 frequency.

Category 7: "Elements of the Kerygma." Sermons for all three seasons are characterized by a "significant" reference to the elements of the Kerygma. In the light of the handicap mentioned above (see p. 324, no. 3) the sermons for 1913-14 were not expected to reach a critical level in this category, but they did.

General Average: In terms of a general average for all categories in each of the seasons, the percentage in distribution and average per sermon in frequency of occurrence are above the critical level except for a 4% deficiency in distribution in the 1913-14 season. Technically, because of this deficiency, the preaching during this season could not be considered distinctively Christian. Consideration might be given, however, to the fact that the deficiency is only 4%; that Category 4 (Biblical examples and illustrations of Christian precepts) which draws the percentage down because it is exceptionally low, is also low for the other two seasons; and that the analysis was made from reconstructions of sermon texts rather than complete texts as mentioned previously. In the light of these considerations, the percentage in distribution based upon 28 sermons might be used, in which case the distribution would be above the critical level--56% (see Table 13).

The figures for the 1953-54 and 1963-64 seasons, however, are decisive. The preaching at the Chicago Sunday Evening Club for these two seasons was distinctively Christian in terms of this analysis.

Table 14

Category 1: "Current events." The sermons for all three seasons are not characterized by their frequent references to current events. If the sermons are really relevant, it is not for this reason. None of the percentages or averages in this category was above the critical level.

At this point it may be of interest to note the brief discussion on relevant preaching to be found in Appendix E.

Category 2: "Current Issues." Only the sermons preached during the 1963-64 season can be characterized as referring to current issues with "significant" frequency. The sermons for 1953-54 disqualify on frequency of occurrence by .07; 1913-14 sermons disqualify on a 1% deficiency in distribution and an average of .09 per sermon in frequency of occurrence. In all instances, however, the margin is so narrow as to be almost negligible. A number of reasons could be given as in other instances (for example, the alternate figures based upon 28 sermons would put the 1913-14 sermons above the critical level) for considering the results of the analysis "significant" in this category, but the best reason is that this category suffers perhaps from running competition (if it can be called that) with Category 4. (It will be recalled that something similar to this happened with Categories 3 and 4 in Table 13).

In "challenging axioms" (Category 4) the sermons for all seasons certainly are dealing with current issues; therefore, it would not be at all true to say that the preaching at the Sunday Evening Club is not concerned with current issues. The problem here is that units in the present category (2) are those that explicitly mentioned current issues rather than statements or propositions that might be interpreted as generally supporting or challenging current issues (see pp. 279 to 287).

The fact that the percentages and averages came as close as they did to the critical level may in itself be "significant."

Category 3: "Contemporary examples or illustrations of precepts or axioms." Sermons for 1953-54 and 1963-64 used contemporary examples or illustrations to a "significant" degree--distribution and frequency are two and five times above the critical level. Those for 1913-14 were again deficient in both distribution and frequency. Perhaps this category, more than any other, illustrates the disadvantage of not working from the complete sermon text. Newspaper articles would not report too many of the examples and illustrations used in a sermon other than those that were critical to the theme or in some way unusual or sensational.

Category 4: "Non-Christian axioms challenged." Sermons challenge non-Christian axioms to a "significant" degree for all three seasons. Sermons for 1913-14 contain units in distribution and frequency almost two times above the critical level. Preaching at the Sunday Evening Club is certainly relevant as measured by this category--challenging non-Christian axioms.

General Average: In terms of a general average for all categories in each of the seasons, the percentage in distribution and average per sermon in frequency of occurrence are above the critical level except for a 1% deficiency in distribution in the 1913-14 season. For reasons already given several times with respect to this season and to avoid making a too strict comparison between this season and the other two seasons (1953-54 and 1963-64) this margin of deficiency is considered negligible. On the basis of this analysis, the preaching at the Chicago Sunday Evening Club is "really relevant."

Table 15

Some real questions arise as one attempts to evaluate the data in this part of the study. Is it desirable to eliminate "critical" words from preaching when such words are "sin," "grace," "faith," "salvation," etc., or should these words be used freely providing they are "defined" when they are used? Or should they be used sparingly and "defined" carefully? Whatever the answers to these questions may be, one cannot say that a message is effectively communicated if "critical" words used in the message are not clearly "defined." For this reason the author chose to concentrate upon the problem of "definition" rather than that of distribution or frequency of occurrence.

Regardless of how many times a word is used in a sermon, that word does not necessarily hinder clarity or understanding, even though it may generally be considered "critical," providing it is clearly "defined." That is why, of the sermons in which "critical" words are used, the per cent of sermons in which such words are "defined" is

important. The ideal per cent in this case would obviously be 100%, and perhaps nothing but the ideal should be tolerated. At this level, however, the preaching at the Sunday Evening Club, for all three seasons, far from measures up to this particular standard in effective communication. But even if the critical level were placed at what would certainly be considered a minimum, 50%, the data would not be "significant," for in each season the total number of sermons in which "critical" words were "defined" did not reach the 50% level. In other words, for each of the three seasons there were more sermons in which "critical" words were used and not "defined" than there were sermons in which "critical" words were "defined."

However, there is a sense in which this question poses a unique problem for speakers at the Sunday Evening Club. Can one "define"⁵ such words as "sin," "salvation," "conversion," "sanctification," etc., without becoming sectarian or denominational? Since being non-denominational and nonsectarian is one of the objectives of the Club, this may be a situation in which one objective is in tension with another. Or it may be, as a number of contemporary writers in the field of homiletics have said (see Chapter VII), that this failure to define "critical" words carefully is one of the characteristic weaknesses of preaching, regardless of pulpit, church, or denomination.

It should be said in favor of the 1963-64 season, that while it had the lowest per cent of the three seasons (24%), there were two sermons preached during that season in which the main purpose of the sermon was to define "faith."

⁵Biblically or theologically.

Trends

In almost every category in Tables 13 and 14 the trend seems to run in favor of the 1963-64 season. Exceptions to this are the distribution of examples and illustrations from the Bible (Table 13, Category 4, 1953-54) and the frequency of occurrence of current events and of non-Christian axioms challenged (Table 14, Categories 1 and 4, 1953-54). Generally speaking, however, the sermons during 1963-64 appear to be more distinctively Christian and relevant than those for 1953-54.

Table 15, on the other hand, presents a different picture.

Here the trend seems to be in the "wrong" direction. At first glance one might say that the reason for the low per cent of sermons in which "critical" words were "defined" for 1963-64 is the high frequency of occurrence in the use of "critical" words--in frequency and per cent the figures are roughly twice as high and low respectively as for 1953-54. While there may be some truth to this, it must be observed that for 1953-54, while frequency was more than three times higher than for 1913-14, the per cent of sermons in which "critical" words were "defined" was also higher. The data does not indicate that an increase in frequency of use of "critical" words is necessarily accompanied by a decrease in the per cent of sermons in which "critical" words are "defined."

Final Conclusion

Does the preaching at the Chicago Sunday Evening Club fulfill the objectives and support the image of the Club as viewed by the Club and its founder, Clifford W. Barnes?

In terms of the results of this content analysis, the answer to this questions is, yes. While some questions have been raised by the analysis with respect to the problem of "communication"--defining "critical" words--on the whole the preaching of the Sunday Evening Club is distinctively Christian and really relevant; and on both counts it seems to be even more so today than ever it has been.

Suggestions for Further Research

In the course of this analysis several questions were raised which suggest possibilities for further research.

1. How significant are the trends observed in the categories used in this study? What would the analysis of sermons preached at the Sunday Evening Club for seasons other than those covered by this study reveal in this connection? A content analysis of all the sermons for a ten-year period (1955-1965) would produce significant data from which trends and tendencies could be plotted not only for the categories used in this study but for others that might be devised as well.

2. How would this analysis compare with the same kind of analysis of an entirely different set of sermons? For instance, by the use of the same categories that were used in this study, a content analysis of 91 sermons preached by different men of one denomination, one man of some particular denomination, or several men of different denominations would make possible significant comparisons and contrasts which might prove most meaningful and helpful in terms of the study of preaching.

3. Is there a correlation among or between any two categories used in this analysis? A whole series of correlation studies could be made, such as a study to determine if a positive correlation exists between frequency of reference to elements of the Kerygma and frequency in challenging axioms.

4. In the sermons that are preached from American pulpits, what is the per cent of sermons in which "critical" words are "defined" in contrast to sermons in which "critical" words are used and not "defined?" In the opinion of the author this is one of the critical problems in preaching today. Certainly, Christian preaching must use such words as "sin" and "salvation," but should not Christian preachers be careful to make sure that their hearers know what "sin" and "salvation" mean? Studies to determine the per cent of sermons in which "critical" words are "defined" could be made of various sets of sermons--Protestant, Catholic, Liberal, Evangelical, denominational, and inter-denominational.⁶ As compared to other sets of sermons, the sermons preached at the Chicago Sunday Evening Club might prove to be relatively free (low frequency in occurrence) of "critical" words, as well as relatively high in per cent of sermons in which "critical" words are "defined."

⁶The categories used in the analysis of sermons preached at the Chicago Sunday Evening Club might not apply with equal significance to sermons preached in a different context, under different circumstances. Matters such as this would have to be given careful consideration in making comparisons between sets of sermons.

APPENDIX

APPENDIX A

FORM LETTER SENT TO ALL PROSPECTIVE SPEAKERS

In preparation for your visit we now need the following:

1. Your subject.

The Chicago Sunday Evening Club has a reputation for great preaching. We suggest to our speakers that they bring to our thousands of listeners in the Hall, on TV and Radio, helpful messages of spiritual import; a sermon, in other words, as distinguished from the promotion of some particular cause, political or other secular movement. Worthy as many of these ideas and organizations are, they are better covered by Forums, Lecture Series, TV and Radio discussion groups, etc.

2. Choice of closing hymn (if you desire to make a choice).
3. Scripture selection. Ten or twelve verses for public reading.
4. Any recent publicity or news of your activities, latest book, etc.

Time allowed for the address is 25 minutes. It will be broadcast by radio station WIND beginning at 8:30 P.M. We take tape recordings of the address. Many people ask for copies, and unless you advise to the contrary, we will mail mimeographed copies with the notation: "Not proofread by Dr. _____."

Our entire service, 8:00 to 9:00 P.M., is televised on Channel 11, WTTW. We will appreciate your not making other engagements to appear in Chicago at the time of coming to us, as we wish to have for you as large an audience in Orchestra Hall as possible, and also to conserve your strength. We pay your round-trip expenses, and our honorarium is \$150.00.

Unless you advise to the contrary, we will arrange for your accommodation as our guest at the Union League Club, 65 West Jackson Boulevard, a few blocks from Orchestra Hall. The Union League Club kindly makes rooms available to us without charge. Please let us know what transportation you will use, and when you are due to arrive in Chicago. Taxis or Airport busses at O'Hare International Airport take approximately 40 to 45 minutes to get to Chicago loop.

We would like to have your suggestions as to alumni, denominational, or other groups to whom we could send special notices of your appearance.

APPENDIX A--Continued

The main service is from 8:00 to 9:00 P.M. in Orchestra Hall. There is an organ recital and informal song service between 7:00 and 8:00 P.M. You are welcome to the Hall any time after 7:00, but arrival should not be later than 7:40. Our ushers will direct you and any guests you may bring. Our clergymen speakers usually give the two-minute prayer at the close of "The Lord's Prayer," which is sung by choir and congregation.

In case of emergency, please phone Mr. Hanson at his home in Hinsdale, Illinois, FAculity 3-2388, or Mr. Gregory, 334-5422 in Chicago, or Mrs. Ross, RAvenswood 8-3768 in Chicago.

CHICAGO SUNDAY EVENING CLUB

APPENDIX B

LETTER OF APPRECIATION

Egon Viebahn
Diploma - Engineer

216 Witten, January 28, 1948
Ruhrstr 5F
Germany, British Zone

Chicago Sunday Evening Club.

Dear Sirs,

When in fall of 1937 I had the opportunity to visit a number of the eastern and middle-western states of USA, I spent also one week in Chicago. Although the purpose of my tour was to see American steel works, I naturally also tried to know something of the economical, political and last not least cultural life of the American citizens. With regard to the later intention I did not only visit secular institutions, but also religious organizations and meetings in the different places. Among these religious services I still remember that Sunday in October 1937 in the Chicago Sunday Evening Club. Because then I was much satisfied by the good impression I got of the high and serious aims, which were expressed by the whole arrangement as well as by the deductions of the speakers, I made after this service some short remarks in my notice-book, which survived all the damages of war and air-raids in our very heavily hiten Ruhr-district, where the town of Wibben (about 75,000 inhabitants) is situated. These remarks, now ten years later refound, allow me to know still the name and address of your club.

During these last ten years of troubles and errors in the world I often meditated the contradiction between the kind and helpful attitude of the individuals of the different peoples, following the doctrine of Christian fellowship on the one side and the hateful agitations and even long and most awful excesses on the other side. And still today almost three years after the end of fighting, the situation here, as I see it is very dark and drab. Hereby I do not chiefly think of the personal losses and real damages, which unfortunately were immense. Hereby I think at first of the despair of a higher justice and of the loss of faith, which is characterizing the sentiment of very many men and women and even that of a large part of the young generation. The lack of moral welfare, on a foundation of religious axioms, is one of the most serious dangers, I think.

Such meditations and the fact that we live here on the sill between the free and democratic ideas of the west and the violent totalitorean doctrine of the east, make me often feel the wish to be able to talk about all these urgent questions and problems with any convenient individual of your country. And remembering that audience ten years ago I think that surely there will be one of your members who in a similar way is

APPENDIX B--Continued

interested to exchange ideas with anyone living here. Therefore I should very much obliged to you, if you would arrange such a correspondence.

For a better understanding I add, that I am rolling mill engineer by profession, 47 years old, married with a physician and that we have a little daughter of three and a half.

Expecting your kind answer and thanking you in anticipation, I am

Yours truly,

Signed: Egon Viebahn
Diploma-Engineer

APPENDIX C

STATUS REPORTS

Evaluation Report, Alton M. Motter, Executive Director,
Chicago Sunday Evening Club, May 20, 1953

ATTENDANCE - It is obvious that in spite of these efforts, our average attendance has continued to decrease from 1290 in 1950-51 to 1226 for the current season. If the season's overflow meetings of Fosdick and Bunche are omitted (the first time such attendances have occurred in over a decade), the average for 1952-53 would be 1118. A quick glance at the attached average attendance graph [this graph on p. 87 of this study] indicates that the Club has faced serious attendance decreases before. These occurred following World War I; the beginning of radio broadcasting; following the great economic depression of the thirties; and immediately following the death of Clifford Barnes in 1944.

A number of factors probably account for this decline. Among these would be the movement of large numbers of people, who were formerly regular attendants at our meetings, to the suburbs. While we are drawing a larger percentage of our audience from the suburban areas than was the case seven years ago, it is generally recognized that we are facing a sociological trend which is affecting every phase of metropolitan life. In the business world, this trend is being faced by the development of unusually attractive shopping centers in major suburban districts. To meet the cultural aspirations of these areas, a number of suburban Sunday evening programs such as the North Shore and the Glen Ellyn Sunday Night Clubs have been formed. These, however, are more similar to a popular Lyceum or Chautauqua series and include economic, political, and psychological subjects rather than a distinctly religious emphasis. While we must continue to appeal to these suburban areas, it is clear that we need to give greater attention to the promotion of attendance among those who do not face the same psychological and transportation problems faced by the suburbanites.

The other major factor affecting our attendance is undoubtedly the development of television which accounted for the closing of a Chicago movie theatre every two weeks from January 1, 1948 through 1951 and which is affecting the cultural pattern of people more seriously than any other invention in the history of mass communications. The recent decision of 55-year old Collier's magazine to become a bi-weekly is additional evidence of this impact.

Are we at the bottom of an attendance cycle such as occurred during four previous periods in the Club's history or does television mark the beginning of the end? Obviously we do not yet know the answer. Perhaps our solution is to utilize the medium of television to bring our program to the masses. In considering this, however, it is

APPENDIX C--Continued

necessary to face the costs. To telecast one hour of our meeting from Orchestra Hall would involve an expenditure of approximately \$2,600 to \$2,800 per meeting if the program was presented during Class A time which extends on Sunday evenings from 6:30 to 10:00 P.M. The cost for an hour studio telecast within this time span would be approximately \$1,600 to \$1,800. While a public service telecast is not completely out of the picture, it does eliminate the use of Class A time. This would mean our program would have to be aired on a Sunday morning or quite late on Sunday night. The most promising TV possibility lies in the development of Educational Channel #11 which we have reason to believe would consider a program such as the Sunday Evening Club would be capable of presenting.

It is clearly obvious that the hour is here when the total resources of this Board's combined leadership and skill must be summoned to chart the course for the future. What happens during the next year may well determine that future. It seems to me that this calls for the most intensive publicity plans that the Board's potential financial resources will permit. It is quite possible that the results of the attendance survey now being summarized by Dr. Samuel Kincheloe will point the way toward a more modern, streamlined pattern for our meetings.

Minutes of the meeting of the Board of Trustees
of the Chicago Sunday Evening Club held at the
Mid-day Club, June 17, 1953 at 12:30 p.m.

Mr. Motter was called upon for his report. He referred to the evaluation report of his services during the 2 1/2 year period he had served as Executive Director, a copy of which was mailed to members of the Board prior to this meeting. The report was briefly discussed.

He then presented the preliminary results of the audience survey conducted by Dr. Samuel Kincheloe on April 26 when Bishop Raines was the speaker and on May 10th when the speaker was Dr. Buttrick. The survey was tabulated by Merlin Clark, a graduate student of the University of Chicago, under Dr. Kincheloe's direction. Mr. Motter presented the report under the following headings:

I. Who are the people attending our meetings?

An analysis of the survey cards on the basis of sex representation showed that the division between male and female members was 40.5 male - female 59.5 which was the identical division when the last survey was made seven years ago in 1946.

The median age of the audience, however, had arisen from 50.0 years in 1946 to 56.2 years in 1953.

APPENDIX C--Continued

The place of residence of the audience showed that our out-of-town members had increased slightly from 6.8 in 1946 to 7.7 in 1953. Members living in Chicago decreased from 80.6 in 1946 to 71.6 in 1953 while those living in suburbs had increased from 12.6 to 20.7.

The educational background of the audience showed an unusually high percentage of 39.1 having completed college or graduate school, with 39.8 claiming a high school education and 21.1 having finished the elementary grades.

The occupational status of the audience also showed a high percentage of professional and semi-professional persons--the professional group consisting of 13.5 and the semi-professional 15.2.

The marital status of the audience showed that nearly one-half (48.9) were single with two-thirds of this group being single women. This is in contrast to the 5% ratio for the average church. The percentage of the audience reporting a current marital relationship was 28.2 with widowed members totaling 22.9.

II. What is the nature of the audience's religious background and experience?

The results of the survey showed that the audience had a smaller percentage of non-church members than in 1946. About 20% in the current survey indicated no church affiliation in contrast with 30% seven years earlier. Of the 80% holding church membership approximately 25% held their membership beyond metropolitan Chicago. The Methodist denomination had the highest representation, although this showed a slight decrease over seven years ago. Baptist and Episcopal showed a slight increase and there was an even greater increase in the number who would be classified as miscellaneous denominations.

The audience indicated that 36% listened to religious radio programs frequently, 56% occasionally and 7.6 never. Ralph Sockman's National Radio Pulpit came through with the highest number of votes - 139. WMBI, the Moody Bible Institute radio station, was second with 59 votes and Dr. Preston Bradley's Sunday morning program was third with 48 votes.

Concerning television programs, 9% of the audience listened and viewed such programs frequently, 50% occasionally and 40% never. The programs receiving the greatest number of votes were Bishop Sheen 33; Billy Graham 17; The Missouri Lutheran dramatic series "This Is The Life" 15; "Faith Of Our Fathers" 8; and Dr. Kenneth Hildebrand, 7.

The audience said that 13% listened to the Sunday Evening Club radio broadcast over WIND regularly, 44% frequently and 43% never.

The audience was nearly equally divided in their preferences concerning two translations of the Bible with 43% preferring the new Revised Standard Version and 55% the King James translation.

APPENDIX C--ContinuedIII. What are the major audience preferences?

The survey analysis showed that outstanding preachers received the top preferences as to types of speakers, with other classifications following in this order: church leaders, laymen, evangelists and educators.

The preference order on types of messages which deepen one's personal spiritual resources took the number one position with addresses dealing with the relationship of religion to social conditions, second; talks which combine these two, third; and Bible or theologically-centered talks, fourth.

Concerning the content of the 7 o'clock service, 50% said they preferred more special music, 30% more Bible talks and 20% more congregational singing.

Mr. Motter said that the results of the survey would be presented to the Publicity Committee in making plans for the 1953-54 season and that a full report would be presented to the Board at our first meeting in the Fall.

It was unanimously voted to send an expression of thanks to Dr. Samuel Kincheloe for his help in making this survey.

Meeting adjourned.

Respectfully submitted,
Anthony L. Michel, Secretary
by Clara E. Randall
Acting Secretary

Report of the Executive Director, Alton M. Motter,
October 21, 1953

October 21, 1953

To the Board of Trustees:

The attendance situation at the meetings of the Chicago Sunday Evening Club since 1944 has been a source of major concern. The problem received partial attention in my report to the Board on May 20, 1953. During the summer, the results of the recent attendance survey conducted by Dr. Samuel Kincheloe became available and formed the basis of discussions at two meetings of a special committee appointed by the President consisting of Messrs. Palmer, Hanson, Michel, Janke, Oates, Sherer, Sims and Nuveen. This committee met June 30 and July 30.

APPENDIX C--Continued

By invitation, Larry Sizer, Marshall Field and Company, attended the June 30th meeting. Special attention was given to the following items in the Kincheloe report:

1. The decrease in average attendance from 1,446 in 1946 to 1,203 in 1953.
2. The increase in the median age of the audience from 50.0 years in 1946 to 56.2 years in 1953.
3. The increase in the percentage of members of the audience living in the suburbs from 12.6% in 1946 to 20.7% in 1953.
4. The audience contained nearly double the percentage of single and widowed members and about one-half the percentage of married persons as is found in a typical cross-section of Chicago. The percentage of single persons was 43.8%, widowed 20.6% and married 35.6%.
5. College graduates formed 41.4% of the audience with over 84% being high school graduates.

In addition to the attendance decline, the age level rise, the increase in the percentage of our audience from the suburbs, the high educational and occupational status, the large percentage of our audience in the 'single' or 'widowed' classification were all given careful consideration.

In the meetings of the special committee, the general consensus of opinion was that there was a continued need for such a service as the Sunday Evening Club was rendering but that the format and the general pattern of our meetings needed to be reexamined in the light of modern trends and forces. Following some of the suggestions made at these meetings, and after a number of personal consultations with civic and religious leaders who have been close to and deeply interested in the work of the Sunday Evening Club, I propose the following recommended changes for the consideration of our officers and Board:

First, that the over-all time span of our meetings be reduced from 2 to 1 1/2 hours, preferably from 7:30 to 9:00. If we follow the strong audience preference for our musical features, this would mean the elimination of the former 'Bible talks.'

Second, that an attempt be made to integrate the meeting pattern so as to create one unified service rather than the present two services. This would mean transferring the organ recital by Stanley Martin from 7:45 to 7:15 with the formal meeting beginning at 7:30. Guest choirs would continue to furnish special music, but would occupy chairs at

APPENDIX C--Continued

each side of the stage at about 7:55 as the Sunday Evening Club Choir would take their usual seats.

Third, that provisions be made for a 30 minute question and answer period with most of our speakers following the formal adjournment at 9:00. Our forum experiment with certain speakers last season demonstrated that such a period can be a very rewarding experience, especially to the younger age range who have questions which have been stimulated by the speaker.

Fourth, that we specifically suggest to our speakers that they relate their addresses to the vital personal and social needs of people living today. In many cases we should request speakers to deal with definite subjects which would grow naturally out of their unique experiences and leadership. This would help to overcome the criticism that some of our addresses are too 'general' and not relevant to the needs of our times. One example might be a request to Luther Youngdahl on "A Christian Judge Looks at our American Freedoms." Another might be to Bishop Oxnam on "How Communistic are Protestant Clergymen?" This would help to make the Sunday Evening Club a more significant point for clear and relevant religious messages rather than merely another 'preaching platform.'

Fifth, that we provide more definite opportunities to actually help people deepen their spiritual life. Elton Trueblood's 'Fellowship of the Yoke' which contains a simple 5-point program offers tremendous possibilities along this line. It is at this point that the Sunday Evening Club may effectively supplement its public platform program by providing people an opportunity to put their religion into practice. Such a 'fellowship' program could include a weekly evening session, opening with an inexpensive cafeteria dinner and running from about 6:30 to 8:00 P.M. Such an opportunity could help to overcome the "spectatoritis" our meetings have probably helped to develop on the part of many.

Sixth, that we organize a broader and more representative committee for promoting the Sunday Evening Club program. It should be possible to establish a more intimate link between the top-level planning of our distinguished Board of lay trustees and Advisory Committee of outstanding clergymen on the one hand, and the interest of a significant group of persons who regularly attend our meetings, on the other. Modern industry has found the practice of broadening its base of stockholders a profitable one for deepening public interest and support. Interdenominational organizations have made the same discovery. This principle should hold also for the Sunday Evening Club. The organization of such a representative promotional Committee could include representatives from our board, choir, ushers, pastors, denominational executives, youth leaders, colleges, seminaries, hotels and others who have expressed a vital interest in our meetings and who

APPENDIX C--Continued

would be invited to attend a meeting once a month to discuss ways of promoting Sunday Evening Club meetings for the following month as well as the total program of the Club itself.

Seventh, that a volunteer registration system to include the name and address of attenders be instituted for those who wish to receive monthly printed announcements of the speakers for the following month. This could be done by providing a regular form on the back of our weekly program for this purpose.

Eighth, that greater efforts be made to secure more speakers in positions of public responsibility whose religious connections are also respected and recognized. Such men and women might include President Eisenhower, John Foster Dulles, Adlai Stephenson, Madame Pandit, Hans Lilje, Otto Dibelius, Walter Reuther, Margaret Chase Smith, Henry Ford II.

Ninth, in view of the fact that the month of May is one of our lowest months in attendance, it would seem advisable to shorten our season to close with the last Sunday in April so as to correspond more closely to the Daylight Saving Time season. This would also enable us to be more selective in our choice of speakers.

As members of the Board have discussed our program, they have frequently asked this question: If we were starting a new program to meet the spiritual needs of people in the heart of Chicago, what would be some of its characteristics? Such a program would have to meet a number of tests, some of which would be:

1. Is it attractive or does it appear dull to the average person?
2. Does the length of the program respect the time limits under which most people live today?
3. Does the program move with a graceful, streamlined tempo toward a definite spiritual climax or is the interest curve of the audience broken by portions of the service which seem to be unrelated to one another?
4. Does its music compare favorably to the best musical programs on radio or television?
5. Is it vitally related to the spiritual needs of our time or does it deal with issues of another generation?
6. Does it have an appeal to all religious groups or does it bear a narrow type of theological label?

APPENDIX C--Continued

7. Do the speakers really represent the people who are moulding the spiritual climate of our times? Are they men and women whose achievements and leadership have left an imprint upon large portions of the world?
8. Is an opportunity provided for the development of a sense of participation between the audience and the speaker through some such medium as a question and answer period or a social hour?

The attendance totals for our first three meetings in October were 1200, 1210 and 1320. This is getting off to a very fine start. These favorable figures reflect the results of two community night observances and more intensive effort among Church Youth groups. In my opinion, the Club's attendance situation is such that it will require a continuation of such special promotional efforts, as well as an intensive long-range study of the matters referred to in the major portion of this report.

Alton M. Motter
Executive Director

APPENDIX D

A PROCLAMATION BY MAYOR RICHARD J. DALEY

P R O C L A M A T I O N

WHEREAS, the CHICAGO SUNDAY EVENING CLUB was founded fifty years ago as a nonsectarian religious organization by a group of prominent Chicago businessmen "to maintain a service of Christian inspiration and fellowship in the business center of Chicago and to promote the moral and religious welfare of the city"; and

WHEREAS, the organization has continued through the years to maintain a service of Christian inspiration with distinguished speakers and excellent music; and

WHEREAS, the organization has grown steadily as a power for good in the Chicago community, and now through the mediums of television and radio is bringing the Christian message to more and more of our citizens;

NOW, THEREFORE, I, RICHARD J. DALEY, Mayor of Chicago, do hereby designate the day of Sunday, February 16, 1958, its fiftieth birthday, as CHICAGO SUNDAY EVENING CLUB DAY, as a tribute to this worthy organization which has made a unique contribution to the life of our city.

Dated this sixth day of February, A.D. 1958.

signed, Richard J. Daley,
Mayor of Chicago

APPENDIX E

CLARIFICATION OF CLIFFORD W. BARNES'
STATEMENT ON PREACHING

Because of the statement made by Clifford W. Barnes in his letter to Fred P. Seymour that "it is a mistake for clergymen to emphasize the social and economic problems with which we are faced," (see p. 224) those who contend that preaching is not relevant unless it does emphasize social and economic problems will most likely conclude that there is no point in analyzing the sermons of the Sunday Evening Club for relevance--that Mr. Barnes did not intend that they be relevant, and therefore, as far as he was concerned, relevant preaching was not one of the objectives of the Club.

It must be remembered, however, that in the discussion of this very issue in the recent literature on preaching, as indicated on pages 270 to 277 of this study, two points of view emerge: (1) that preaching should not concern itself with social and economic problems, but proclaim the Word of God (the Bible), which is always relevant; and (2) that preaching should be Biblical, but at the same time, deliberately apply what the Word of God says to present-day problems--social, economic, political, moral, etc. The point to notice here is that in either point of view there is a concern for relevance; thus an analysis of preaching for relevance is always justified, whether to determine the extent to which the Word of God is relevant, or to determine the extent to which the preacher applies the Word of God and makes it relevant. In other words, a sermon does not necessarily have to emphasize social and economic problems to be relevant.

APPENDIX E--Continued

Actually, Mr. Barnes was concerned for relevance in preaching. Evidence for this is found first of all in the fact that he identifies so readily with the second of the two points of view mentioned above. This is clearly seen when the statement he made in his letter to Mr. Seymour is considered in its entire context. For instance, in the sentence prior to this statement he says, "I would suggest that you ask these young men to stress in their sermons a simple gospel message, having in mind, when they do so, the need which most of us feel for guidance, inspiration, and courage." And in the sentence following the statement under discussion he says, "They can touch upon them [social and economic problems] as important matters requiring solution, but men, with the right heart and right purpose, are needed for their right solution, . . ." What seems to be involved here is a matter of emphasis. Barnes did not want the spiritual and religious element in the sermon to come second to that of a concern for social and economic problems--the priority of the religious and spiritual element must be maintained. It is worth noting that in taking this position, Barnes comes very close to saying what Phillips Brooks says in his Lectures on Preaching:

But again, the method in which the pulpit ought to approach the topics of the time is even more important. It seems to me to be involved, if we can find it there, in the perfectly commonplace and familiar statement that the visible, moral conditions of any life, or any age, are only symptoms of spiritual conditions which are the essential things. . . . What have we, then, to do with these evil practices, which we see only as the outward and visible signs of an inward and spiritual disgrace? Just what I said above: First, honestly treat them as tests; honestly own that, so long as these exist, and wherever these exist, the spiritual condition is not right. . . . And in the

APPENDIX E--Continued

second place strike at the symptom always for the sake of the disease. Aim at all kinds of vicious acts. Rebuke dishonesty, licentiousness, drunkenness, cruelty, extravagance, but always strike in the interest of the soul to which you are a messenger, of which your Master has given you part of the care.

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Truth and timeliness together make the full preacher. How shall you win such fulness? . . . First, seek always truth first and timeliness second,--never timeliness first and truth second. Then let your search for truth be deliberate, systematic, conscientious. Let your search for timeliness consist rather in seeking for strong sympathy with your kind, a real share in their occupations, and a hearty interest in what is going on. And yet again; let the subject of your sermon be mostly eternal truths, and let the timeliness come in the illustration of those truths by, and their application to, the events of the current life. So you will make the thinking¹ of your hearers larger, and not smaller, as you preach to them.

This same concern is reflected in Barnes' insistence that the Sunday Evening Club remain a religious service rather than become a secular forum (see pp. 64 and 65), and in his willingness to let his pulpit speak to the issues of peace and pacifism but only in a proper context (see p. 69).

Because of the issues considered in this appendix, the analysis for relevance as structured in this study is concerned not only with the extent to which the sermons deal with economic, social, and political problems, but the extent to which they challenge axioms that are out of harmony with Christian principles (see pp. 279 to 291).

¹Phillips Brooks, Lectures on Preaching (London: H. R. Allenson, 1871), pp. 138, 139, 220, 221.

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