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### *The Contribution of the Church to Business Ethics*

By EDGAR L. HEERMANCE

(Author of "Chaos or Cosmos?" "The Unfolding Universe," "Codes of Ethics")

THE field chosen for this study is American business. Since the first decade of the twentieth century, a marked ethical movement has been going forward in a majority of the two thousand industries in the United States. The organized industry has developed certain positive standards of honor and fair play. A trained observer, interviewing a number of typical firms in the industry, and others with whom they have dealings, can form a fairly definite picture of what these standards are, what the trade as an organized group has come to feel is the thing to do or not to do. In many cases the attempt has been made to put their standards into writing. I have in my collection about three hundred documents of this sort. They often have a certain educational value. They may be taken as symbols or symptoms. But in general the codification of trade ethics has been done hastily and imperfectly. The important thing is the unwritten code, the gentlemen's agreement, which the written document can merely express and define. This has behind it the collective sentiment of the membership, the weight of conformity to custom which we find in any strong social group.

This ethical movement has affected

different industries in various degrees. In some cases it has come quietly, in others with an evangelistic fervor. It may have gone on slowly and unconsciously, through an accumulation of similar responses to similar situations. On the other hand, the ethics of the industry may have been welded in the white heat of discussion, as men faced the spread of practices by which the future of the group was being jeopardized.

Certain limitations of the movement should be noted. It has affected two types of business relations: First, the relations between competitors. In the organized trade association, business is carried on in an entirely different atmosphere. The old suspicion and hostility has broken down, with the growth of acquaintance. Competitors are working together for the promotion of certain common interests. Certain unfair practices of a business man toward his rivals are dropping out with the process of time, or as a result of collective action. Second, the relations of the business man to his customer. He is striving to make a safe profit, and in few cases, apart from a monopoly of some sort, is he making more than that. But he is developing an almost professional pride in his vocation, a sense of

usually given to it. Medieval Catholicism worked out architectural forms and liturgical services of an astonishingly high degree of artistic quality. It is almost inevitable that in the craving for greater beauty men should turn instinctively to those great achievements of the past. In this new interest it is easy to forget that these forms of art were intended to convey the religious ideas of Catholicism. The Protestant reformers were vividly aware of this, and trenchantly eliminated what was objectionable. Those ancient forms are even less capable of suggesting modern Protestant ideals.

If, now, the work of those who are thinking purely of artistic quality in religion proceeds along the line of least resistance, we shall suddenly find churches so planned as almost to require a reproduction of something like the Catholic mode of worship. The laudable efforts to improve Protestant worship give ground for serious thought. In the endeavor to get away from showy and shallow anthems, choir masters are going to the beautiful and profound music of the fifteenth and sixteenth centuries and to the religiously impressive music of the Russian church. But the words employed in this music are for the most part expressions of adoration which have no definite meaning to the modern Protestant mind. Much the same is true of the rituals being adopted by Protestant churches. We may suddenly wake up to discover that in our effort to make religion emotionally appealing we have adopted forms capable of conveying a questionable kind of religious appeal. Emphasis may come to be laid on an other-worldly kind of religious aspiration, and the church may come to be an isolated region of religious meditation, largely unconnected with the great spiritual problems and movements of our own day.

It would seem that the time has come

when theological seminaries ought to face squarely this new problem. Ought there not to be developed a department which shall consider the whole realm of worship and aesthetics as seriously and as thoroughly as the problems of biblical criticism and of religious education are being considered? Instead of having a few music courses which are regarded in the nature of frills, there should be such an interpretation of music as can be given only by a scholar of the first rank in this field. The whole matter of symbolism in architecture and in worship should be in the hands of one who has a profound philosophy of aesthetics, together with an equally profound knowledge of the genius of modern Protestantism. There should be an output of scholarly articles and books on a par with those contributed by professors in the other departments.

It is only as the aesthetic side of Protestantism shall be taken as seriously as its intellectual and pedagogical aspects that we shall be able in the perplexing age before us to commend our faith with all the power and dignity which it deserves. If Protestantism is worth preserving it can be preserved only as it shall be made as obviously dignified and worthy as Catholicism. But this dignifying of Protestantism cannot be a mere imitation; it must develop its own original worship and its own original aesthetic forms in all the realms of religious art.

### III. THE MINISTER OUR GENERATION NEEDS

By FRED EASTMAN

**T**HE heart of this report lies in our recommendation that in our respective institutions we develop more adequately the creative, imaginative, and aesthetic life of our students, and that we endeavor to train them to render a similar service to the people of their future parishes.

The spiritual needs of the people determine the task of the church from generation to generation, and they determine, too, the nature of the training which the ministers of the church should have. With the changing life of the human race, sin takes new forms; new obstructions arise between men and God. New hells burn for those who lose him; visions of a new heaven and a new earth are caught by those who find him.

What are the peculiar spiritual needs of this generation? The increasing mechanization and institutionalism of human life have left the creative impulses in us unsatisfied. Men feel that they are more and more coming to be cogs in a great machine—a machine that is likely to grind them to powder in any moment of great strain. They want to be saved from this machine life. They want to be saved from the gods of standardization that are trying to make them all conform to type—to think and believe and act alike. The very preservation of sanity and emotional poise demands that the creative impulses and the thwarted emotions within them be trained and directed toward useful ends, instead of being allowed to burn themselves out in suppressed protest and rebellion.

It is a serious thing for any generation when its creative and aesthetic life is threatened with destruction by these forces of standardization and institutionalism. In the last analysis, the only enduring thing in any civilization is its art. Machines can build great skyscrapers, railroads, and subways, but the rains and wind of heaven will dissolve them. Stone and steel are not as lasting as poetry. The magnificent buildings of ancient Greece have crumbled, but the *Iliad* and the *Odyssey* are as vibrant with life as they were twenty-eight centuries ago. The glories of Solomon's Temple have all vanished—not one stone left upon an-

other; but the hymns of the Temple, and the visions of Isaiah, are with us yet. Long after the skyscrapers and the subways and the temples and the printing presses of 1928 have dissolved into their original elements, mankind will still be repeating "The Lord is my Shepherd" and "The quality of mercy is not strained." They will be baring their heads in reverence before Raphael's "Madonna"; they will be rising when the "Hallelujah Chorus" is sung. Machines perish; only art endures.

In America, during the past fifty years, we have been multiplying our machines and starving or crushing our artists. America today, with a population of 115,000,000, has not produced as many great artists as Athens with a population of 30,000. It is not simply a question of sustaining and encouraging the individuals who show artistic talent; the larger task is to foster and cherish the aesthetic life in all of us. For it is in our aspirations and our beauty and our courage that the artists find their songs. What a tremendous spiritual need this fact portrays! It is really a fundamental problem in salvation; for if salvation means anything in this day and age, it means saving the creative and the aesthetic and the imaginative in us from being crushed to death under our machines.

Such is the spiritual need which lies in the background of our thought as we present this report. What sort of ministry should we endeavor to develop to meet this need? The ministry which our generation needs is one that has the creative power of God to move upon the chaos of our spirits and bring order out of disorder, light out of darkness, and beauty out of ugliness. Putting it in Matthew Arnold's phrase, the minister we need is the one who can develop "the life of God in the soul of man." He must touch our imagi-

nations with a passion for the ideal. He must integrate our personalities and give them direction in the midst of all the dis-integrating and conflicting currents of an increasingly industrial age. He must reach our emotions and resolve their discordant

jangling. He must feed our souls; he must lead us beside the still waters.

We believe that the courses proposed in music, drama, and art will lay the foundation for the development of such a type of ministry.

## *What Sort of Missionaries for China?*

By PAUL REYNOLDS, '18

*Missionary, Fenchow, Shansi, China*

**T**HE time is here when we must stop asserting our religion and let purposes, attitudes, and actions together with those greater values "which cannot be spoken" give their testimony. There is abroad in the mission world a challenge which seems to mean: "If your Christianity is as good as all your talking about it, be quiet and let us feel it, really know its potency."

While our gunboats patrol the Yangtze and our marines show half of Nicaragua what we want the other half to want; while no one has been able to forget that the bloodiest and most awful war of history was fought among the Christian nations; while one Eastern writer remarks that in seventy years the white races have annexed territories almost four times the size of Europe, and another admits that Japan is militaristic but adds, "You also note that it is the one country East of Suez not lying at the mercy of the whites"—it might be thoughtful for us to key down our voices a bit in the matter of asserting the universal validity, the uniqueness, and the finality of our interpretation of the Christian religion. Someone may ask why we are obstructing the way not only with gunboats and economic exploitation but in a measure with our very missionary method so that Christ stands again a stranger outside a closing door.

Since returning to America I have been trying to think how a Chinese student would feel in our various missionary gatherings. There seems to be a new and very heartening approach, a deepening desire for knowledge and understanding, a tendency through comparative religion to try to know how these others over there have been seeking God "if haply they might feel after Him and find Him." There is real humility as we think of our spiritual blindness, our terrible sins, but in every meeting after this promising beginning we always come out at the same place—"But, after all Christianity is the final religion, the unique, the universal. There are values in other religions but we cannot find one single item not found in Christianity." Grant for a moment that it all may be true, why keep reiterating it? Is it to "buck up our courage" as we see this field opened up by comparative religion getting bigger and bigger until in many places and in many lands it seems to stretch on and up to God? Is it to encourage the faithful here at home among whom we see signs of wavering? Whatever the causes today it is in very doubtful taste, and to some seems increasingly to be out of keeping with the deepest fundamentals of the Christlike attitude.

It may have been the only means in an age when Christianity was a small strug-