

II

COME, LET'S GO TOGETHER¹

MY subject is found in *Hamlet*, Act 1, Scene 5, last line. It reads: "Come, let's go together."

There was something rotten in Denmark. The Ghost told Hamlet what it was: Claudius had murdered Hamlet's father, had taken his throne, and had married his queen, Hamlet's mother. Under the terrific weight of the ghost's depressive explanation, Hamlet's spirit flagged! In rebellion, he muttered:

The time is out of joint; O cursed spite,
That ever I was born to set it right!

Greatly depressed, but resolutely determined "to set it right" by avenging the cruel death of his father, Hamlet takes courage when he sees standing nearby two friends, Horatio and Marcellus. To them he said, "Come, let's go together."

Our time is out of joint. There is something tragically rotten in our Denmark. We have it not on the authority of a tell-tale ghost but on the authoritative testimony of the distraught human race perishing at the hands of their own competency and screaming, I trust, for help from a source higher than man. Chaos is more universal, destruction is more complete, horrors more ghastly, cruelty more brutal than the world has ever experienced in all history. Words whine and whimper when we try to state the hell of this global war

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and colors run into a meaningless smear when we try to show it on canvas. We see the hellish horrors of war screened against the clouds in air raids, dramatized on the earth in blitzes, and suffer its violence under the waters in sneaking submarine assaults. Its cost cannot be measured in dollars although it has bankrupted the present and mortgaged the future. The cost must be counted in terms of what it is destroying: art, culture, traditions, virtues, institutions, character, and lives. We know something "is rotten in Denmark" when, after nineteen centuries in the Christian era, we have on our hands a world in which scientific efficiency has reached its highest level, but a world in which science is being used as an implement of death rather than an instrument unto righteousness and peace.

We do not need a diagnostician to tell us that the world is crippled, bleeding, and dying; even those steeped in stupidity know this. We need an adequate remedy and need it immediately. Pitiably is this generation if it has not learned that wars are not caused by Pearl Harbors, nor is peace secured by treaties. The causes of wars are growing things, the accumulation of experiences, events, ideas, and ideals over a long period of time. In other words, Pearl Harbors have their antecedent causes. Likewise, an enduring peace cannot be written out—it must be worked out; for it, too, has antecedent causes.

If we ignore these facts, the transition period from war to peace, like all previous post-war periods, will be just another day of fantasy and wishful dreaming, the kind of day Wordsworth pictures:

Bliss was it in that dawn to be alive,
But to be young was very heaven!

These dawns at the close of dark war periods, what of them? When Napoleon fell, a new day dawned and its per-

petuity was guaranteed by the Quadruple Alliance for peace in 1814. At the end of World War I, another day dawned and its eternity was guaranteed by the Treaty of Versailles. But these dawns in which it is blessed to be alive and very heaven to be young, are like mirages in a desert. They are not dawns but sunsets which introduce nights in which subsequent wars are wrought out and launched upon larger scales and unto more terrible consequences.

Wars and all other ills and calamities which ravage life are caused by the refusal of constructive forces to work together; and they will be held in abeyance when the same constructive forces are willing to work together. But when these forces are warring among themselves, each cursed with conceit which causes it to try alone to set the time right, a generation of people who fight one another rather than serve with one another for the common good of all is inevitable.

But I refuse to believe that the human race is not capable of building a better world than the one we are about to pass on to our children. I will not lose faith in the validity of man's quest for something better. Even if the volcano of depravity has erupted and is belching its smoke, fumes, and lava over the entire face of the earth, I still see in man "a touch of nobleness upward tending." Hence my agreement with William James when he says, "If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it feels like a real fight—as if there was something really wild in the universe which we, with all our idealities and faithfulness are needed to redeem." My young friends of the graduating class, because your fathers missed the mark, do not conclude that there is no worthwhile mark to hit.

Man has a mind; man has a body; man has a soul. These are inseparably united but each has distinct needs which must be met before he can become an integrated personality, much less a constructive and cooperating person at his best in the human family. We are organized in different fields to meet these respective needs; but we are not one in spirit, in conviction, and in purpose as functional forces to build well-rounded characters. Since man has a mind, the seat of his cognition, emotions, and will, he needs education. Since man has a body, he needs all the blessings of science. Since he is a soul, he needs God. Education, science, and Christianity, like Hamlet, Horatio, and Marcellus, must become friends who are willing to go together and to work together; for neither is capable of meeting all the needs of a man, because each is impotent outside its own sphere.

Any man who fears and belittles education should be smothered to death under an avalanche of denunciation and condemnation. At the same time, any man confesses that he is only partially educated if he believes that education is all that man needs. There is much truth in Bernard Iddings Bell's caustic criticism of American education:

The trouble with us modern Americans is that we have been badly nurtured, betrayed by our well-paid pedagogs. They have left us uneducated. The universities and schools have dodged the same issue that the parsons have dodged. They have not dared to face man's tragedy. We have in consequence been taught, as Gilbert Chesterton once put it, "to know all labyrinthine lore, to know all things but the truth." The schools have taught us vastly and with deadly competence about the things that eyes can see, wherein lies no sufficient hope; but they have not bothered much to teach us about the Ultimate, about the end for which all things and we ourselves exist, about God, about that which alone can make life other than disappointment and disaster. . . . Almost all that we have been taught about is this earth, the earth wherein we are doomed to frustration and the grave. Small wonder that the world is filled with folly born of fear.

The day has come when educators, scientists, and preachers

must say in unison, "Without faith it is impossible to please God."

Woodrow Wilson had in mind the impotency of education when he said, "The mind reigns but does not govern. We are governed by a tumultuous house of commons, made up of the passions, and the ruling passion is prime minister and coerces the sovereign." Our world is testifying in monosyllables easy to understand that there are vicious passions, prime ministers—if you please—who are coercing men's intelligence, perverting their best judgments, and warping their wills. We like to hear Dr. Kirk refer to our age as "an age that professes high regard for rationality"; but we have to accept with chagrin the paradox he points out when he adds that our age "is distinguished by a tendency to follow unregulated emotions in all directions." Education is indispensable; but education alone is not enough—it lacks.

Science is the mightiest ally to produce better things for men; but alone it is utterly impotent to produce better men. In this age we find ourselves in a maelstrom of death because we forgot that a superabundance of things entrusted to bad men makes them worse. President Hutchins reminded those who believed a few years ago that Science was the key that would lead us into the Kingdom of God, that it was in reality the key which has let us into darker and more dismal dungeons. This is no indictment against science; but it is a confession that we lacked the character and morals to use science unto the holy ends for which God ordained it. It is stupidity full grown to deplore the unparalleled scientific progress of the last century, or not to pray that the tribe of scientists shall increase and that they shall do "even greater things"; but it is stupidity twice grown not to know that scientific achievements, great as they are, were not designed of God to be food for starving souls. If we had believed the Master when

he said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" no one could say truthfully, "Our age of science and invention has grown into a monster with mind but not morality, metallic but not merciful—soulless, soulless!" If it were not true that "God made the airplane; but it fell into the hand of the ape," no one would have made the foolish proposal that we declare a moratorium on scientific discoveries and inventions to save ourselves from destruction at the hands of scientific efficiency. A man vainly boasts of being educated, scientific, or Christian if he claims that the use this generation is making of scientific achievements is consonant with the holy character of the God of science, the holy God in whose image we are made and whose righteous acts we should emulate. Our dilemma grows not out of our amazing progress in the field of science, but out of our conviction that we could find through science and in science the God without whom men are void of hope and helpless. Let Louis Ginsberg tell us, in dramatic fashion, why the cabletow of science is too short. He personifies science as a fisherman and puts this testimony of impotency upon his lips:

I threw my line out,
Baited with desire,
In the sea of space
(Where deeper is higher).
I cast my sinker out,
Deep in the sky
For my hook to catch on
A HOW or WHY.
The twine of my dreaming,
Sank down deep
Where Andromeda
And Orion sweep;
Where the constellations
Swirl in the shoals,
Swarming instinctive
To far-off goals;

Where the Milky Way
And the Pleiades Seven
Swim down under
The Sea of Heaven.
So my reel of science,
Humming and singing,
Played my line out
And sent it flinging;
But my hook pulled tight
And I wondered, "Can it
Be tangled in a sun
Or a wheeling planet?"
Till before I knew,
My line was caught—
My line was quivering—
My string of thought
With hook and sinker
Now jerked taut—
Snapped off quickly
And broke my rod
Trying to capture God!

Likewise, our time, which is so terribly out of joint, demands that Christianity discover that education and science are its much needed allies. "Man is incurably religious." Only one supporting proof of that dogmatic statement needs to be mentioned, namely, history proves that man simply does not live without some form of religion. When Robespierre said, "If there is no God, it behooves man to make one," he merely declared man's abiding need of God. This innate religious impulse expresses itself in all men, regardless of how low they may be in the scale of civilization or how high they may be in culture. The Bedouins today, even though they refuse to have any part in the modern world, are extremely religious. When the Apostle visited Athens, the seat of Greek culture, he perceived that they were quite religious. It is said that there were thirty thousand idols in Athens at that time and that there was an extra idol dedicated "To an Unknown God" to make sure that no god

might be left out. Dr. Hart, a scientist, disclaimed allegiance to Christianity but testified that science itself was his religion. The Russians pronounced all religion an opiate and ruthlessly sought to dethrone all gods, but later discovered that their religious cravings, which would not be destroyed, had led them to make communism itself their religion. A large school of moderns repudiated God and spurned all systems of religion, teaching that men ought to find the good life without God; but they unwittingly accepted humanism as their religion, despite the fact that its only illumination is pessimism and its hope is utter despair, as is indicated by its chief exponent, Mr. Bertrand Russell, who said: "Brief and powerless is man's life; on him and on his race the slow, sure doom falls pitiless and dark."

Thomas Carlisle brought from his study, experience, and observation a deduction which must be accepted as a fact. Said he, "Religion is the determining factor in every civilization." History has demonstrated the truth of his pronouncement. Men who do not believe right about God will not behave right in God's universe. Men's deeds are the translation of their creeds. The moral laws of God permeate this universe with the same certainty and constancy that His physical laws operate in it. A man who learns and harnesses God's laws for flights in bombers can transport his body through space. At the same time, the same man, if he ignores or disobeys God's moral laws, which demand thought and behaviour acceptable to God, will become a reprobate in his own sight and a curse to his contemporaries.

Christianity proposes to produce men "who reverence their conscience as King." Christian truth is power to make men new creations, men who, in the field of education and in all the fields of science, will live for the good of man and for the glory of God. It is the indispensable friend of

education and science; for without it neither of them has any power of moral locomotion. So Paulsen speaks for me when he says, "Whatever temple we may build for science, there must be hard by somewhere a Gothic Chapel for wounded souls."

But Christianity, which I accept as the absolute system of truth which man could not have wrought out by research and creative thinking, the dependable and adequate system of truth because it is revealed of God, must be accepted and used for the one purpose unto which it is divinely ordained, namely, to give men the right to become the children of God and to enable them to live constructively with men and God both in this world and the next. But Christians must recognize that men not only have souls, but also bodies and minds; and must become actively and cooperatively committed to a program of service in all areas of life. All servants of God must become one in nature, and then they will become one in purpose and their common prayer will be: "Our Father, which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven." To the composite group of servants who are one in nature and purpose and practice, God says:

I give you the end of a golden string;
Only wind it into a ball,
It will lead you in at Heaven's gate,
Built in Jerusalem's wall.

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