2-18-1963

To: Editor of Time Magazine

John Allen Chalk

Follow this and additional works at: https://scholarworks.harding.edu/hst-chalk-personal

Recommended Citation
February 18, 1963

Editor, Time
Time and Life Building
Rockefeller Center
New York 20, N. Y.

Dear Sir:

Additional confusion has arisen in the minds of many Americans concerning New Testament Christianity as a result of "The Campbellites are Coming," Time, February 15, 1963.

Alexander Campbell once answered the question, "What is Campbellism?" The following quotation contains much of that answer as published originally in The Christian Baptist, Vol. 5, No. 1, June 2, 1828.

"It is a nickname of reproach invented and adopted by those whose views, feelings, and desires are all sectarian—who cannot conceive of Christianity in any other light than as an ism. These isms are now the real reproaches of those who adopt them, as they are the intended reproaches of those who originate and apply them. He that gives them when they are disclaimed, violates the express law of Christ. He speaks evil against his brother, and is accounted as a liar and reviler, and placed along with them who have no lot in the kingdom of heaven. They who adopt them out of choice disown the Christ and insult him; for they give the honor which is due to him alone to the creation of the devil. I have always disclaimed every thing sectarian; and if the people of the different sects slander me or any of those who prefer the scriptures to any human creed, and the kingdom of Jesus the Messiah, to any sect; I say, if they slander us with the names and epithets which we disavow, they must answer to him who judges righteously. But for ourselves, we protest against the name, the precepts, the feelings of any sect or schism in Christendom."

Sincerely,

John Allen Chalk
The name has a ringing militancy, a brave air of rectitude, and a precisionist disdain for brevity: Protestants and Other Americans United for Separation of Church and State, more familiarly known as POAU. Last week in Denver, at its 15th annual POAU-won on church and state, the 200,000-member organization concluded once again that Roman Catholic clericalism wants to smash big holes in the wall between religion and government in the U.S. But it also heard one good Baptist suggest that Pope John XXIII may have made POAU’s traditional pugnacity a little obsolete.

Dr. Stanley J. Stuber, executive director of the Missouri Council of Churches and an unofficial observer at the Second Vatican Council last fall, reported that while in Rome he had “come to claim certain bishops, archbishops and cardinals as personal friends, even dear brothers in Christ.” He argued that when Rome itself is seeking to bring all Christians closer together, the time may have come for U.S. Protestants and Catholics to review “the whole matter of public school education.”

In its advance planning, POAU took cues from its longtime executive director, Methodist Lawyer Glenn L. Archer. “A new phenomenon has appeared in the secular life of the U.S.,” said he. “It is the same phenomenon that has played a dominant, often sinister role in the life of many Latin states. Today, the church’s secular power seeks to shape the policies of the state, the composition of governmental departments, and the appropriation of Government funds for Catholicism’s private purposes.” POAU geared to block various Catholic ambitions: In the congressional debate on Federal aid to education, POAU believes that Catholic spokesmen will seek to gain public funds for all colleges and universities, then argue that since Catholic colleges are acceptable recipients, Catholic secondary and grammar schools should be also. Warned Archer: “We will oppose.”

POAU will lobby for foreign-aid controls that would prevent the disbursement of U.S. funds to religious institutions in Latin America. In Girardot, Colombia, James Goff, a Presbyterian missionary, charged that the child of one Protestant was forbidden entrance to a local school built by Alliance for Progress funds and run by Catholic nuns.

In 12 states, notably Kansas and Colorado, POAU is trying to remove nuns from jobs in the local public schools. At Hays, Kans., says Archer, “we have an agreement to eliminate nuns at the rate of five each year. If it isn’t done, we’ll take action.”

Protestantism

The Campbellsites Are Coming

Next June a congregation of 68 families, most of them from Texas, and their minister, will begin a mass move to the Bay Shore area, N.Y., a New York City suburb chosen for what the migrants conceive to be a novel blend of wholesomeness and godlessness. The purpose of “Exodus—Bay Shore” is to give that part of Long Island its first “pure-gospel” church, and the move is being sponsored by one of the nation’s few made-in-U.S.A. religious groups—the evangelical, expansive (2,250,000 members) Churches of Christ, which dot Texas, Tennessee and Southern California.

The exodus was planned as carefully as a corporation hunts out a new plant site. Evangelist Dwain Evans, 29, preacher of the proposed church, and a committee of elders scouted six other communities before choosing Bay Shore, which has the advantage of being near Long Island’s aircraft and electronics plants. Recently, a number of corporations sent representatives to Dallas to interview members of the new congregation about jobs; a number of Long Island school boards similarly solicited teachers. But faith more than fortune lies behind the exodus. “It is the will of God,” says Evans, “that all who are saved today should share the ‘good news’ and joy of their salvation.”

No Christmas. The Churches of Christ may well be the most Biblebound of all American religious groups. “Where the Bible speaks, we speak; where the Bible is silent, we are silent,” says Hollywood Minister Harris Goodwin. The churches accept only the authority of Scripture—but they leave each member free to interpret Scripture as he chooses. Their five “avenues of worship” are singing (but always a cappella: the Bible does not authorize instruments), praying, communion (taken every Sunday), preaching and giving.

Since there is no explicit New Testament authorization for it, the churches celebrate neither Easter nor Christmas, have neither bishops, presbyters nor any central authority. Each congregation is autonomous, and ministers govern with the help of lay elders, seldom let anyone call them anything but master. Most older members of the churches disapprove of smoking, drinking and dancing, and usually frown on political liberalism as well. Nine-tenths of the churches are white-only, a few are integrated, and the rest Negro-only. Churches of Christ are wary of ecumenical dealings with other Protestant groups, and some will not cooperate with Crusader Billy Graham.

Pentecost & Pennsylvania. Claiming to be a movement rather than a denomination, the Churches of Christ trace their founding back to the first Pentecost. Historians generally date the origin of the churches from about 1809, when the Rev. Thomas Campbell, a dissenting Presbyterian minister from western Pennsylvania, founded a new “Christian Association” to bring the church back to the practices of New Testament times. The Campbellites eventually split into liberal and conservative camps over such issues as the right of pastors to use the title reverend and the introduction of organ music in church services. In 1906 the conservatives reported separately in a U.S. religious census as members of the Churches of Christ; the liberals kept the title that
Here's all the packing you have to do when United moves your family!

You travel "light" as you please when you move United. Nothing to lug along but a change of clothing, your personal jewelry and valuable papers.

United takes care of the rest!

And you travel light-heartedly, too, because with United Agents, safe packing is an art. Each of your possessions gets the gentlest care, plus the exclusive protection of United's Sanitized® vans.

For a move that packs convenience in every detail, call your United Agent today. He'll gladly give you an estimate without obligation. See the Yellow Pages under "MOVERS".

United Van Lines
MOVING WITH CARE EVERYWHERE®

JUDAISM
A Choice for the Chosen

To be a Jew, as often as not, means little more than sharing a common stock of habits and lore: bagels and gefillte fish, wistful jokes about schlemiels, the struggle against discrimination in country clubs—and childhood memories of the stately dining ritual on Passover. This, complains Theologian Arthur A. Cohen, is not Judaism but Jewishness—"the whole array of atavisms and sentimentalities which a secure minority can now afford."

Cohen, in a fervent new book marred occasionally by some advanced term-paper prose, summons the comfortable, conforming natural Jew of the American present to recapture his supernatural vocation as a living reminder to all men that history is incomplete until God's Kingdom has been established.

The Natural and the Supernatural Jew (Pantheon; $6) is a wide-ranging survey of modern Jewish thought, by the current enfant terrible in the field. Theologian Cohen, 34, writes of Judaism from the standpoint of the maskil—the Jewish sage who is outside the rabbinate. Although he studied at Manhattan's Jewish Theological Seminary (as well as at Columbia and Chicago), Cohen is by profession a publisher; he founded the Meridian line of quality paperbacks and now edits religious books for Holt, Rinehart & Winston. Cohen is a believing Jew who accepts neither the Orthodox, nor Conservative nor Reform label. He is an editor of the intellectual quarterly Judaism, but just as often writes for the Christian Century.

God Has Called. The existential dilemma of the modern Jew, Cohen believes, is that he is both "a creature situated in nature and activated by history" who by