

Norman F. Williamson,

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% Mr. A. A. Easley, Louisville, Ky.

Phone: Magnolia 1565-g.

3rd Term,
Wed.

3-5:30

2119 Capers Ave.,

Nashville,

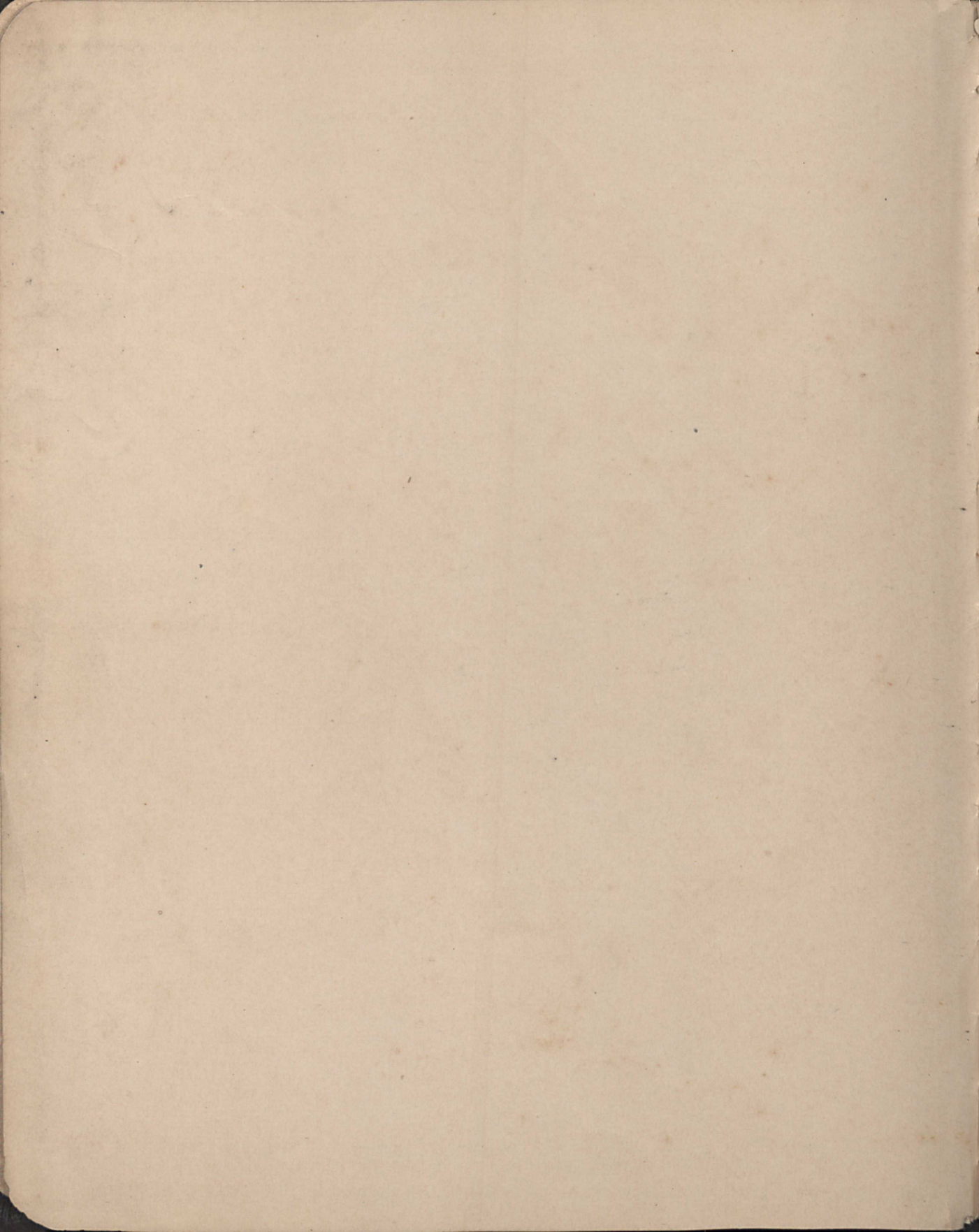
Tenn.

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I. Extensive modifications in missy policies in last 25 years. This is due to success in miss. work. This success unpredicted - unexpected. mission + missy. relatively decrease + success increases. missys must work for self effacement. 2 opposite attitudes that hinder because they interfere with achieving the ultimate end.

1. There are conservatives who are conservative by temperament. missys so busy that they cannot give thought to adoption of new methods because of great success. They do not have time to adopt new methods to meet the changes that are taking place. Some factors are too busy.

2. Those enamored of newness. usually the new missys. not acquainted with past. continuity of history should be carefully studied by all makers of history.

II. All older countries are witnessing these changes.

China the field of study.

China at present acutely in need of thought. "I am progressive in spirit. I appreciate success."^{no.c.}

It is easy to criticize.

contrasts between present + past methods numerous. Such writers must have no knowledge of missionary biography. Carey was interested in social welfare. He stopped the burning of widows at the pyre of husbands. Easy to be swept on by new methods + "catch phrases". It is best to decide on principles by which to attain the ideal. It is well to define your ideal.

Child labor in China should be stopped - but it may not be best attained by aiming directly at that. Agriculture in India is not a major missionary objective.

The work of the Rockefeller Board in China was not a major missionary objective.

1. The place of the modern Chinese student.

There is nothing more thrilling than the mod. high school + college students in India, China + Japan. Ours is the age of youth. The youth movement is ubiquitous. "Youth will be served". Significant fact today - surpassing all ages: Youth will serve.

(1) Chinese student different from all others - even of India + Japan. He begins in Japan in the 60's; in China in the 90's. He has been

developing in India for a long time. Chinese student born in a day of problems. mod. Chinese student belongs to this century. ~~no~~ nowhere has student been so much honored as in China. Chinese student had prepared himself for place in an age-long system - a system of four bears - gods. The 20th Century student is set for constructing a new China. Chinese student has ~~changed~~ method, curriculum and his out look. He has had to break with the past. mod. student has respect for students of the past - but they are not guides. mod. Chinese students need restraint of Chinese student tradition. Oxford + Cambridge have exerted restraining influences. mod. British student is conscious of past. Japanese student has sense of continuity. Chinese student breaks with the past. Chinese students must express themselves against outsiders. Boxer movement not a student movement - guided by middle aged men + 1 woman at the head. Present day student feels he must protect China. They have a national consciousness never had in China before. Gov. does not know what

students will do. Gov. afraid of students. Gov. needs students. People on outside do not know the students.

Chinese students have little confidence in their own Gov. Chinese students know political leaders are incompetent. The students can not comprehend the world problems. They must protect from west and save China.

(2) This problem further complicated by the "Returned Student". The Returned Student is too conceited. This conceit stimulated by misrags. They get higher standard of living abroad. This arouses jealousy or contempt of Chinese living on Chinese standard. Misrags should be careful of co-operation with returned students. Don't spoil Returned Students. One School president emphasized number of "Returned Students". They are the hope of China - but are a problem.

III. Nationalism is serious hindrance to world-mindedness and world brotherhood.

Nationalism especially marked today. China is struggling to enter new world - must recast her institutions - and she has suffered most at hands of other nations. China nat-

usually has fear, distrust - even hate for those
at whose hands she has suffered. Most of
China's contacts have had a sting. Object of
missions is an ^(independent) aggressive, autonomous Xing.
Xin. Missions. Statesmen should be anxious to
turn over to Chinese the leadership. This phrase of
miss. work is receiving emphasis in conferences,
books etc. Mistakes are easy. Dr. Fleming
suggests change in terminology that suggests
superiority. Dr. Fleming speaks of control, super-
vision. This is in thinking of missions. If it is
non-Xin for Americans to control Chinese - then it
is non-Xin for Chinese to control American. Do not
shift control - but eliminate control. Overworked:
"He must increase, and I must decrease". This is
objectional. (It put the native in the place of X.)
Perhaps today it is best to have a Chinese in the
lead even though less capable. Over-eagerness
to transfer control to Chinese may work harm.
Risky to make a new split in trying to make
a union. National Ch. Xin Ch. etc are questionable
terms. National Chs. are losing ground in
Europe. Danger of associating the National Ch
with the State Ch of England. In spiritual

sense there should be but one ch. in a country.
- one ch. in all the world. need of care in
use of ^{these} terms. autonomy + self-support
should come in local bodies - rather than
coming in political capitals or religious
centers. We should agree not to work for a
political national ch. in China. We can blunder
in the idea of unity. Some assume that there
is no conviction for our denominational
differences. We must let China take X and
interpret him for themselves. If we give China
xy. would they avoid divisions? Is it
possible to give them xy without giving it in
some form? Until we transcend our denomi-
nationalism in west we cannot conceal it
from non Xn peoples.

II. The Problem of Nationalism.

The consciousness of the difference between foreigners + nationals was evident in missy conferences.

If wrong for foreigners to control then it is wrong for the national to control.

We should develop a X_n consciousness.

"He must increase + I must decrease".

This is overworked. Missy stands in place of John Baptist. Ch. stands in place of X. This keeps up distinction we are trying to eliminate.

Must not be over eager to transfer control to nationals. This may hinder the progress of the cause. Some missys ^{aggressively modern} more liberal than others. Some more conservative. This makes breach in missy body. Nationals line up with one group against other missys. National ch. Chinese ch. not justified by N. J. In America the national ch. was repudiated. National chs. will have to surrender the field in Europe. There is no thought of connection of ch. + political state. There is danger of confusing this

with a state ch.

missy statesmanship wants one ch. for
China, Japan etc.

Spiritually only one ch. Organically this
having of one ch. will be opposed. There
is need of care in use of these terms.

Self-control can best be attained by
piece-meal.

we should avoid imposing any incidental
features of our western Xy.

not all denominational divisions in
western Xy are devoid of conviction.

Xy in Asia will not shape itself up the
same way as in Europe.

Xy adapted itself to its environment in
the west.

Too much adaptation of Xy to environment
in Europe corrupted it.

Should not allow principle of adaptation
to go too far if we can help it.

of Chinese have simple Xy will they make
no mistakes - will they develop it without
any corruptions?

if we leave the Chinese alone, will they

have denominations? What they have in China is not a Chinese product! Bishop Thoburn said he had never known an Indian to raise the objection to denominationalism unless he had been influenced by a westerner. Until we transcend our denominationalism we can not conceal it. We must solve the question of denominationalism at home + on the mission field paripassu.

This problem is tied up with the question of finances. The new policy is that of brotherhood.

Some want to give money to the nationals without any control.

Danger to use money to build up pride + develop Chinese treasurers to administer foreign money.

If the Y.M.C.A. has Chinese board + Chinese secretaries, will it be Xn?

If the foreigner is not leading he is in most cases useless.

National Xn. Council

The council has largest number

of Chinese - but it is probable that the few foreigners - Bishop Root, Dr. Hodgkin etc. - have larger influence because 9/10 of budget comes from foreign sources.

Race question is emphasized if you emphasize the importance of the Chinese members.

Schools represent heaviest investment of western money + would make heavy burden if turned over to Chinese.

non-Chns would support schools if schools were under Chinese control. College is probably last institution to be indigenized.

Chinese commission reported that the model for Chinese education was a mission college in Shanghai.

The way we have built our schools makes it hard for them to be taken over by the Chinese.

To make Chinese equal to foreigners is a mistake.

Hospitals, chs. + social centers can be made indigenous more quickly than schools.

3-19-26.

"Missy Statesmanship."

Missy Statesmanship is necessary. After X, Paul was a missy Statesman. Paul was a missy worker. His statesmanship grew out of his experience. Paul does not seek to tell others how to do it. Paul did not stop work to be a statesman.

Home Secretary must be a statesman - must have wide knowledge of missy methods + policies - he must know missy failures. He must have a missy policy. The Secretaries should consult with each other. N.A. Missy Conference great help to Secretaries. Board Sec. should command confidence of missy force. He + they should work out policy.

Missys tend to develop missy statesmanship. Great personalities develop

on the mission field.

Great social, economic changes on mission fields ~~to~~ call for missy. statesmen. much attention has been given to missy administration. This producing of leaders has dangers. If we send out only leaders, whom shall they lead. Who is to do the work? yet they are not to lead the nationals.

Danger: too many statesmen: some pseudo-statesmen; some professional statesmen.

It takes a mighty big man to be a missy statesman. much missy statesmanship is more hindering than helpful.

Some not especially connected with missions assume the role of missy statesmen.

missy need sympathetic suggestions. Some statesmen try to do in mission fields what they can't do in western lands.

young missy trained in statesmanship when unable to put over their ideas

are discontented and give up. They annoy the Board Sec. by lengthy correspondence. There are dangers - but also a need for good leadership.

1st Quarter: Comparative Development of the Idea of God.

Dr. Mayhew Sept 27, 34.

Especially in Judaism, Xy, Mohammandanism.

Learn the method.

Book to be used: "Religion of the Semites" Robertson Smith

another Book to be read, this Quarter: "The Growth of the Idea of X" Shailer Matthews.

Dr. Mayhew's approach: Evolutionary approach.

Religion began in a simple way.

as man developed he refined his idea X.

2 Boys: Boy lost his X in the stars. Boy had a growing X

X has gradually revealed himself to man: On man's side discovery: On X's side: Revelation.

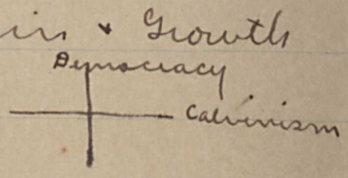
man must have a X equal to his world viewpoint.

A Great conception of X is found in every great relig.

did not spend time foolishly: How many angels can stand on head of pin.)

Medieval Philosophers worked out a logic from which grew our modern Mathematics.

1st assignment Father Schmidt: "Origin & Growth of Religion" Pages: 172 - 290.



Look for Social Pattern in Society.

Back of Calvin's Institutes is the 14th Cent. French monarchy. (Absolute monarch must protect himself against rebels). The Social Pattern influences the statement of Theology.

One hour Shay parody on John Calvin's Theology.

Age First century Jesus & apostles

Ex experience Jesus saves.

Pattern messiah (Jesus) Family (Jesus) Legal (Paul) (Roman)

Age Experience Pattern
5th Century — Jesus Saves (Augustine) Imperial (church)
"city of God" "confessions" "outside of ch." "no salvation"

anselm.
Medieval (Anselm) why the god-man
Jesus Saves. Feudal (Big Lord on down to peasants)
"survival of the fittest" "ritualism" "big" "divine gov. by N. saints" "By law & order: sinners must be punished" "institutions evolve in growth."

16th cent. Monarch — Jesus Saves
Democracy — Jesus Saves. {Biological. Democratic.}

Sept. 29th, 1934. (Dr. Mayhew. in Germany 1922)

(for next time:

Matthews: "Growth of the Idea of, X" Chap 1, Pages 1-26. Red 10/11/34

Age Experience Pattern (continued) obedience

16th cent. Nationalists — Jesus Saves — Law, + Sovereignty of X.

(Modern Age) — Jesus Saves — {Governmental Pattern this has led to confusion: Scientific Democratic} {Scientific pattern - Biological.

(Barthianism is {re-appearance of Calvinism})

(without Barthianism German ch. is dead).

Science of Comparative Religions fairly recent. about 100 years ago it began.

2 Schools of thought 1. Revelation 2. Evolutionary

1. Revelation from X to man — miraculous — man held the pen. The words were X's.

as Moses was supposed to receive 10 commandments. Mohammed etc.

Deism questioned this. We learned that other things came by growth or evolution. Growth from Polygamy to monogamy.

"Quest of Historical Jesus"
Albert Schweitzer.

In Religion: Patriarchal - mosaic - Xn.

1757

Herm's: ~~Histor~~ "The ^(early natural) Natural History of Relig."

This was the 1st big gun - big shot - in the new movement. Both groups had to define what they meant by religion:

"Religion came to be defined as the conception of a superior authority whose potency man feels himself constrained to acknowledge and invoke".

Most claims made by friends of O.T. & N.T. were made by believers of Koran, etc. ^{Zoroastrian} ^{Bible.}

Lord's supper survival of feast with gods.

Ch. Father's made claims that were not scientific. Examples: "Bible only guide to truth";

"I will believe in Jesus if he never performed a miracle": Dr. Mayhew.

Oct - 1st - 1934.

1871-73.

Reply to Deistic s.

James C. Moffatt: A Comparative History of Religion

1892 S.H. Kellogg "Genesis + Growth of Religion" best book of Revelation view point.

"All we have is outcome of a process": position of evolution school. [

rabbit foot, 2nd Spiritism EBrousse HT

To use this. Herbert Spencer in this school.

This was beginning of religion.

3rd Animism, any object may be worshiped if animated by a similar spirit.

James Earthquake: vicious spirit

trying to kill him. Storm has spirit

like man's spirit EB Tylor: Tiele

Reville - scholars of this school.

4th Naturalism. Relig begins in any

natural object that is sufficient to inspire

awe + restraint

Max Muller -

father of comparative Relig

OTO Pfleiderer.

Composite School in Comp Relig

where did man's universal propensity to

relig. come from? always in man

sense of ideal. There has been retro-

gression in relig. Crude thought al-

ways tends to polytheism. Great

leaders tend toward monotheism.

What produces Moses, Zoroaster, Jesus

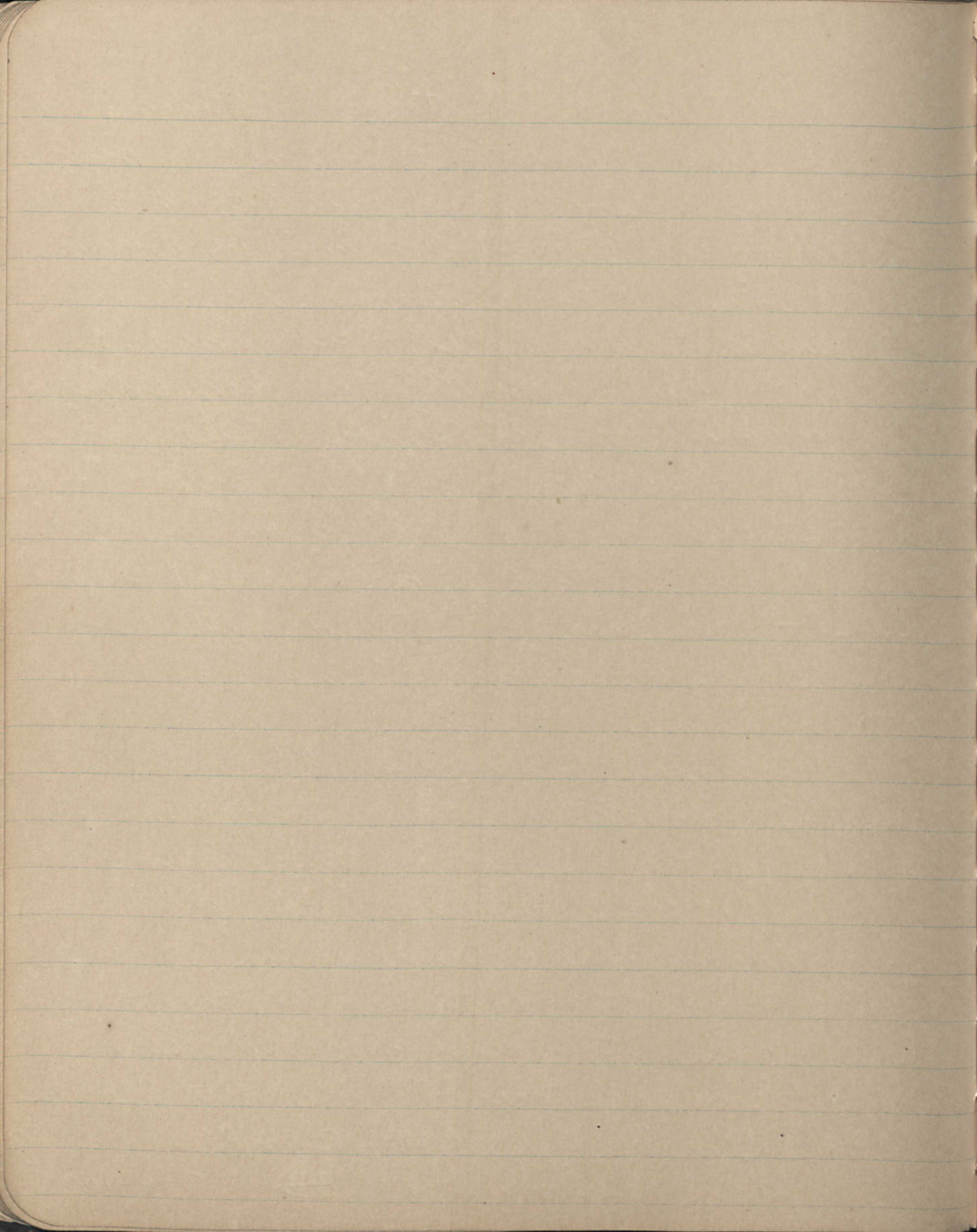
+ Buddha?

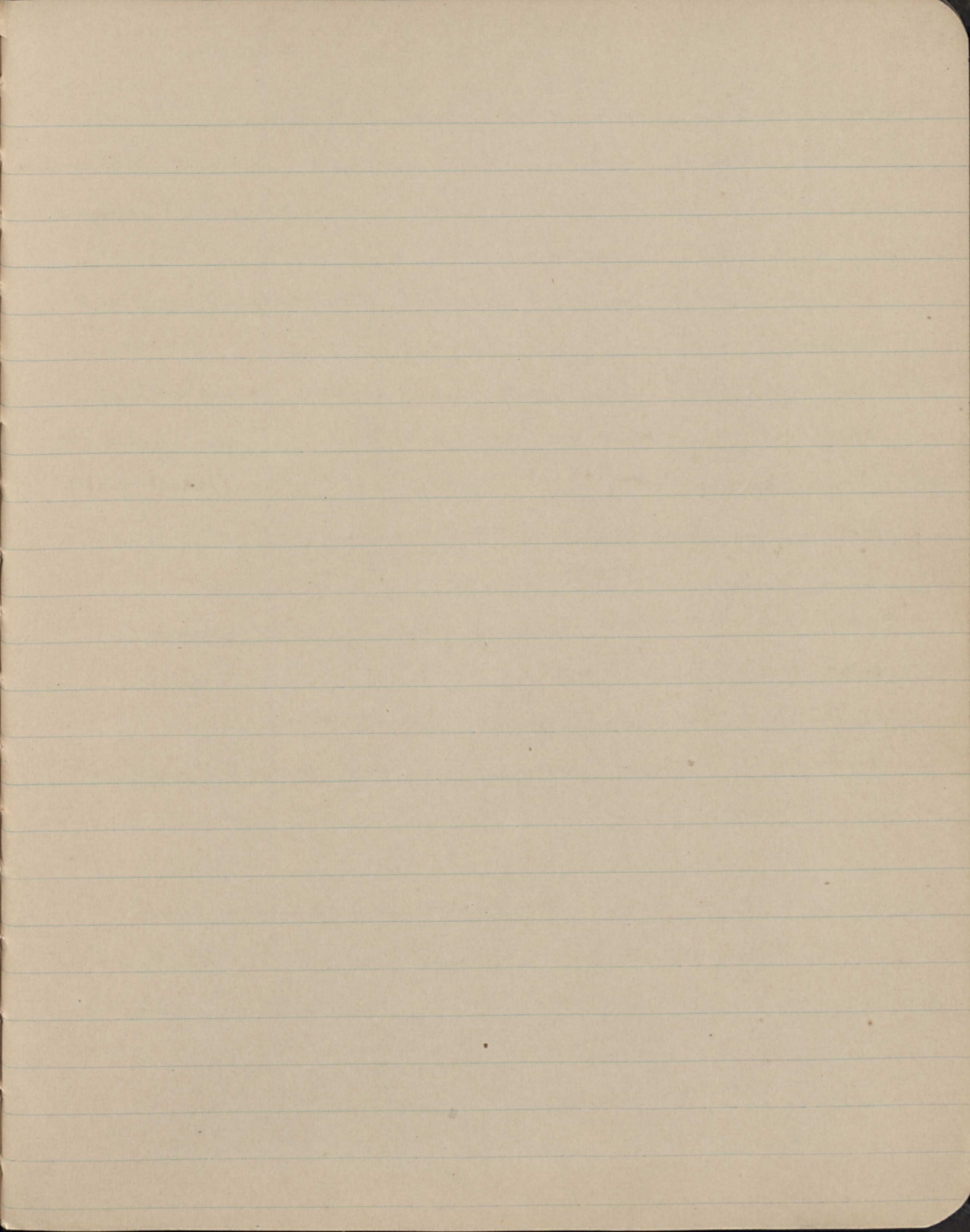
CD. Bowles

Read Schmidt

33

3-2215





Jan 7th 1901. 3rd Chap. Robertson Smith's "The Religions of the Semites."

The three great monotheistic religions come from Semites - Arabian Peninsula - Jewish, Mohammedan, Xn Religions. It is not race or geography but ~~religion~~ language that counts.

Ritual comes before myth. Practice comes, it an explanation comes later.

Sun rise + set due to demon. - one explanation. mythology can be traced - but ritual goes too far back. Gen 11:1 Gen 9:4 Ex 5:21 Lev 4:19

The ancient Semitic communities made up of man = x.

Semites wanted 3 things of their gods

1. Help against enemy
2. Wanted counsel given by oracles
3. A sentence of judgment on confused matters.

(Sacred p - - s - - even in connection with the temple at Jerusalem down to the time of Hezekiah (I Kings 14:24; 15:12; II Kings 23:7))

Bringing Bibles. ^{Long time} Thurs: Robertson Smith 140-180

Thursday: Sat: Chap. 4

Semitic
Who?

Chaps 3+4
Religion of Israel:
By Smith

Tues: .. Fri. 7th Chap.

Oct - 9th - 1934. Thurs: 3+4

Kings: 17:26

The gods lived in certain places.

no god can be a god without a people.

A god without a people is no god.

8th century B.C. Jews taken captives.

Isaiah says: Jehovah is \mathcal{I} of all people. We
are punished because of our sin. The Assyrians
do not know it but they are doing \mathcal{I} 's will.

(X) god rules here

→ (X) god rules here.

Guest.
Ger/Williamson

if you touch tent you become guest.

if you eat with a man - it is his oath -
the hospitality last 3 days - it can be
extended after 3 days. Guest respects

customs of tribe and the will of "the god".

(^{mohammed} Prophet among Arabs is a leader.

\mathcal{I} the avenger of the poor, oppressed.

H₂O = water. must have pattern.

of King in society - God is like a King

"The Pattern" suggests the relation

Kings 17:26 --- the god of the land.

Lev. 25:23 - the land is mine - ye strangers.

Psa 119:19 - a sojourner.

I Chron 29:15 - strangers & sojourners.

worship limited by time, place, ritual.

Smith: The moral life of Hebrews 4, 5, 6, 7 chaps.
Jub. :: The Prophet & his Problem 2, 4, 6, 7 chaps.
which The Relig. of Israel under the Kingdom
end of month: submit list of readings

Stages:

up to 1200 B.C.

1. Nomadic - Sadistic anthropomorphic.
" (2) appears in angel or man form
2. Agricultural (3) God's dwelling place in sky.
(4) Jehovah is God of Israel.
3. National - Prophetic.

2. Agricultural stage

- (1) God identified with nature's more august forms of nature. Personified with fire - in nature.
- (2) Becomes covenant God.
- (3) God of war. Yahweh becomes ^{god} god of war. ^{Josh. 23.}
God has become covenant God.

Idea of God must grow to meet the need.

When life becomes more complex idea of God becomes larger. Baals were gods of soil.

The God of nomad becomes God of agriculturalist.

3. Prophetic stage.

- (1) God requires righteousness & social justice between man & man. Amos exponent of monotheism.
Jehovah not pleased with sacrifice when men do wrong.
Ethical note struck by Amos.

"Zoroaster the Prophet of Iran"

next assignment: write brief comparison between Ahura Mazda + Jehovah.

By Jackson. Moore's "History of Religion"

Oct. 23rd, 1934.

section ~~2~~ on Zoroastrianism
vol I on Jehovah.
vol II on Zoroastrianism

Van Buren: Saviors of mankind
Encyclopedia of Relig. Ethics - Gen. Lib.
Zoroastrianism or Ahura Mazda.

Amos to Northern Kingdom - Isaiah to Southern Kingdom.

Isaiah utters faith. God's might + majesty - most magnificently

Micah contemporary to Isaiah. Micah 'a farmer.

Predicts ruin of Jerusalem: She is to be ploughed as a field.

Hosea denounces corrupt condition of his country. Love of God.

Israel like his unfaithful wife. Inextinguishable.

Amos idea of God: Righteous.

Deut. written after the prophets and reflects the spirit of the prophets.

II Isaiah last ~~20~~ 20 chaps. Monotheism is fundamental dogma of Judaism. Isa - 44:6.

2nd division has a grander conception of God. Jews conceived of God as a process working towards a moral order. So. Kingdom. North. King.

Tiglath Pileser	747 - 727 ruled	} Amos 750 - Isaiah 740 - Micah 730 - (?) 743. Hosea
Shalmaneser	727 - 722 ruled	
Sargon	722 - 705 ruled	
Sennacherib	705 - 681 ruled	

Future assignment for future Reading (Relig in Greek mind)

Moore, Relig Thought of the Greeks 109-182

Milson, "A History of GK Relig 263. Socrates & Plato."

Weber, "History of Philosophy 75-118 (Plato, Aristotle)

Murray "Five Stages in GK Relig 103-153.

Read Rapidly: 22-94 "Zend Avesta + Take notes for Tues

Nov. 6th, 1934. Dr. Mayhew.

In Zoroastrian Relig our course ^{bad} good by doing good.

Compare Eschatology of Persia, Zoroastrianism + Judaism. The struggle of the Prophet is to protect the integrity & righteousness of his god. Major Prophets said God will protect you as long as you are on terms of righteousness.

You must explain how good men can suffer. Barthianism arose inevitably after Germany's failure in war. - religion of fatalism.

Silbert: 5 stages of Greek Religion - Kerue Rapidly, whole
Murray: book.

Stages of Greek Religion:

1. First there is the primitive Euthenia or age of Ignorance, before Zeus came to trouble men's minds, a stage to which our anthropologists and explorers have found parallels in every part of the world.
2. Secondly there is the Olympian or classical stage, a stage in which, for good or ill, blunderingly or successfully, this primitive vagueness was reduced to a kind of order. This is the stage of the great Olympian gods, who dominated art and poetry, ruled the imagination of Rome, and extended a kind of romantic dominion even over the middle ages.
3. Thirdly there is the Hellenistic period, reaching roughly from Plato to St. Paul or the earlier Gnostics, a period based on the consciousness of manifold failure, and consequently touched both with morbid and with that spiritual exaltation which is so often the companion of morbidness. It had behind it the failure of the Olympian theology, the failure of the free city-state, it lived through the gradual realization of two other failures - the failure of human government, even when backed by the power of Rome,

John Calvin & Arminius seem papers

"Institutes"
One here they - Sunday on Calvinism.

on the wealth of Egypt, to achieve a good life for man; and lastly the failure of the great propaganda of Hellenism, in which the long-drawn effort of Greece to educate a corrupt and barbaric world seemed only to lead to the corruption or barbarization of the very ideals which sought to spread. This sense of failure, this progressive loss of hope in the world, in sober calculation, and in organized human effort, threw the later Greek back upon his own soul, upon emotion, upon the pursuit of personal holiness, upon emotional mysteries & revelations, upon the comparative neglect of this transitory and imperfect life for the sake of some dream-world far off, which shall subsist without sin or corruption, the same yesterday, today, and for ever. These three are the really significant and formative periods of Greek religious thought;

1st. Two at moon: Religious thought of Greek chaps 1+2
 Nov. 8th. 1934. Term paper: "God of 1st cent Xmas"
 Subject Kennedy: "Paul and Xmas"
 Anselm: "Why the God of Xmas?" Augustine "City of X" 5th cent.
 The Idea of God in Greek Religion. "Confessions"

Dec 1st
 1934.

1. Why the change of Emphasis?
 W. Edvard. Xmas & Early Emphasis.
 Case: Aug "Socids Origins of Xmas".
2. What was the great purpose of your author(s)?
 (ayes: Some Book of Ch. History { Origin
 or Dr. Brown's Green shelf. } Equations
 Paragraph.)
3. How is the emphasis related to the ideals of
 the author's age? Read Plato & Aristotle
 ↓ Socrates.

Nov-10th-1934. Dr. Mayhew.

God is pure moral spirit in Zoroastrianism
 + Judaism presented by Zoroaster - the whole
 school of Hebrew Prophets.

Ceremonialism is symbol of spiritual Purity.

1. Annwater = Jesus Christ { Isaiah among etc new
 word interpreters.
2. Interpreter = Paul & Apostles.
3. Institutionalism = Roman Hierarchy.
4. Formalism = Deadness of Spirit.

1. Annwater = Campbell Church of Christ
2. Interpreter = Stone, Scott, Smith
3. Organizers = Raines, McLean.
4. Institutionalism =

Nov. 10th. 1924.
The Religion of the Greeks.

800-750 B.C. Homer & Hesiod.

Odyssey & Iliad. Works & Days.
cosmogonic gods - gods who began cosmos.
Zeus supreme god.

1000 B.C. about same time of Homer. Major Prophets &
Zoroaster. Odyssey & Iliad for aristocratic audiences.
Gods are anthropomorphic - glorified mortals.
Gods are not omniscient and omnipotent and all
are subject to Fate.

No connection between morality & religion.
no rewards or punishments after death.

The Greeks came to have higher conceptions than the
ideals set forth by the gods - hence they criticized the
gods.

Homer aristocratic & Universal.

Hesiod wrote "Works & Days" - gave value & dignity to work.

"How can you account for evil?" - one question Hesiod
raised.

The Greeks are raising the questions that
the Jewish Prophets are answering.

21. Hart: Democracy & Education pages 45-50. ^{read 11/13/34 ✓} 11/13/34.
A week before your paper give 2 hrs. of reading for other students. Report on Nov. 24th.

Zeus was not absolutely free because of Fate.
5th + 6th cent. before X Greek thinkers were trying find
a solution of life + the universe.

man kind has always held on to the idea of im-
mortality. men were trying to find a
fundamental cause for all things.

Between 400 - 500 a movement towards acta-
isms. Dionysius changed to Bull. Zeus
eat the heart of the Bull. Dionysius lived
again. Prenatal doctrine of air was developed
among the Greeks. New believe was baptized
with the warm blood of a bull.

a Greek philosopher Thales said every thing comes
from water. His contemporaries were seeking
for a sub-stratum of life. One man identified
god with air. Heraclitus 586-470 metaphy-
sical philosopher - "the obscure" - hard to under-
stand. His view: "nothing is permanent."

"Fire is the source of all thing"

X neophenes - 500 BC. - His view: There was
one, ^{immortal} unchangeable nature under all things.

Parmenides 470 BC His view: no change
change is an illusion. Zero: no such
thing as an empty space.

"God as seen by Socrates, Plato, Aristotle" in terms.
mores: the relig. thought of Greek cult. Socrates & Plato.

Empedocles: view: simply change of composition. Close to atomic theory of life. Love pulls together - Hate pushes apart.

Anaxagoras 500 B.C. his view: There is a rational mind over rocks. He held material forces are subject to a mind.

Pythagoras 580-500 B.C. view: reality is in number.

The Sophists: came as result of need: clever in words: great speakers: could prove black was white or white was black.

Nov. 15th, 1934:

Iliad - } 1000 to 750 B.C.
Odyssey - }

Thucydides about 7th or 6th cent B.C.

Works + days - Hesiod.

New Group.

Thales - Water

Anaximenes - Air

Heraclitus - Law.

Empedocles - water, Fire, Air, Earth.

Protagoras

Socrates

Dr. Mayhew: "There is a phrase that makes me mad every time I hear it: 'It depends on what group you are in as to what is white!'"

m. Box: Dean Farrar: "Life - works Paul: 1-35"
5-25: Robinson: "Life of Paul"

Dr. Brown
Mr. Thompson }

notes:

Weber: History of Philosophy

Augustine: 11/22/34. Rom. 9:16.

Predetermination brought on by fall & sack of Rome.

1: Cor. 4:7 Phil 2:13 Rom. 5:12. decline
for total depravity & predetermination.

with Augustine: Sin is real; hell is true;

1. Predetermination
2. Augustine exalts church
3. God as person not as Father as reflected
in Jesus - Augustine's idea is that
of the Greek Philosophers.
4. Ideal of 's' relation & man like common-
wealth of Rome.
5. Early writings neo-platonic - later
Biblical & the essecicartical.
He goes to Bible for authority.

Plato:

Objected to myths of Hesiod & Homer. Gods too
immoral - Fused to men. Error to
teach ^{children} about gods who were less good
than any good men they knew.
's is perfectly & completely moral & good

n. J. - ^{Dr.} Case. Origins "Social Origins of Xry"
m. = Siffert: A History of X thought" chaps. 1, 2, 3.
: God of the early Xns" chap. 1)
Matthews: Development of idea of God.
1. They exist.

what are the alleged differences
between Paul & Jesus? Paul +
Augustine?

Quiz: Dec 1, 34.
1. Religious line
Genesis: 1 hr.
6?? . 10 min?
2. Secular line
no connection with
the gods
4 steps

concern themselves about rules.
are inexorable in maintaining
moral rightness in the world.

Plato & Aristotle view of. 11/24/34.

In Socrates the "Idea" is the important thing.
Plato taught transmigration of the soul.
with Plato love pulled together hate pushed apart.

Nov. 27th, 1934.

Aristotle: is inductive. tried to catalogue plants
and animals. The "Prime mover Unmoved"
God was Pure mind. God wound up the
clock and then went off. God is in the world
as order is in an army. God precedes - he does
not come after. God is the cause.

The basis of personality is sharing with us the
deepest purposes + thoughts.

Wierman comes nearest to holding Aristotle's view.
Aristotle needed God to complete his system.

Xth Century Albert Schweitzer last 2 issues.

Carlyle: "Here & Here worship: chap. on "Mohammed."
development of idea of God in Mohammedanism.

Read Bushkirk on Mohammed.

Oct. 5, 1934. A new idea of God does not necessarily mean a higher idea.

Dr. Mayhew: "To me Jesus stands at the top!"

Discussion of Oriz.

Reasons for changes of idea of God.

1. when God fails to protect people.
2. Change from nomadic to agricultural life.
3. When scientific conception of universe changed.
4. new study of Scripture.
5. study of historical growth of idea of God.
6. when we change from philosophy to psychology.
7. change from static to dynamic conception of the universe. God is in the process.
8. Experience is given more emphasis than dogma.

Idea of God in:

- Pre-nomadic stage polytheism - clan or family god.
- Pre-literate age - God of Mt. Sinai - God of Israel.
- Literate stage - ^{more justice} ^{Israel's} righteousness ^{Heaven} love
- Post-Exilic stage - universality of God's reign.

Greek idea of God:

- 2 lines: 1. Mythological - Homer & Hesiod. 2. Secular
line - Fire, water, air, earth - Law - change - no change.

Sophists come - later come Socrates, Plato + Aristotle (scientist - Prime mover unmoved).
ethics
god is good -

Jesus: Family Relationship Brotherhood of God
Brotherhood of man

Paul: Same but added Roman idea of law.

Augustine: ~~Church~~ place of church very important and must be obeyed. no salvation outside of ch. Predestination emphasized.

D.Y: Jesus + Paul.

as idea of God changes - man must ^{must} speak in language of his day - use terms that

Beckwith's "Ideas of God". Read all ^{before exam.} Report on.

Mohammed's idea of God: ^{merciful} omnipotent omniscient.

Mohammed teaches some called ^{to be} saved some called to be damned.

"There is one God" - foundation of teaching of Mohammed.

In Mecca - 360 gods - makes of images - religion had ~~been~~ become commercialism.

Bell: "Origin of Islam in the Early Environment"
of Early Xy: Islam: Islam obedience to
Sale: Koran. Islam: Religion of evil

W. H. Burgeon "Mohammedanism"

Kuenen: Hittit Lectures 1882

Fa Klein: "The Religion of Islam"

Hughes: "Dictionary of Islam"

MacDonald: "Aspects of Islam"

Zimmer: "The Modern Doctrine of God"

Berckman: "Modern Ethics & Xn Ethics in Koran"

Almeida: "The Spirit of Islam"

Beloved Physician of Iheran) ^{cot} ~~(fox)~~

570 A.D. Mohammed Born. Left orphan. Lived with grand father. went to war at age of 18.

Religion had been commercialized.

13th year of his mission enemies swore to take his life - he fled. - lover of peace rather than war. at age of 53 - 623 Hejira.

Mohammed knew 2 great Religions: Judaism and Xy - both had books - Mohammed felt X had spoken to him. He wrote his Koran.

"Quest of Historical Jesus"

Albert Schweitzer.

Dr. Mayhew 12/13/34. Case: "Historicity of Jesus".
Robert Ernest Hume: "The Treasure House of the Living Religions".

many selections read to the class.
"The ch. has no other choice" - Pearl Taylor Sarnis ^{Xth century}

12/15/34. Mohammed.

Mohammed's \cdot is the Jewish \cdot with some misconception of the Xth \cdot .

Lack of unity of People of Persia caused Muham-
med to emphasis of unity of \cdot .

M. forced killing of girl babies.

" " more than 4 wives, gambling,
drinking

M.'s idea of heaven + hell drawn from
Jewish + Xth sources.

Mohammedans pray 5 times every day - facing
towards Mecca.

From Webster's Dictionary.

1st chap. Ethics 1st year King 1-8-35
2nd .. Ed 9 on page 42 1-8-35

Ethics [L. ethicus fr. Gr. êthikos, fr. ethos custom, usage, character] a treatise on morals; more broadly, the science of the ideal human character and the ideal ends of human action. The chief problems with which ethics deals concern the nature of the summum bonum, or highest good, the origin and validity of the sense of duty, and the character and authority of moral obligation.

metaphysics [Gr. meta beyond, after + physikos relating to external nature, natural, physical] that division of philosophy which includes ontology, or the science of being, and cosmology, or the science of the fundamental causes and processes in things; Aristotle's metaphysics dealt with the nature of being, with cause or genesis, and with the existence of God. Later -- understood as the science of the supersensible.

ontology [ontos pres. part. of einai to be + logy] the science of being or reality.

Teleology: [telos end + logia] The fact or the character of being directed toward an end or shaped by a purpose.

Jan. 3rd, 1935. Dr. Mayhew.

- Introduction.
"Xn Ethics" Newman Smythe. Pages 1 to 47.
"What is the Code of Ethics of Jesus?"
"Systems of Ethics" (1900) Schuyler. "History of Ethics"

Many schools of Xn Ethics.

"Humanism + naturalism" another system of ethics. "Glorified man is god of Humanism."

Russia: "Dialectical Materialism."

ethical systems

all agree: man must live unselfishly. ~~to~~ man

2 groups:

1 Group. Ethics come from ^{God} by revelation, ~~from~~ contained in Bible, Koran, O.T. These emphasize authority.

2nd Group. Ethics starts with man and moves outward to God. man ^{on} one side || God on one side.

1-5-35

"Ethics of Jesus" Henry King. 7-9:30 ^{2nd} Calhoun Bldg ^{3rd} Floor Library.
" " " Pages 1-87-144.

"What are the distinguishing elements in the Ethics of Jesus?" Go after Ethics. How is the teaching of Jesus different from other teachers

"Social Teachings of Jesus + Prophets" Ches. Foster Kent to 267
" " " Part III 177 Social Ideals of I,
Did Jesus teach Social or Individual Gospel?

1-8-35. For next lesson: King: Ethics of Jesus 1-277 pages. ^{made book.}
Scott: "N.S. ~~Essentials~~ Ethics" 1-147 "Jan. 22-30"

(Lippman: "A Preface to Morals" 3-133 - Disillusion of the ancestral Order)

1. What is meant by the "foundation-pillars" of a scientific life of Jesus? (King)
2. Summarize the Ethical Teachings of Q!
3. What distinguishes the Ethical Teaching of Mark?
- 4 " " " " " " " Matt?
- 5 " " " " " " " Luke?
- 6 " " " " " " " Sermon on Mt.?
7. According to Jesus what are the basic qualities of life?
8. What are the motives to Xn living?

Smyth: "In Xn Ethics you begin with scientific observations"

"A high hazardous life ~~is~~ found by those who will adventure with Jesus"

"Ethics without Religion is like physics without astronomy"

Kent: "Social Teachings of Jesus & Prophets"

One of 1st things: Jesus is interested in Social Questions.

Luke 23:5

" 23:14

Jesus took on the role of the Reformer like John the Baptist - Kingdom of Heaven is at hand.

Read Kent carefully

Farming out taxes one of pressing social problems of Jesus' day.

Politics + Religion powerful combination to oppress poor. A rotten situation that Jesus had to face.

"Ethics of Jesus": King:

Schmidel's "Foundation-pillars".

1. The foundation pillars

1) Indicating Jesus' "character as a whole":

(1) To lay hold on him. Whosoever shall do the will of God is my brother - - - - -

(2) -- of that day knoweth no one - - - - -

(3) Why callest thou ~~me~~ me good? - - - - -

(4) The unpardonable sin.

(5) My God! Why hast thou forsaken me.

2) Indicating Jesus' "character as a worker of wonders"

(6) no sign shall be given this generation.

(7) He could do no mighty work. marveled at their unbelief.

(8) Blind receive their sight - poor have good things preached

(9) Take heed + beware of the labor of the Pharisees + Sadducees.

(2) Passages "of same truthful nature" indicating "in what his greatness consisted":

(10) Taught as one having authority.

(11) Saw multitude - had compassion on them.

(12) Come unto me all ye that labor

P. 87. "It is hardly too much to say that in Q we probably have an even older source for the life and teaching of Jesus than in Mark". "Q, a compilation of sayings originally written in aramaic, belongs to the apostolic epoch". "---- this priceless compilation of the sayings of Jesus". The entire extent of Q as reconstructed by Harnack is 201 verses.

P. 94. 1. These sayings in Q contrast of message + spirit of Jesus with that of Pharisees.

P. 99. 2. The sympathetic and forgiving tenderness which Jesus asks from the man of the righteous life comes out in Q.

P. 101. 3. The strongest emphasis in these passages selected from Q is that upon the seriousness of life and after recurs.

Mark.

- I The proclamation of the Kingdom 1:14-4:34.
- II The more intimate training of the Twelve chaps 7-10.
- III. Jesus presenting his claims to spiritual lordship, messiahship, at the center of power. 10:46 ff.

Jesus' method: the contagion of the good life.

" Motive: love + the sense of the need of men.

" Goal: establishment of Kingdom of love.
Jesus sees his teaching contrasted with teaching of his time.

P. 152: The Peculiar Teaching Luke.

Hawkins estimates that 612 verses out of 1149 in Luke are peculiar to him; and this material peculiar to Luke includes, in Plummer's summary, 6 miracles and 18 parables.

Sermon on the mount.

B. 191: "It is the prevailing opinion among new Testament scholars that in Matthew 5-7 we have an account of a discourse actually delivered by Jesus, the theme and substance of which are here preserved." "Harnack believes that 58 out of the 97 verses in Matthew's account of the sermon were found in Q and thinks that it may be said with certainty "that even in Q, large portions of the Sermon on the mount occurred together".

A. Mayhew

1. Farming out taxes.
2. Temple authorities oppressed poor.
3. Relig. astractions of the poor + outcast
4. Gen. tendency ~~on part~~ to give undue emphasis on part of rich + poor to get rich

Incentive for good living was the blessedness of the future life.

the teaching of Jesus was based on his experience. It has been been of old - but I say not to hate.

not to look on woman to lust after her.

Jesus is broad as to men who differed with him.

Jesus aim & method. He was a Jew.

There were other programs bidding for the allegiance of the people.

1. Sadducees - less trouble - follow Rome.

2. Pharisees - small party - 5000 or 6000.

If we keep God's law - he will send messiah.

The way to bring the messiah is to keep the Law.

3. Zealots - (communists) secret societies - carried daggers under their coats. Their plan was to kill the leaders.

4. Essenes - world is hopeless - give it up.

Jesus practiced what he preached.

He mingled with all people. Friend to tax gatherers.

Jesus puts a high value on man.

The value of man is because of his possibilities.

Jesus puts responsibilities before rights.

Read all of Matt.
Read all of Mark.

Jesus emphasizes sincerity + Honesty.

" " charitable judgments. Judge not ^{7:1-5} ---

" " Forgiveness.

" " Love of enemy.

" " Be ye perfect as your father.

Jesus and Recreation.

The charges against Jesus were grouped around social amusement.

Luk 17:2: Acc to him

Jesus repudiated the Jewish Sabbath.

Jesus and Economics.

Jesus as carpenter was hired by the rich.

Runder D Caesar the things that are Caesar's

Jesus taught about the perils of wealth.

Jesus + Rich young ruler.

Hyde: "Five Great Philosophies of life"

for Tues. 29th

14

Jan. 22nd. 1935.

Lower subjected to higher.

1. Epicurean
2. Stoicism
3. Platonic
4. Aristotle
5. Xn spirit

no extreme
good taste
proportion

of Love.

pp. 327-440 "Xn Ethics" Newman Smyth chap 2 - etc.

Jesus + the Wrong use of money. "The Rich Fool."

1. Wealth is transient. Die + leave it.
2. Rich man + Lazarus. Personality

Dwarfs his

Personality over against Profit

3. Amassing of wealth leads men to ^{forget} ^{disregard} neglect personality.
4. " " " incompatible with true loyalty & etc.

Jesus did not condemn wealth as wealth.

Jesus condemned the Rich young ruler because he put wealth first.

"A Penny Day" Parable Every man entitled to a living.
Our duty to remove causes of poverty.

an own

1. Abundance of things destroys one's efficiency in moral & spiritual things.
2. Pursuit of wealth is incompatible with a man's higher loyalties.
3. Each man is under obligation to contribute to wealth of society in proportion to his ability.
4. No man to share wealth who will not work.
5. Private property is a public trust.
6. Society owes every man an opportunity for a living - all paid a penny a day.
7. Rights of humanity are ^{paramount} superior to the rights of capital.
8. Cure of poverty is the elimination of its causes.
9. In a new order co-operation and not competition is the word.

Jesus' Ideals of the Family as given in the N.T.

The institution of the Family comes 1st with Jesus.

Jesus' condemnation of divorce was because of his high regard for the Family.

To Jesus the integrity of the Family is very important.

Jesus condemned them as hypocrites & false who said their goods were corban to keep from giving them to their father & mother. He who serves most of is greatest.

murder & adultery - the Two Great Crimes.

Jesus and War.

When Peter cut off the ear of the servant of the high priest, Jesus commanded him to put up the sword.

The Pillars

Passages that contradict the writer's thesis must be original. These passages could not have been invented.

1. Power
 2. mission
 3. Serenity.
- Jesus

Summary of Ethical Teachings of Q.

1. Spiritual sensibility
2. Underlying faith in men.
3. Refuses to seek relief in change of circumstances rather than in men.

In Q. Jesus is over against Pharisees.

Seriousness of life.

Matthew

1. Earnest of Jesus
2. Seriousness of life
3. Gentleness & inwardness of life.
4. Reverence for others
5. Reliq. dominantly Ethical - contrast
6. Contrast with Pharisees
7. Quality or element of compassion.

Luke

1. Lays ground for faith in love of X¹
2. Presents appeal of I to inward life of man
3. He has a larger note of warning owing to his interest in the coming of Jesus.

1/2
 30- Otto: things + ideals. Fisher
 Russell: The Right to be happy D.D.
 Ward: our Economic morality Bowles. : Symposium. N. J. W.
 Savory: Capitalism and the Rise of Protestantism. Fox.
 thesis + argu-
 ment.

Summary of Ethics of Jesus

1. 'I' father of all mankind; ~~all brothers~~.
2. all men are brothers.
3. Since all men are brothers love is the law of life.

Scott: N. J. Ethics

Ch. has taught salvation from hell - to heaven.

1. Jesus saves men from all that is bad - to goodness.
 Jesus calls himself "Teacher".

man shall not live by bread alone. - Jesus

2. Jesus' authority was persuasive & not coercive.
 .. not appointed by anybody.
 Jesus' authority was internal.
 .. came from his own experience.

3. The words of Jesus which seem to be imperative should be divided:

(1) Thou shalt love the Lord thy God with all thy heart - + thy neighbour as thyself.

(2) Give to him that asketh } - are in the form of counsel + advice. Not legal commands.

(3) Seek first Kingdom of God - Personal advice.

Love fulfills the law.

Love ^{in the Bible} includes recognition, consideration + care. } Love your neighbour.

Be able to state the ethics of Jesus - perhaps on Quiz

Jesus Attitudes towards Evil.

In N.T. Jesus used word "sin" 7 times and then only on 3 times.

Jesus struck at the root of sin. of thy hand cause the offend cut it off etc --

Jesus attacked ceremonialism.

Jesus names 12 types of sin only 4 of which were included in law of Moses.

That which comes out of a man defiles him.

Catholics + Quakers - two extremes.

Jesus Method of Goodness.

1. His aim to develop love for goodness.
2. He pushed back of Mosaic law to purpose of law.

Jesus could be angry.

1. Because of wrongs to others.
2. Pharisees. Jesus was angry because he loved people. Jesus did not press for his rights.

Jesus did not destroy one system of legalism & establish another.

1. When a man is selfish it is his first step down.

Plato: (2) when yields to a secondary aim. Love of money.
(3) oligarchy - few rule. crosses rich + poor - fight each other individual.

2. Democracy. Society is type of individual. Tyrant in

aristocracy - rule of best for good of all.

Plato calls man to war-like struggle. man must live by eminent reason.

Christian Ethics or Philosophy of Life
Love the Law of Life reported by Dodson.

The Xⁿ Philosophy of Life includes not only the individual but ~~the~~ all society.

Three ways of spreading a philosophy:

1. telling others about it
2. missionary method
3. to live it among people

Xⁿ. philosophy was to the individual but its ultimate aim is the whole group.

Weaknesses of X^y:

1. Followers do not live up to its teachings. ^{man} a. Swollenhood of Peace.

Otto - Prof. of Philosophy Univ. of Wisconsin.

"Things + Ideals" - Book.

We suffer from lack - not excess - of Philosophy.

We are degenerating because we are spiritually bankrupt.

Spiritual Bankruptcy is the Philosopher's opportunity.

The Two ideals.

No man escapes disillusionment. The moral eye must be opened.

If we would remake the world we must throw overboard the theological conceptions of man.

Right for rights sake. ^{True} (the intrinsic good) ^{love of G.D.}

Self-respect + not self-denial is the greatest moral force.

To be moral is to have a program life.

Self is not someone else.

Self gathers experience and passes it on.

Science & the Higher life.

Renewal of war.

The soul

1. The soul is losing its meaning.
2. " " is gaining significance.

Soul is not a thing but a life.

The War + God-makers.

men have always made their gods. - under sense of need

There is a theological bankruptcy.

Hunger for cosmic support.

We need a free life and not a religious formalism.

"The Right To Be Happy" - Bertrand Russell.

He stresses happiness.

1. unhappiness beyond our control.

2. " within " "

Some are happy in their unhappiness.

Mrs. Russell's book: the way to be happy is to go back to the animal state.

A constant struggle makes some unhappy.

Some unhappy because of boredom

" " " " fatigue -

Some unhappy because of Envy of Wealth & Position
" " " " sense of sin. ^{all sense of sin} should be removed.
" " " " persecution - not getting fair deal
" " " " Public Opinion.

Happiness is possible by taking new slant.
need new zest in order to be happy.
can get zest by changing occupation.
we should have hobbies - do not give all of your
time to one thing. Budget your time.

Happiness gained by tying one's affections to some thing
or some body.

need impersonal interests.

Resignation is one point towards happiness.

what is criteria ^{for individual} for individual?
what is criteria for society?

Document paper.
Summarize systems.

12 or 16 pages - typewritten.
wrote so others can get high points.

~~Buddhism~~
~~Confucianism~~
Shinto - N.F.W.
Mikhaelradarson
Hinduism

Lippman - Perfect to morals.

Reported by Bowles.

"Our Economic Morality" Harry F. Ward 1929.

Radical Xn Socialist.

I Inevitable antagonism:

commonly reported Golden Rule will not do for business.

Forget that man cannot live by bread alone.

II Sterile Philosophy.

"Let greed be unrestrained - the more the rich ~~the~~ make the more there will be for the poor" - Ward attacks this a sterile philosophy.

III Does it work?

Capitalism has been running for a long time but it has failed.
we had abundance of raw material + few people but have made a mess of it.

IV. The Survival of the Fittest.

competitive system - for profits only

V. The heart of the Economic system.

competitive motive keeps life going.

Profit maker reaps what he did not make.

VI Chief end of man.

To let money to pass on to one's children is the chief end of life.

VII moral economic virtues.

thrift, industriousness + Honesty are the economic virtues.

VIII. making the Future.

Present system based on warfare + conflict.
Our Emphasis must be on moral values.

"Religion + The Rise of Capitalism" Sawney.

I Medieval Background.

Reported by Fox

Ch. had control of all phases of the society.

Usury was a sin.

II Continental Reformers.

Companies appear.

Feudalism shakes.

Calvin accepts st^t, Permitted

III Ch. of Eng.

~~the~~ the Land question. Monastery land was seized. Peasants who had lived on the land were turned out.

The Relig. Theory + Social Policy.

usury still condemned in the pulpit.

money lender condemned.

Growth of Individualism.

Locke with theory of state

IV. Puritan movement.

Puritanism most important ^{or} shoot from Calvin.

.. relig. of Bourgeoisie.

Idea of theocracy was over turned.

Trading class looked on with scorn by gentry.

By end of 17th cent 2 classes come to term.

Moral self sufficiency corrodes the sense of social solidarity.

Trade becomes a sort of relig.

Success in business is a sign of grace.

New medicine for poverty.

Poverty is sin. a certain amount is necessary for society.

V. Conclusion.

Man's business must come under moral teaching, as much as personal matters.

The Status Quo.

Walter Lippman: A Preface to Morals.

1. A Problem of Unbelief.

Some boast of their unbelief.

Others feel a loss - they wish they could believe what their fathers' believe.

Women are emasculated - but they need a psychoanalyst to help them live their life. Life puts burdens on the new man.

Freedom ^{from} old beliefs raise new problems greater than old belief of ~~the~~ fathers.

New cults are evidence of men's desire for something.

The rebel (against old belief) loses himself when he has nothing to fight.

Present generation is disillusion with its rebellion. W^m James needs a wider self through

God in the modern world.

Modern man does not think of it with certainty and this undermines belief.

Present generation has no adequate idea of it.

Doubt is in very real matter - science etc.

Machen of Princeton is one of America's most intelligent fundamentalist. Xy, ^{triumphant} indicative

modernist's thought cast in the imperative mood.
Ch. was founded on message - X.

Catholic - Father Riggs - says "How can you know"? You need an authoritative ch.

Modernist is like one saying "your passion is real but the object of your passion is not real."

It is popular to be a heretic in the present world.

Relig. is caught from home + ch. In the city life is a whirl. American life urbanized + going a great speed.

no ruling class in America. Smart set. F.F.K. Successful class. There is no standard. Because of no standard there is no continuity.

no social or intellectual class of leaders.

Not in genius of Relig. to be tolerant.

Catholic prefers no dogma to Protestant dogma.

Tolerance of relig. groups breaks down authority.

Relig. is one phase of a changing life.

Loyalties are difficult + complex + doubts arise.

The lost provinces of Relig.

1. Protestantism was lost business.
2. Relig. has lost the Family.
3. Art.

In modern period no great art of Relig.

"art for art's sake" aims of art today shows no philosophy of life.

The artist reflects that we have no standards or philosophies of life today.

Life is divided into compartments. Man is not a whole but many parts in one body.

The shallowness of modernism.

Science is to take the place of Religion.

Science can never furnish relig. that will be of real value to man.

Humanism has no compensations for the inequalities of this life.

Humanism offers no eternity.

.. does not offer relig mind satisfaction.

1st meeting 3rd Quarter Mar. 20, 1935

Term work: The Impact "Is there a case for For. Miss."
of West-cul. + Scientific method in Relig? Paul Buck.

Baker 1-61 Begin with X4.

Haydon: "Modern Trends in World Religions" 115-152
3 chaps.

6 hrs. Preparation for each class.

writes up articles - Digest + write up.

Atlantic Monthly Sept. '33 "Are For. Miss. Done For?"

Begin: 1. Changes.

2. Effects of changes at home.

"Rethinking missions"

R. E. Speer: On Rethinking missions

3. What do these things mean to Buddhism,
Confucianism, Judaism etc.

Our Effort: missions is part of great creative

forces - - - - -

1492 is the beginning of a new Era.

The period of isolation comes to an end.

It is a time of new life, new vitality.

Relig. played its part in this new expansion -
men were slaves in order that they might be made Xns.

European Group one of 7 groups.

End of Period 1904 (05) - Japan defeats Russia.

Static up to 1492 - then western nations began to
expand.

Baker: Intro. + Chap 1. Read 3/25/35

Religion as a Phase of Culture.

In Calvin's Day Relig. dominated science.

Four view points

1. Froelsch: ~~His~~ ^{Xmy} Relig. is like all others developing time to its own genius - can not be transported to another region - must stay ~~in~~ in the west where it was produced.
2. Xmy of divine order - such that it belongs to another world. It is unique. No other relig. like it - This uniqueness makes it superior to others.
3. Liberal School: Xmy has picked up many cultural accretions but essential at its core it is eternal, universal, divine
4. Xmy is on par with all others. all men pilgrims - some have traveled farther than others.

assignment Mar 27th, 1935.

Baker 65-111

Baker 65-83 Read 3-29-35

Haydon, "World Relig. & Mod. Scientific Think-
ing". 352.

Bring Report on: "Missions has a Nervous Breakdown!"

XII Cent. Feb 28, 1934.

"Missions without the Cross" May 24, 1933.

XII Cent.

July 5, 1933

Mar. 27th, 1935. Look up meaning of "culture":
American Mercury Feb. 1931 - "The Case for For. Missions" Perkins.

Baker: Two words: 1. "Invention" is one way of progress in culture.

2. "Dissemination" - the new idea or new invention must be passed around.

mobile type of wealth - making money by trading - had something to do with the expansion of the European Group.

Bacon 15 - + the Philosophy of "Scientific method" - that conquered disease + tumbled mountains. Western peoples have been able to fight better, live longer, grow more on one acre.

Culture is activities, customs + beliefs - the whole life of a people. (So used 40 or 50 years)

Fabric of society is like an Oriental Tapestry.

For Apr. 10 ch. 1935: "World Religions" - Fisher: "The Missionary";
 Hayden: 61-103 pp. { 11-76 read 4-10-35. } - in "Forum", 1932.
 Baker: pp. 112-159-160. "methods of influencing behavior".
 Zorn Paper: Comparative Study of Commercial
 and Missy Investments in Miss Lands.
 must be documented.

include Catholics as well as Protestants.

Apr. 10 - 1935.

Baker - 159-216 } 208-216 Read 4-24-35 -

Hayden Sec. IV. 191-253 "The Task of Mod. Relig."

Dr. Mayhew:

Apr. 17 - 1935

Read all of Book + write
criticism.

Rethinking Missions 3-66

Pelagianism.

ARIANISM

✓ Baker Part III - 2 chaps. (217-258) ✓ Read 4-8-35 (5/8/35)
 Remaking Personality

Speer: Rethinking Missions Examined.

Dr. Mayhew assignments: May - 8th - 1935
 complete Baker. write Paper!


Finish Rethinking Missions

Go Over Speer: Rethinking Missions Examined.

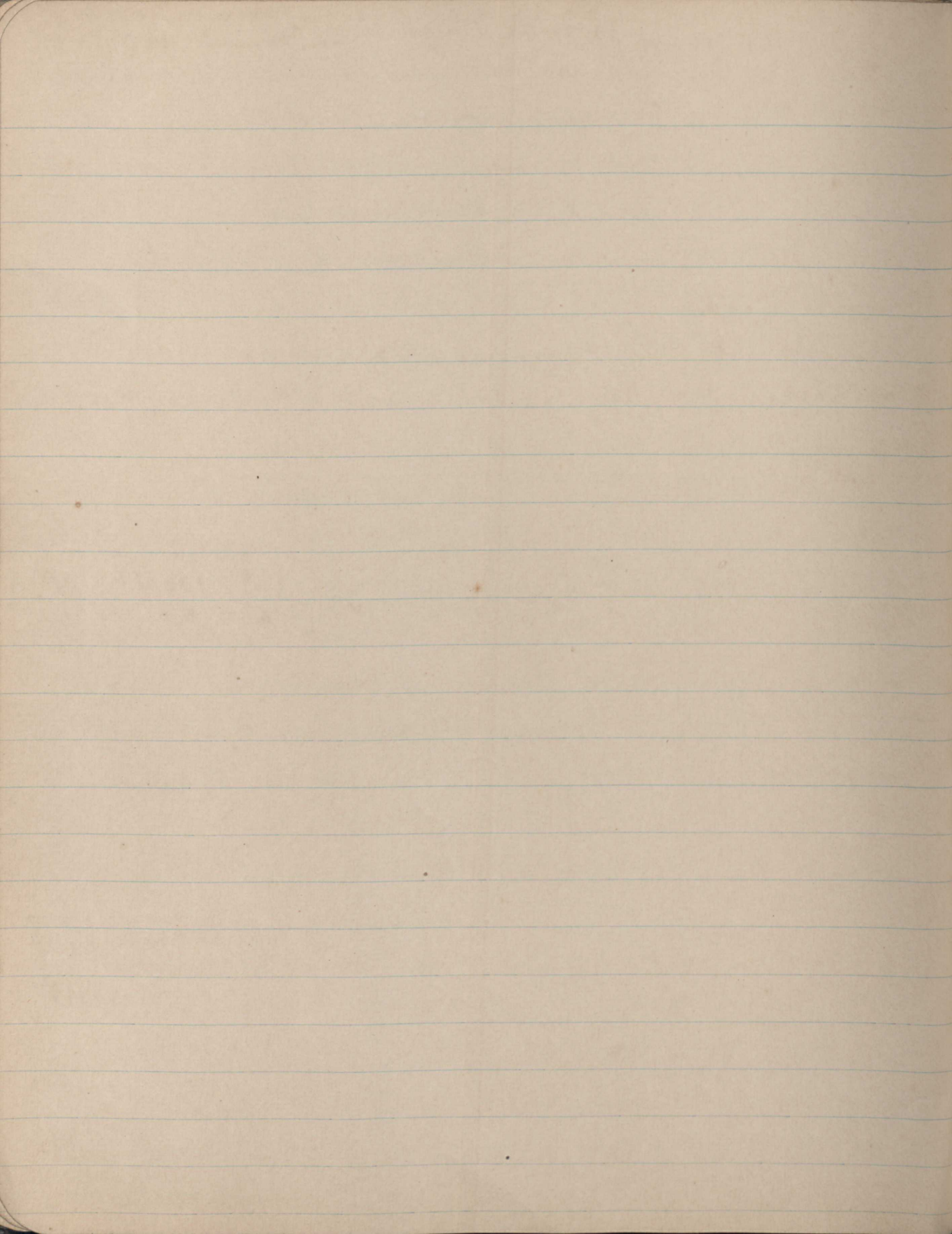
"Asia" ^{1st addl} Apr or May ^{Mr. Dodson:} or Review of ^{article} Reviews ^{Apr or May.}

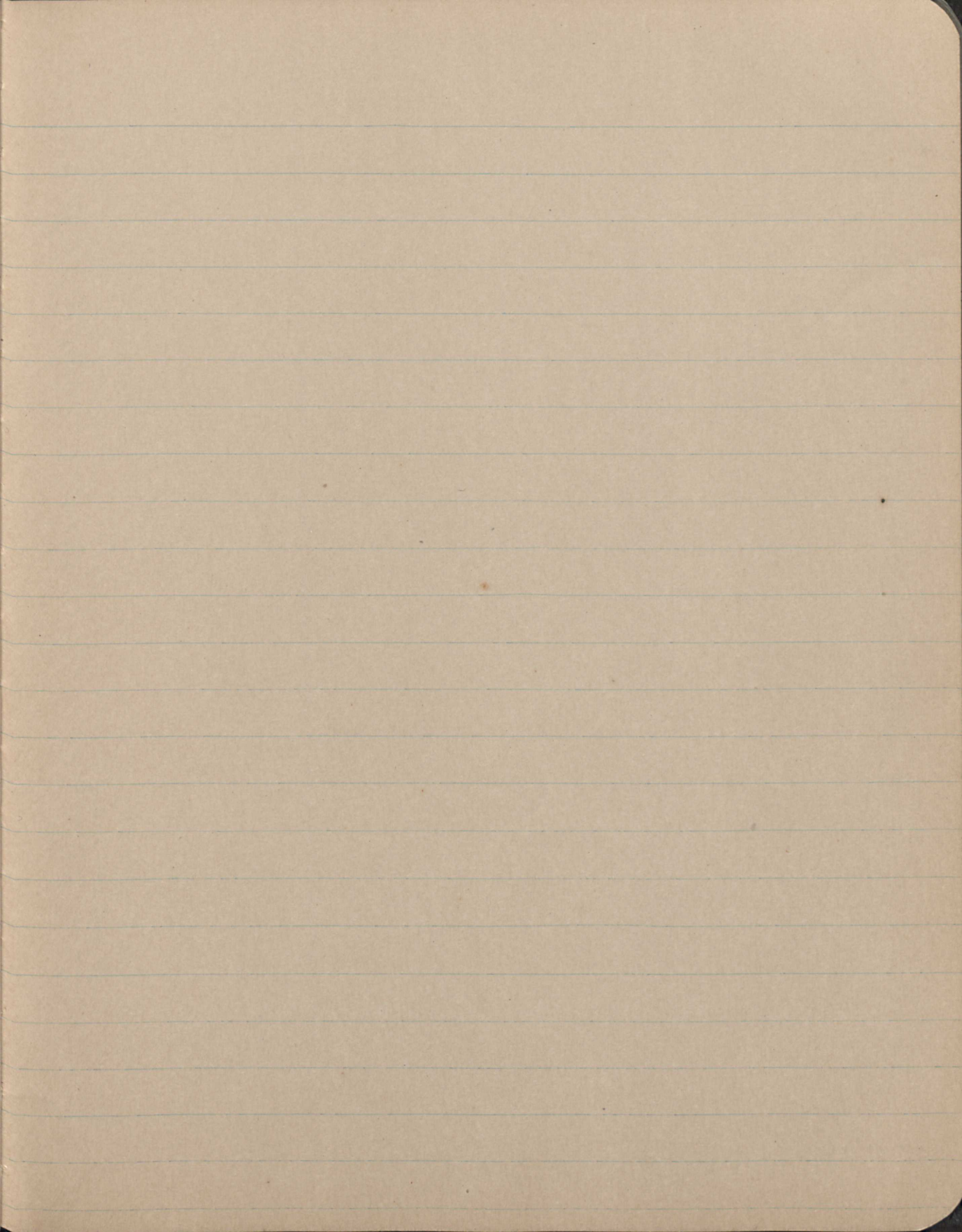
Hayden Books.

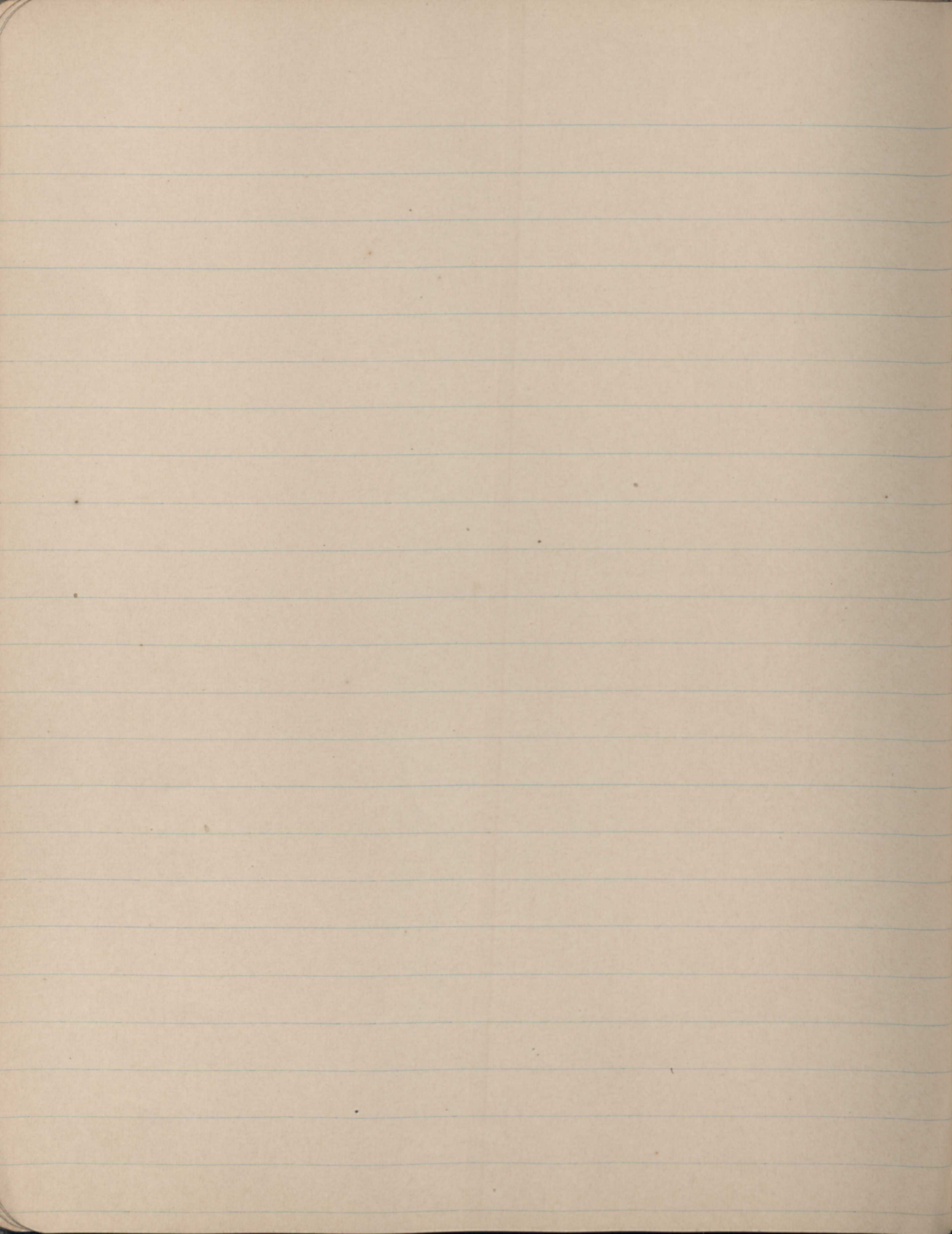
Speer's criticism of "Rethinking Missions".

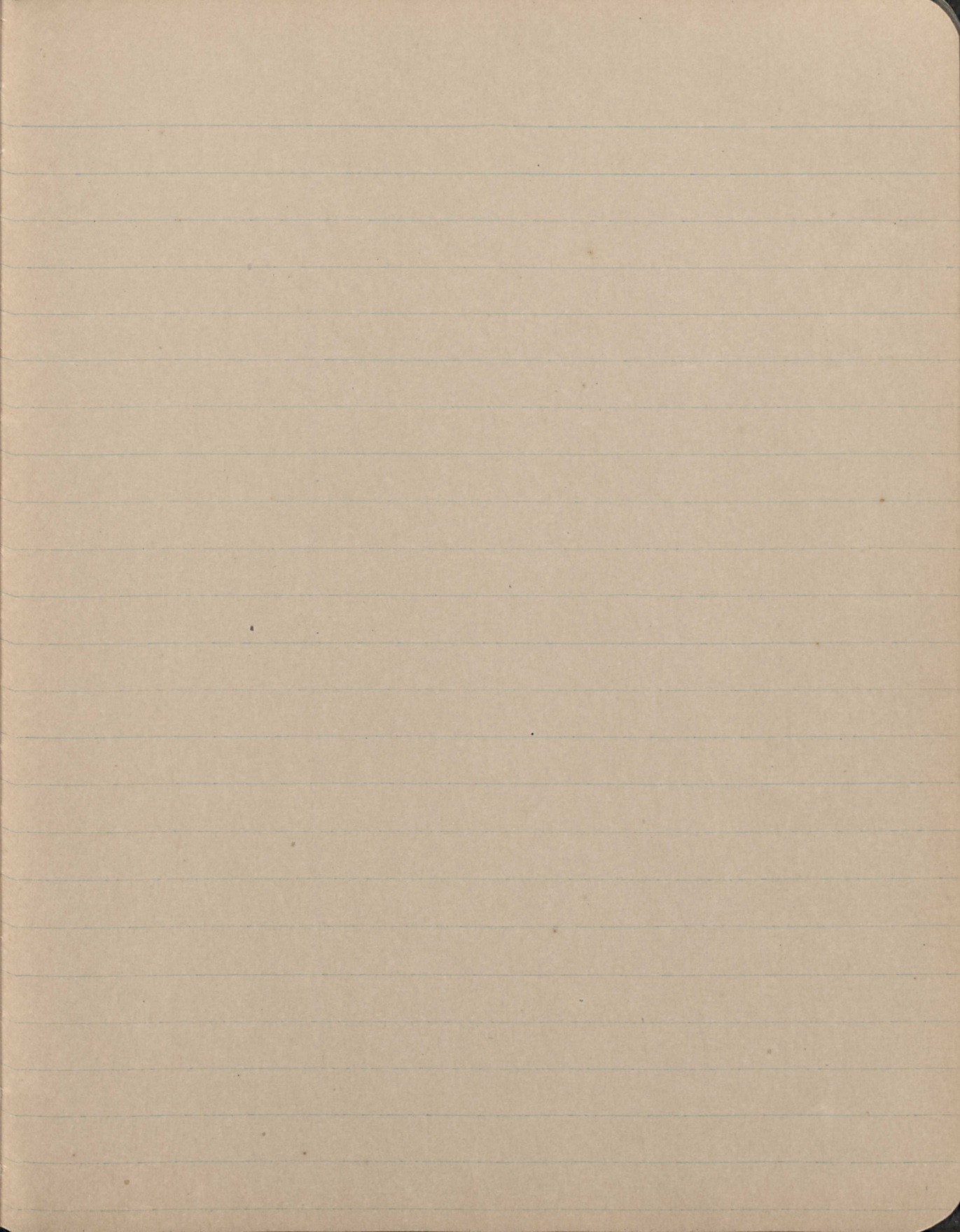
Baker's Book. "Philosophy of Missions" 

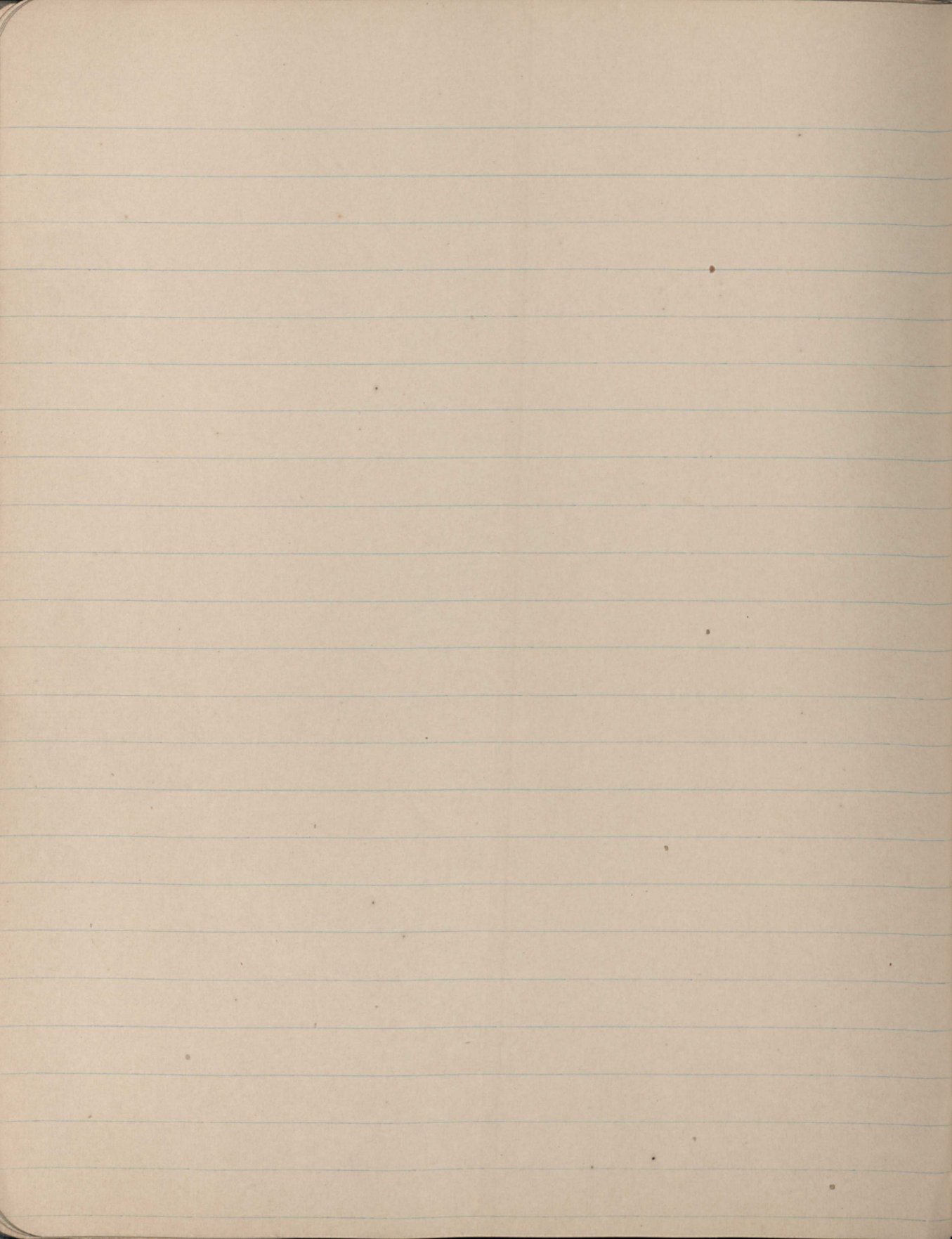
underlying principles of mod. approach to mission
 Speer p. 47.

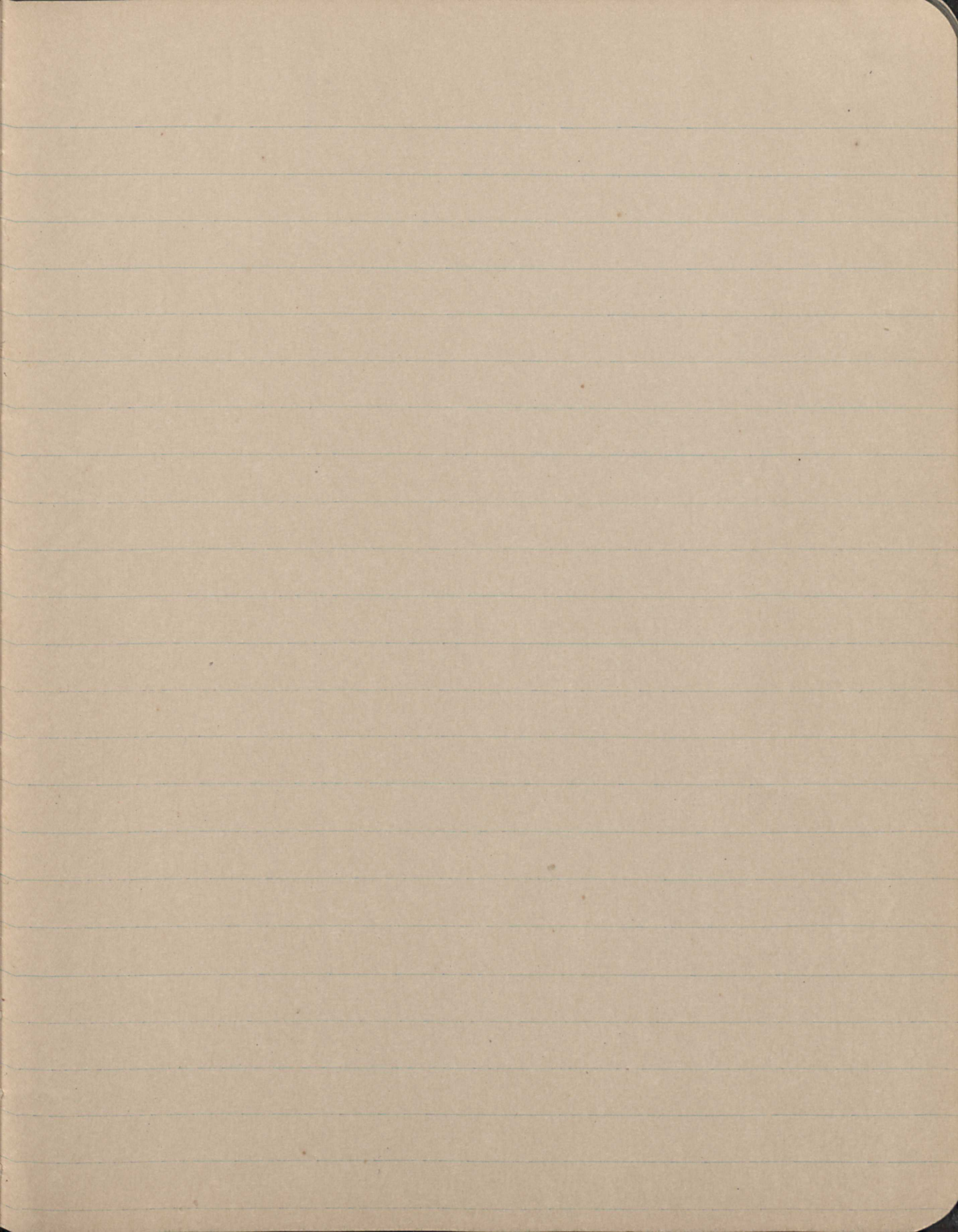


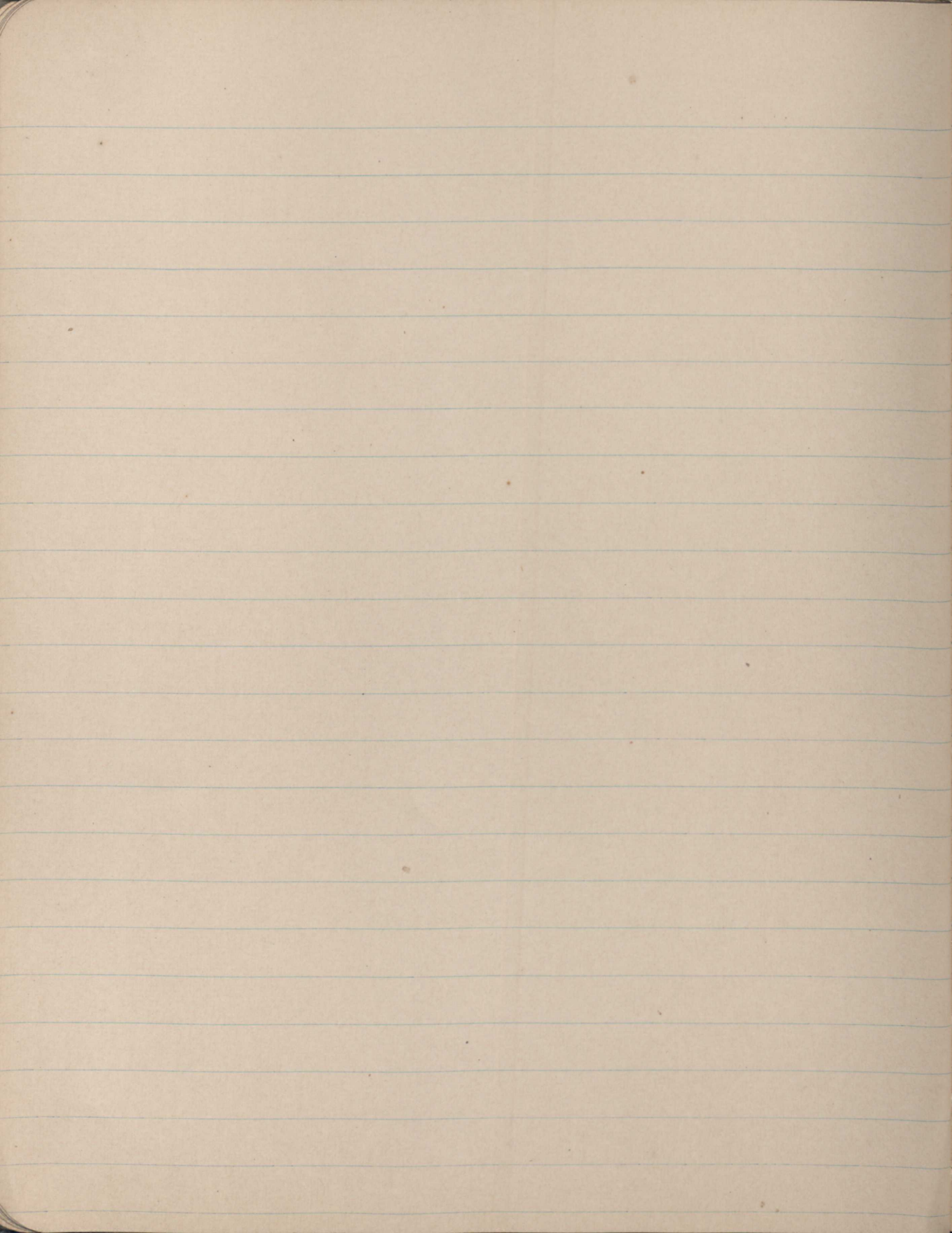


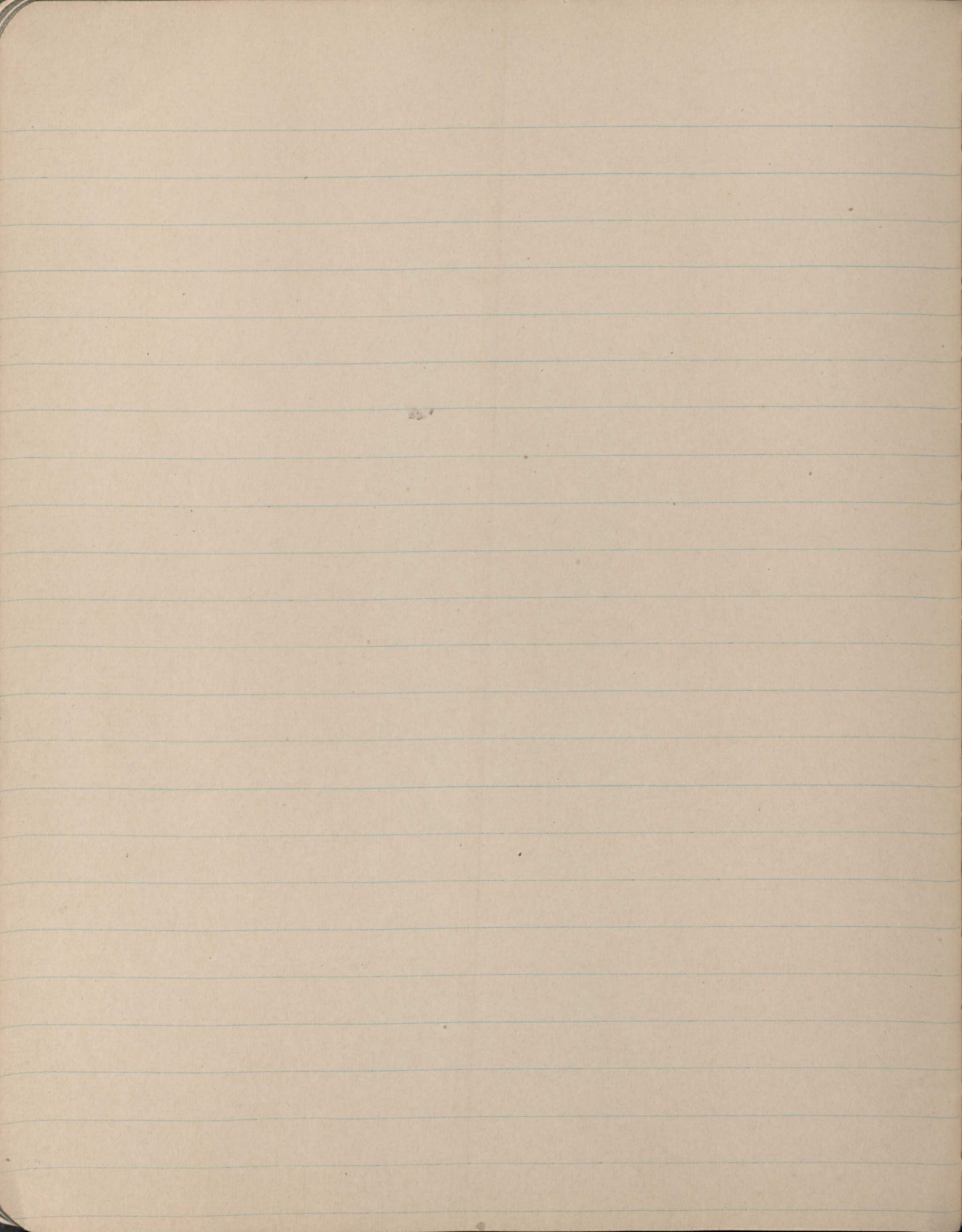












"The Growth of the Idea of 'i'" : Matthews.

Preface: vii : "The one great prerequisite for an understanding of the development of the idea of 'i' is that one shall be historically and socially minded. We have in religion not a speculation but the actual experience and hopes of men."

p.2. "at least 2 approaches to the discussion of the idea of 'i'. One is from the side of metaphysics and the other from the side of religion."

p.4. "Religion is rooted in an original behavior which antedates all reflective thinking." ----- "To understand religion we must examine the individual and social behavior of men". ----- p.5 ----- "a human urge as basic as hunger or sex"

p.5. "so ask why men are religious is a good deal like asking why they are hungry. so far as one can see, the only reply is that they were made that way."

p.6. "For religion is not passivity but a dynamic relationship." ---- "Philosophy has rationalized but it did not originate the idea of God. That came from the quest for aid and peace and moral control, through personal relation with the universe; that is, religion."

p.7. "the behavior which constitutes this quest is worth study". p.9. "so study religion is the task of the philosopher".

p. 9. "Social life is more than a background of religion. It furnishes the patterns for religious ideas and teachings".

p. 10. "We know how forces act, but when they themselves are described it is in terms which represent experiences with which we are already familiar. Even in mathematics the axioms with which Euclidean geometry starts are really conclusions to which men have discovered no exceptions. We really have nothing but experience to argue that a straight line is the shortest distance between two points, or that two parallel lines infinitely projected will never meet. For who ever traced such lines to infinity to discover what happens there? Even the ray of light which experience has led men to feel was absolutely straight is now being tested to discover whether, with our experience supplemented by new speculations and more sensitive instruments, it may not be found to be curved. Indeed, it would not be incorrect to say that our growing scientific knowledge is born of a widening experience which repeatedly demands new patterns for expression".

p. 11: "This pattern-making process has determined the growth of the idea of God^m. To trace that idea one must trace the successive social changes, institutions, and accepted ideas which formed patterns.

p. 13 -----: "the chasm between religious behavior and general social life is most marked in countries where the social transformation is most pronounced. The most striking illustration is Russia, where a religious organization which had failed to respond to social changes and had become identified with the imperial, capitalistic regime is threatened with extinction by those who are reorganizing the state on the basis of communistic theory."

p. 13: "That social customs modify the idea of λ and furnish methods by which human life believes it appropriates divine power may be illustrated by the doctrine of the real presence of the Son of λ in the eucharist." (Transubstantiation became a central dogma of the R. C. Ch.)

p. 14: "Everywhere social practices have been treated as patterns of thought."

p. 15: "The gods act in ways and their representatives think in patterns which are no longer those of the contemporary social order. Religion inevitably grows ineffective in meeting the needs set by the new social conditions and operations. The god

must be either relegated to the unintelligent or the pattern in which he is conceived must be changed. For only as a pattern aids in personal adjustment to forces in the cosmos, is it really helpful. Man is no more passive in religion than in ^{any} other phase of life".

p. 17: "When, like modern civilization, it becomes industrial the question as to what form the idea of God will take is still under discussion".

p. 18: "For a religion is not some fixed theology or system of truths but actions and belief, which constitute a phase of the total group life".

p. 20: "As the civilization, so is the idea of 'i'".

p. 21: (Concerning Xy): "Where there was political growth there was religious readjustment. Where there was religious freedom there was political expansion".

p. 21: "--- Xy is the outcome of a very complicated social process. To treat it as merely a matter of doctrine, to identify it with the behavior and beliefs of N.S. time or with its creeds, is utterly to misunderstand it".

p. 22: (Confucianism, Hinduism, Buddhism almost static. Xn movement in Greece, Balkans, Russia for centuries static or "changed only by revolution".) "It has been in Western Xndom that the idea of 'i' has been most fully ~~and~~ criticized and modified".

p. 22: "In all alike (Xy & other religions), there has been a change from primitive conceptions of the gods to those needed by and more in accord with the new social status."

p. 23: "Oriental countries, however, as they have come under the influence of Western civilization, are experiencing the same struggle over religion."

p. 23: "Xy has its remnants of polytheism and magic as well as its monotheistic trinity."

p. 25: (Religious activities and thoughts) are attempts to satisfy human needs and as such should be estimated. Pages 1 to 26 read Oct. 1st, 1934

"Democracy in Education" Joseph Knimont Hart.
Pages 45 & 70.

Preface. Page VIII: The Great War has become the war for democracy. --- "the ultimate problem of democracy becomes the problem of education".

p. 45: "all the 'progress' of the world comes through this 'escape' of the Greeks from the fixed condition of life".

[p. 46. --- "sparta never escaped from the dominance of the aristocratic and militaristic parties"].

p. 46. "sparta used the whole of her common life to promote her education for military service".

p. 46. "athenian life was never dominated by military interests. In the same way, though the athenian people were always religious, they never permitted the priest to become the dominant influence in their moral and civic, or even in their religious life. Athens thus escaped the two great barriers to freedom and development: militarism and Ecclesiasticism. These tendencies toward democracy, industry, commercial extension, and freedom continued with characteristic struggles, but with real progress, until the Persian wars in the 5th century, B.C.

P. 47. Spartan education, as we have noted, tended to develop the traditional and characteristic qualities of the soldier. . . . "intelligence overthrew fixed habit".

P. 47. "As long as all groups are on the same folkway level victory must go to the superior physical force. Sparta was incapable of rising above this level. Thbes rose above it, and Sparta fell before superior intelligence.

P. 48-49 - Athens on other hand - restless - learners of new things - folkways constantly subject to the influences of change.

P. 49. Oaths of allegiance after years of training.

P. 50. Philosophy began in speculations about the heavens and the structure and nature of the world. "It was in a later period that Socrates brought philosophy down from heaven to dwell among men".

P. 51. "Athens gave to the world the first suggestion of the possibility of a social order, not of a folkway type, in which intelligence should play a real part." "Here we find the first real break with the primitive folkways."

P. 54. "Intelligence develops; knowledge grows and accumulates; resources, physical, moral, and spiritual, are discovered and explored. Life is enriched, refined, and defined."

P. 55. "Then came the tremendous impact of the two great world-orders of that time: Persia against Greece, the Oriental civilization against the Occidental; the East against the new West." after two thousand years of conflict such impacts are still in our own day profoundly influential of change".

P. 58. "But this experience of Athens is new in the history of the race"

P. 59. Chap VII. 1st Answer: the attitudes of the conservatives.

P. 60: "shocked by the disrespect for old customs, the 'immoralities' of the times which seemed to them nothing short of misanthropy, they (the conservatives) seriously proposed that Athens must undertake to get rid of the disturbers (among whom was Socrates), and then return and rebuild the folkways that were gone. This is the first solution of the problem."

P. 61. Conservative Program impossible.

P. 61. "The wisdom of the past and the impulses and initiative of the present ought to collaborate in the construction of the new social and educational world, consciously, intentionally, intelligently."

Chap. VII. 2nd ans., The Proposals of the Sophists.

P. 65. The Sophists perform certain great & lasting services to the world. . . "The Sophists said "Let the individual have free play; that is his right and his proper function".

P. 65. The Sophists had no system, unless it was the systematic denial of systems".

P. 65: "However partial or faulty the Sophist philosophy may seem to have been, it was an actual contribution to the progress of the world, the working out of a stage of its development of intelligence and education without which modern civilization could not have been achieved."

P. 68: "There is absolutely no way out of the folkways save through "sophisms"; though the Sophists themselves never completely escape. He who comes through into the world of complete freedom must be at some time a Sophist, but he must become, like Socrates, something more than a Sophist, or at least the "greatest of the Sophists."

P. 68. "Psychology, as such, did not exist in the Sophist period; hence they failed to appreciate their own half-complete attitudes."

Moore's: Religious Thought of the Greeks.

Chap. V. Plato & Aristotle.

p. 144: all (Greek Philosophers) agreed in this, that they directed their attention to man as the center of thought and inquiry. From this time ethics and religion became the dominant themes of philosophy.

p. 145: "So (Plato's) school came pupils from almost every part of the Greek world."

p. 146: "But the purpose: to lead pupils to the discovery and contemplation of Reality, of Being, of the fundamental & permanent as against the individual & transitory phenomenon."

p. 148. the central thought of Plato's philosophy was the "doctrine of ideas".

p. 149 the tree, book, desk etc you see is not the real being at all - the idea alone possesses reality.

p. 152. Plato shows ideas are eternal & immortal
and the soul on page 154.
and concludes man's reasoning soul is free from death.

Mr. Giffert: "A History of Christian Thought".

P. 3: "God, he insisted, the God whom they worshipped - as well as he, was not a fond and indulgent parent, he was a strict judge who would take vengeance upon the wicked and exact the uttermost penalty from the unrighteous." Jesus of course believed - as all Jews did that God is gracious and merciful - as well as righteous.

P. 4. Jesus thought of God as father - same as Jews of that day. "The word Father as used of God by the Jews implied his care of them and his goodness toward them, but also his sovereignty and supremacy and his right to do what he would with them".

Christian Ethics; Newman Smyth (1901)

P. 3. I. Xn Ethics and Metaphysics.

"All ethics involve some metaphysics; for ethics is the science of well-being, and well-being involves being."

P. 4. II. Xn Ethics and Philosophical Ethics.

P. 7. III. Xn Ethics and Psychology.

"Ethics is sometimes treated as a branch of psychology. These studies are too vitally related to be held apart even for analytical purposes without peril of loss. An ethics without psychological assumptions is an impossibility."

P. 8. IV. Relation of Xn Ethics and Theology.

P. 9. "In the gospels we observe that the teaching of Jesus is ethical and religious rather than metaphysical and theological."

P. 13. V. The Relation of Ethics and Religion.

P. 13. "Scarcely any question in moral philosophy has been so repeatedly brought into discussion as the question of the dependence of morality on religion."

P. 26. ^{VII} Relation of Xn Ethics and Economics.

P. 26. VII Philosophical Postulates of Xn Ethics.

P. 43. VIII Theological Postulates of Xn Ethics.

P. 45. IX Special Requirements for the Study of Xn Ethics.

"The Five Great Philosophies of Life," Platonic Subordination. By Hyde, ^{Pres. of} Bowdoin College

1. control of appetites by reason in the interest of the permanent & total self is temperance - the first and most fundamental of Plato's cardinal virtues.
2. spirit must be dealt with in same way. - by spirit Plato means the fighting element in us. Subordination of spirit to reason has given us fortitude, the second virtue.
3. wisdom, the third of Plato's cardinal virtues, consists in the supremacy of reason over spirit and appetite. "The good is the principle of order, proportion, and harmony that binds the many parts of an object into the effective unity of an organic whole. Illustration - Watch.

Education:

1. At 17 years good literature.
 - 17 & 20 gymnastic exercises & military drill
 - At age of 20 select most promising youth & give them 10 years course of in severe study of science.
- "a soul in harmony with itself, under the rule of reason, is at once healthy, happy, beautiful and good."

Plato.

Encyclopædia .. Sp. 808-9: Plato born 427 B.C. + lived to the age of 80. Literary activity may be roughly said to have extended over the 1st half of the 4th century B.C. Throughout his early manhood he was the devoted friend of Socrates.

To understand Socrates is the most necessary preliminary to the study of Plato. men's minds had been confused by contradictory voices - one crying "all is motion", another "all is rest"; one "the absolute is unattainable", another "the relative alone is real" --- etc. etc. "The faith of Socrates, whether instinctive or inspired, remained untroubled by these jarring tones. Socrates (by his questions) laid the first stone, not only of the fabric of ethical philosophy, but of scientific method, at least in ethics, logic and psychology." Plato was Socrates' greatest follower. "Plato's philosophy, as embodied in his dialogues, has at once an intellectual and a mystical aspect; and both are dominated by a pervading ethical motive.

"Amidst great diversity, both of subject and of treatment, Plato's dialogues are pervaded by two dominant motives, a passion for human improvement and a persistent faith in the power and supremacy of mind.

p. 810. "Two great forces are persistent in Plato:
the love of truth and zeal for human improvement
--- Plato the most fruitful of philosophical writers.

Stoicism From Bowles Paper.

I. The Psychological law of apperception.

II Selection from Stoic Scriptures

III Stoic Reverence for Universal Law.

Law of Gravity - Old man breaks leg.

IV Stoic Solution of Prob. of Evil. | S-rem + Xn.Sc.

1. Only that is evil which we choose to regard as such.

2. Since virtue or integrity is the only good, nothing but the loss of that can be a real evil, when that is present nothing of real value can be lacking.

3. What seems evil to the individual is good to the whole; + since we are members of the whole, is good for us.

4. Trial brings out our best qualities, is stuff to try the soul's strength on + "educel the man" as Browning puts it. This interpretation of evil as a means of bringing out higher qualities is congenial to Stoicism. Stoicism will never do as way of life.

"The Aristotelian Sense of Proportion."

From James A. Fisher's Paper on the subject in Hyde's
"Five Philosophies of Life" pp 169-215.

"The life that is well proportioned is one of pleasure."

Must be on our guard about pleasures.

1st teaching:

It is pleasure that moves us to do what is bad and pain that causes us to refrain from doing what is good.

2nd teaching:

"He who faces danger with pleasure or at least without pain is brave, but to whom this is painful is a coward." "If I drink a cup of strong coffee, the act itself may be good, but if it keeps me awake all night then the act is bad".

Aristotle rejects Epicurean principle of pleasure;

" " Stoic " of conformity to law;

" " Platonic " of subordination of appetites;

What will follow this? "man is by nature a social being when we strip him of his relationships there is no man left. Since man is social it is necessary for his end to be social. ~~XXXX~~

"The man is good in the sight of God who has devoted his life to the betterment of the social order."

"All things are determined by the end one has in mind. All persons are exactly what they do. They can't act one way and be another, as they act so are they."

"The work of Aristotle could be gathered together by the statement, "We are not damned for doing wrong but for not doing right."

"In dealing with the question of divorce, Aristotle asks two questions, Do you include the sanctity of the home, the peace and purity of family life, the dignity and welfare of every man and woman, the honest birthright of every child, as part of the social ends at which you aim?" "Do you believe that loose and promiscuous sexual relations conduce to the sanctity of the home? If you do you are a fool."

"--- if one is to be happy he must have many friends".

"His teachings can be summed up in what is known as the ten Aristotelian commandments:

1. Devote self to the common social welfare.
2. Hold this end above all others --- common good.
3. Instruments necessary for the end.
4. Think of means and end together.
5. Obey law of means to your desired end.
6. Use only materials necessary.
7. Exclude all that fall below.
8. Endure hardships for the desired end.
9. Remain steadfast until the habit is formed.
10. Find and hold a few like-minded friends.

Epicureanism.

From Paper of G.A. Fox.

"The Epicurean philosophy of life is described as a set of rules with pleasure as the simplifying principle. This pleasure is not to be thought of as prodigality or sensuality, but absence of pain in the body and trouble in the mind. It is not feasting and rioting, but sober reason for every choice.

We are to be happy ourselves and to radiate happiness to our circle of friends.

We are to be happy. To acquire this requires wisdom. For instance - in eating - not for passing pleasure - but for lasting health.

Regard for the well-being of the body - and care not to abuse it is of the essence of this philosophy.

Enjoy friends, food, the theater, books and all types of diversion. In all things be balanced and sane. The extremist of any sort is taboo.

The realization of the greatest pleasure is in one's life - this is the "summum bonum" according to Epicurus.



"But let no youth have any anxiety about the prospect of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he has singled out. Silently, between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know the truth of this in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together."
Wm James, quoted by Harry D. Kitson in "How to use your mind."

