DU BOSE, BISHOP HORACE M.

Horace M. DuBose first saw the light of day in Choctaw County, Alabama, Nov. 7, 1858. His education was secured in the public schools of Mississippi, at Waynesboro Academy, and under private tutors. Available records do no indicate that he went to college, although he was given the D.D. degree by Emory and Henry College. He joined the Mississippi Conference in 1877. After serving some pastorates there he transferred to other conferences, serving leading pastorates in Galveston, Tyler, and Houston, Texas; Augusta, and Atlanta, Ga.; Los Angeles; Jackson, Miss., and elsewhere. He was editor of the **Pacific Methodist Advocate** in San Francisco; book editor of the Methodist Episcopal Church, South; editor of the **Quarterly Review**; one of the organizers and General Secretary of the Epworth League Movement; member of five General Conferences; member of three Ecumenical Conferences; author of a dozen or more books; and one of the most popular platform speakers in America. He was elected Bishop in 1918. He died Jan 15, 1941, as universally loved as any man Methodism has produced. He was often spoken of as a man without guile.

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This photograph of Bishop DuBose (left) and Professor Sellin was taken in 1926 in Nablus, Jordan.

Dig

A contemporary archaeologist recalls Bishop Horace M. DuBose and his expedition to Shechem in 1926.

A DUTCH archaeological volume seemed a highly unlikely place to find praise for an American Methodist bishop, but the passage translated clearly:

". . . the work [the excavation of Shechem] owes much to the support and interest of the [Methodist] Bishop H. M. DuBose of Winston-Salem, North Carolina (U.S.A.), whose friendly and dignified appearance will not be forgotten."

These words were written by Dr. F. M. T. Böhl, professor of archaeology of the University of Leiden in the Netherlands and one of Europe's outstanding Near Eastern archaeologists. They refer to Bishop Horace Melland DuBose, for 16 years a Bishop in the former Methodist Episcopal Church, South, and for [illegible]

[illegible] in Mississippi, Texas, Oklahoma, and Tennessee. He retired in 1930 but continued to study, speak, and write until his death in 1941.

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Apart from his responsibilities as pastor and administrator, Bishop DuBose was at different times editor of the *Methodist Quarterly Review, The Epworth Era, The Pacific Advocate,* and book editor for the Methodist Episcopal Church, South. The union of the three divisions of The Methodist Church came after Bishop DuBose's retirement, but his continued efforts over 50 years played an important part in helping to make the Methodists one people.

The 20 volumes which he wrote include verse, children's stories, westerns, biographies, historical studies, biblical commentaries, archaeological studies, and an autobiography. His *Life of Bishop [illegible]* and *The Life of Bishop [illegible]* [illegible] contributions to [illegible]

[illegible] publishers who [illegible] with the [illegible] to let them read [illegible] of his work. This even the bishop firmly refused.

His last volume, *The Book of [illegible]*, was the fruit of his biblical studies and archaeological work in the Holy Land, particularly at Shechem. His study of the Bible had been a lifelong endeavor, but his awareness of the possibilities of archaeological research arose only after he had lived for some time in the western part of the United States and had seen archaeological methods applied to prehistoric remains there. The habitat and artifacts of the Amerinds (the name given to native American races) in the area of Mexico and California, became a major study project for him. In the course of this effort, he amassed a small collection of Toltec stone carvings from Tulla, Mexico, and vicinity but did not publish his findings.

Continued biblical study and the conviction that the systematic excavation of biblical sites would give clearer insight into the dramas and acts recorded in Scripture, led Bishop DuBose to become increasingly interested in Palestinian archaeology. His attention was drawn to the fact that Dr. Ernst Sellin, professor of archaeology of the University of Berlin and one of the greatest archaeologists of his day, was proposing to go back to Shechem for further excavation of that Old Testament site. Bishop DuBose was not given to indecision, and once the value of excavating "Shechem, the first capital of the Israelite people," became clear to him, he made his interest known to Dr. Sellin and Professor Böhl, who was likewise interested in excavating in Palestine. In a brief period plans were laid and the money raised for the three of them to begin digging in March, 1926, in the remains of the famous Old Testament city.

This triumvirate of scholars saw in Shechem [illegible]

[illegible] Pharaoh [illegible]

[illegible] *Israel* [illegible] Princeton, May 1927, p. 87). Here was the first place which Abraham visited in Palestine (Genesis 12:6). Jacob and his family came to Shechem and there erected an altar to God (Genesis 33:18-20). Joseph's brothers pastured their flocks there (Genesis

ging Bishop

BY ROBERT J. BULL

Shechem lies in the pass between Mt. Gerizim (left) and Mt. Ebal.

37:12-12), and Joseph was buried there (Joshua 24:32). More important, it was at Shechem that Joshua gathered the tribes of Israel together (Joshua 24) to unite them in a covenant confederacy. Here also Abimelech made an abortive attempt to establish his monarchy (Judges 9). Later in this place, Solomon's son (Rehoboam) came to be crowned. Here at Shechem the secession from David's kingdom occurred, and here also Jeroboam established his royal residence (1 Kings 12). Even later in the time of Alexander the Great in the 4th century B.C., Shechem remained the capital of the Samaritans. It is a small wonder these men made a point of digging at Shechem.

Bishop DuBose, in reporting on the work at Shechem, speaks of the 1926 expedition's uncovering of one of the major gates of the ancient, walled city and its temple.

"The masonry of this consisted of squared stones, laid in skillful fashion, and indicating a mastery in defensive architecture. This gate was grimly protected by covered approaches and surmounted by a tower, strongly bastioned and embrasured. The entrance was paved with broad flat stones . . . [some of which] are as large as those found in the pyramids. . . . In treading these stones, I had the assurance that the feet of Abraham and Jacob had trodden them long before.

"In addition to the foundations of the palace of Hamor, hard by, were uncovered the fundaments of the temple of Hberith, which figures prominently in the Books of Joshua and Judges. Here were found no evidences of any polytheism or fetish worship. It was built as a monotheistic shrine and still was such in the time of Abraham, who worshiped there. This is 'the sanctuary' referred to in the Book of Joshua, before the door of which the conqueror set up the stone of memorial to the re-enacting of the law of Moses. There also Jacob set up his altar of 'El-elohe-Israel.' And marvelous to tell, the pick and the spade . . . brought to light a massive field altar on one side of the temple door, and on the other side, a huge limestone block with a mortise and an answering plinth of distinctly monumental design. These can be none other than Jacob's altar and Joshua's stone of commemoration."

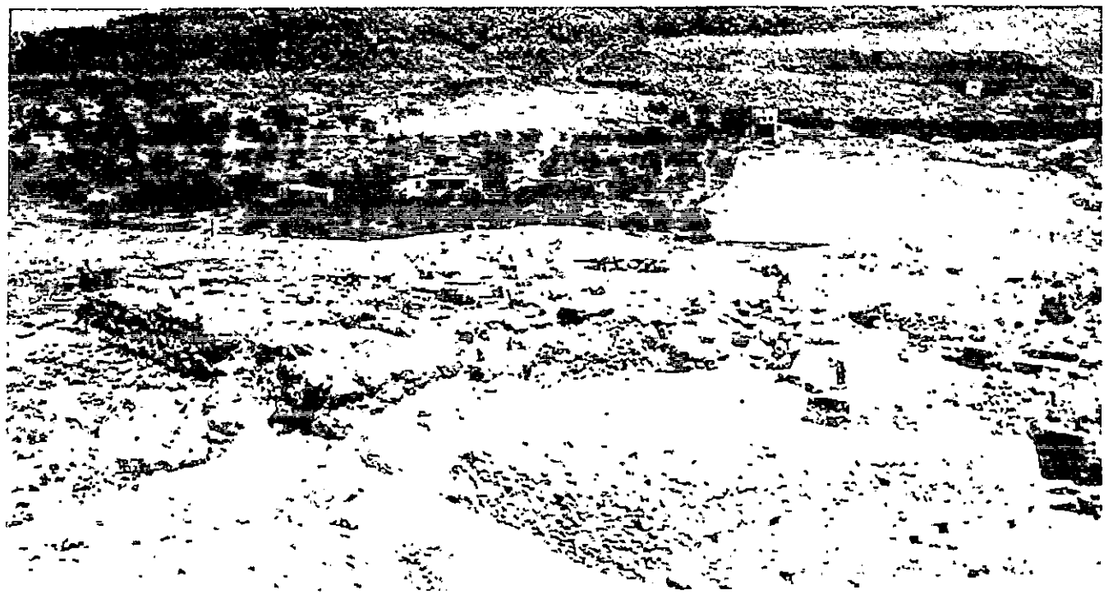
While modern-day archaeology is much more cautious than Bishop DuBose was about identifying some of the items found at Shechem, there is no doubt that the uncovery of the Shechem gate, fortifications, and temple were discoveries of prime importance. Since Dr. Ernst Sellin, as director of the excavation, had the responsibility of writing and publishing the report of the Shechem discoveries, one would assume that Bishop DuBose would have a prominent place in the final publication. This is all the more true because the great German archaeologist admired the interest and vigor with which the American bishop undertook his responsibilities. Dr. Sellin wrote of him:

"I find in the North American Bishop DuBose, a man deeply interested in this matter [the excavation of Shechem]. He worked with great energy and in a short time, collected more than one third of the required money."

But the final report on the excavation of Shechem was never published. Apart from two or three brief notices, such as the one from which the quotation above is taken, the whole study and report on the excavation of Shechem is no longer available to us. Allied bombers in the fall of 1943 destroyed Dr. Sellin's Berlin home and with it Dr. Sellin's completed manuscript of his detailed report readied for publication, his field notes, and his supporting evidence and artifacts.

The story of Shechem might have ended on this disappointing note had not the city's importance caused archaeologists to return again to the site for another attempt at understanding its secrets. Since 1956, Drew University and McCormick Theological Seminary have jointly, as the Drew-McCormick Archaeological Expedition, been undertaking further excavations at Shechem. As a member of the expedition's archaeological team, I have been given the responsibility of supervising the continued excavation of that area in which the temple uncovered by Dr. Sellin, Bishop DuBose, and Professor Böhl in 1926 is located. And while the final four-volume report on the excavation of Shechem will not be published before 1965, since all of the archaeological data are not yet in, it has become evident that the Shechem temples (a second temple was found in 1960) will be an important part of that report.

Ruins of the Shechem Temple stand at the foot of Mt. Gerizim.



Fourth in a Series

BY WILL M. HILDEBRAND

Will M. Hildebrand is superintendent of the Pasadena District, Southern California-Arizonia Conference. He is a member of the Hymnal Committee set up in 1960 to propose a revised hymnal for Methodism. Previous articles in this series appeared in our April 26, 1962, June 21, 1962, and September 13, 1962, issues.

THE PROPOSED orders of worship for The Methodist Church provide for two Scripture lessons as well as the use of a psalm of praise. The first lesson is to be from the Old Testament and the second from the Epistles or the Gospels.

Recovery of meaningful use of Scripture and its public reading in worship characterize the reform taking place in worship throughout Protestantism.

Hundreds of letters have been received by the Commission on Worship, noting the absence of any lectionary in the report made to General Conference on *The Book of Worship* in 1956. (A lectionary is a suggested outline of Scripture readings.) Actually, study was underway on a lectionary, but work was not far enough along to make recommendations.

Dr. William Dunkle of Grace Church, Wilmington, Del., is working on an assignment of bringing a proposed lectionary for the church to the Committee on Psalter and Ritual of the Hymnal Committee. His first report gives specific recommendations for Advent and Christmastide, and Epiphany seasons. The suggestions are listed below.

Dr. Dunkle reported that the following sources were considered: *The Book of Worship* (Methodist), the Old Testament lectionary in *The Methodist Hymnal*, the Methodist Church of Great Britain, *The Book of Common Prayer*, the Church of Scotland (used by the Presbyterian Church in the U.S.A.), The United Lutheran Church, the Church of South India, and the United Church of Canada.

Also studied, but discarded, were the liturgies of S. S. Basil and of St. John Chrysostom, and the Catholic lectionary.

Most lectionaries provide for a two-year program of Bible reading, though in some cases this is arranged for morning and evening services instead of a two-year cycle. While this has the obvious advantage of larger use of the rich biblical materials, we will be recommending a one-year cycle.

No attempt is being made to bring a distinctly Methodist lectionary to the church. Rather, the principle of selection for particular seasons or days will follow the basic concept representative of the lectionary, structuring lessons so that the representative parts of the whole Bible are used each year in public worship. They follow, of course, doctrinal and historical traditions of each season of the church year. There is much in common with all of the various traditions so far as selections are concerned. For example, the particular designation for a given Sunday in Advent may vary considerably, although selections for Advent, as a whole, are very similar.

Dr. Charles Hempstead has been commissioned the task of preparing the Psalter, which is to be presented to the General Conference in connection with the report on the new hymnal. Proper Psalms, that is particular psalms appropriate for the days and seasons of the Christian year, will be noted, thus providing a Psalm of praise or penitence for each Sunday of the year.

Dr. Fred Gealy, of the Methodist Theological School of Ohio, is preparing 53 selections from the Old and New Testaments other than Psalms which will be known as Other Acts of Praise. These also will be included in the report of the Hymnal Committee, along with the psalter and lectionary. Recommendations for their appropriate use during the year will be made.

There is apparently strong support for the use of the lectionary. The questionnaire sent to all Methodist ministers in the country disclosed a great interest in the Christian year. A third of the 11,000 replies suggested that the whole hymnal be organized around the concept of the Christian year, and another third asked that there be a new section of the hymnal on the Christian year.

The lectionary, of course, is an important and useful tool for churches interested in following the Christian year. Following it, the pastor has the obvious advantage of knowing that the congregation has heard from all parts of the Bible in the course of a year. It will also restore the concept that the Scripture is important in itself, and is not simply a point of departure for interpretation by the minister. For a people as far removed from Bible reading as our generation is, it may seem like too much Bible reading in a service. Yet thousands of congregations in the United States and Europe have followed this practice throughout the years, and it is a practice to be encouraged by the church providing a good lectionary. At present, plans call for publication of the lectionary both in *The Methodist Hymnal* and *The Book of Worship*.

Sunday	Old Testament	Epistle	Gospel
1st in Advent	Mal. 3:1-76	Rom. 13:8-14	Mk. 13:33-37
2nd in Advent	Is. 11:1-10	1 Thess. 5:1-11	Lk. 1:26-35
3rd in Advent	Is. 62:10-12	1 Cor. 4:1-5	Lk. 3:26-6
4th in Advent	Is. 7:10-14	Tit. 2:11-3:7	Mt. 1:18-25
Christmas Day	Is. 9:2, 6-7	Gal. 4:1-7	Lk. 2:1-20
Christmas Sun.	Is. 42:1-9	1 Jn. 4:9-16	Jn. 1:1-14
2nd after Christmas	Zech. 2:10-13	Heb. 1:1-12	Lk. 2:21-32
1st in Epiphanytide	Is. 60:1-3, 6*b*	Eph. 3:1-12	Mt. 2:1-12
2nd in Epiphanytide	Is. 49:8-13	Eph. 2:11-18	Mt. 5:14-20
3rd in Epiphanytide	1 Sam. 1:19*c*-28	2 Cor. 4:1-6	Lk. 2:39-52
4th in Epiphanytide	Jonah 3:1-5	1 Cor. 1:18-31	Jn. 12:20-36*a*
5th in Epiphanytide	Hos. 6:1-3	Col. 1:21-29	Jn. 1:19-30
6th in Epiphanytide	Jer. 10:1-7	Acts 8:26-35	Jn. 4:7-26
7th in Epiphanytide	Hab. 2:18-20, 3:2-24	1 Pet. 2:4-10	Jn. 1:35-51
8th in Epiphanytide	Lev. 19:1-2, 15-18	Eph. 4:17-32	Lk. 10:25-37
9th in Epiphanytide	Prov. 4:10-18	1 Cor. 2:1-16	Mk. 1:14-22

ask if the Resurrection was real. They are not, for the most part, asking if the Resurrection was scientifically observable or verifiable, as Williams seems to imply. What they want to know is, did God do something there that once and for all robbed death of its sting and the grave of its victory? Did God there bring life and immortality to light by what he did for Jesus? Was there something more than the slow emergence in the minds of the disciples that "God would not let a good man like Jesus perish," as I have heard some great preachers present the message of Easter? Was there something beyond "the decision of faith" as Williams describes it, "the cutting off of manifold lesser possibilities"? Evidently Paul thought there was very much more as he recited the appearances which had been reported to him (1 Cor. 15). There are real difficulties in the Resurrection stories but not, it seems to me, as great as the effort to explain subsequent history without some divine-human event behind the stories.

Here I think Ogden's characterization is valid: "There is nothing to be gained in fleeing from an illusory devil of subjectivism only to be embraced by a real witch of objectivism inadequate on philosophical and theological grounds." It seems to one man at least that any objective interpretation of the Resurrection is inadequate that does not account for the fact that "the point of transition from Jesus as the witness of faith to Jesus as the basis of faith" was the Resurrection. As another has put it, "The very fact that Jesus was preached is evidence of the Resurrection." He would not have been preached had the disciples not been assured that that man on the cross was not dead but alive forevermore and that because he lives we too shall live! How that assurance came to them is not a matter for historical investigation. That assurance did come to the disciples is a fact of history.

I asked a Presbyterian preacher once if he still believed in predestination. His answer was, "Yes, I do, but it is not a good doctrine to preach." A doctrine that is not good to preach is not the Gospel. What we are searching for amid historical affirmations and denials is that Gospel of Christ which is the power of God unto salvation. The test is its ability to save both scholar and artisan, poet and peasant, publican and pharisee. Undoubtedly the debate over mythology is necessary in this critical era. But we need to have a care lest the philosophers' attic take the place of the pulpit, and speculation about what happened 20 centuries ago make redemption unlikely today.

Trust God's Initiative

BY CLINTON M. CHERRY

IN JOINING this important dialogue I would like to refer specifically to Schubert Ogden's use of Rudolph Bultmann in Ogden's recent book, *Christ Without Myth* (Harpers, $3.75).

Ogden summarizes Bultmann's proposal in two theses: (1) The New Testament message must be demythologized in view of the different thought world of modern man and must be understood in existential terms as self-realization in response to the demand of God's love. (2) God's love is made known, and self-realization made possible, only through Jesus Christ as the Word of God.

Ogden accepts the first proposition unequivocally, but modifies the second by removing the condition, "only." The "revelation" in Jesus Christ is of a God who is love from the beginning and knowable apart from that specific revelation. Therefore salvation is not bound to Christ.

The implication here is that God is known in man himself—is somehow hidden in human nature—and that self-understanding is at the same time an understanding of God. No additional revelation is necessary. That in the Christian tradition self-understanding came by way of Christ does not preclude the possibility that such self-understanding and the consequent understanding of God in the new relationship to Him, can come by way of philosophy (as in that of Heidegger) or, presumably, in other religions.

The question obviously posed by this consideration is whether, in fact, the knowledge of God we cherish came by this means and whether such knowledge is so unequivocal and so Christian. It is significant that only Christian theologians who are conditioned by the revelation in Christ assert that God is love and speak of the grace of God in Christian terms even as they allow it to others without Christ.

Are these theologians not more generous than perspective? Is it possible, for example, to derive the Christian conception of God from the non-Christian religions—or, indeed, from the Old Testament whose understanding of God is, by definition (one might say), not yet Christian? And is philosophy so unequivocal? Where is the concensus among philosophers that would yield so sure a result? And what optimism concerning human nature is so justified by current events, not to say by history, that it can confidently assert that a particular self-understanding is at the same time an encounter with the God of love?

The New Testament is not so optimistic concerning man, and any interpretation of it that begins with man and not with God is suspect. It is amazing to hear that the New Testament message is exhausted in an existential self-understanding, especially when this assertion surreptitiously invokes an assertion about God after all ("God is love"). Yet we are urged not to allow any statement having to do with God himself apart from human self-understanding, since all such statements are "mythology." On the contrary, if man is to be related to God for the purpose of self-understanding, is it not necessary to say something about God by way of a prior understanding of Him? But if God is not somehow revealed in man himself, as suggested above, then anything known and said about Him must be by way of divine self-disclosure.

This may well invoke miracle. Miracle is the *bête noire* in the background of all the current discussion. To invoke it is to mythologize. But does modern man wholly reject miracle in the sense of God's doing what man cannot? Such acts of God need not be capricious (as in ancient mythology), nor do they need to be antiscientific in the sense of discrediting the scientific method and vitiating its results. Divine self-disclosure may, in the nature of the case, require an act or acts that are not subject to scientific verification, and so lie beyond scientific method. But this does not *ipso facto* deny them historical reality as happenings (if not "events") beyond anything man may have to do with them. Science has its limitations and nowhere more than in the realm of theology.

What is needed for modern man is not demythologizing so much as "remythologizing" in terms that are meaningful to a scientific age. Why is it not possible to say, "This is what God has done for man, and it stands in its own right as the act(s) of God, and, being so, escapes the scientific categories useful in understanding the repeatable phenomena of nature: what God has done only God can do, and man needs to know and to trust the divine initiative as not only a self-disclosure but a revelation to man of what he himself is, since now he knows what he is intended to be"?

The role of human nature is to verify its truth in the good results it produces in human life. By its fruits the divine revelation is known and confirmed.

After serving for nine years as pastor of the First Methodist Church, Roxborough, in Philadelphia, Pa., Dr. Cherry, 59, moved last June to the Trinity Methodist Church, Chester, Pa. In addition to his pastoral experience, he has taught courses in Bible at the Temple University School of Theology.