

Booklet of Sermon Notes

Earl C. Davis

Petersham, MA

1947<sup>1</sup>

**Sermon Outlines. Jan. 1947 - Dec. 1947**

January 5, 1947

"The Lord Mighty in Battle or the Lord of Hosts"

Service 1. Page 3. Litany, Page 5.

Reading: Psalm 24; Matthew 23:37-39.

Hymn Numbers: 88, 99, 320

The conflict of the Ages.

A picture of contrasts.

The pathetic figure of Senator Bilbo.<sup>2</sup>

Emerson Guild in Budapest.<sup>3</sup>

"With God Against Hitler."

Szent Ivanyi. Jamaica Plain; wife from Lexington, etc.<sup>4</sup>

The spear-head of all this social evaluation has been the person of prophetic insight. Emerson. Etc. "Something higher than any part."

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<sup>1</sup> For the years 1938 through 1947 Davis collected his sermon notes in more-or-less annual hand-bound booklets. Sermon notes for the years 1945 and 1946 are missing or were never collected.

<sup>2</sup> Theodore G. Bilbo (1877-1947) American politician who twice served as governor of Mississippi (1916-1920, 1928-1932) and then served as U.S. Senator from 1935 to 1947. He was an outspoken supporter of segregation and white supremacy.

<sup>3</sup> A reference to Ralph Waldo Emerson (1803-1882) American writer and founder of American Transcendentalism.

<sup>4</sup> Alexander Szent-Ivanyi (1882-1960), Harvard S.T.M. 1926, former minister in Kolosvar, in 1947 became deputy-bishop of the Unitarians in Hungary, responsible to a Transylvanian Bishop. During WWII he worked to bring relief to refugees and prisoners in Budapest.

January 12, 1947

First of Winter Union Service. Carter away.<sup>5</sup>

"Ideas, and Ideals, Good or Bad, Come to Life in Persons. These  
Constitute a Person's real Religion."

Service 2, Page 8. Litany, Page 10.

Reading: Matthew 6:5-15; Gt. Com. Page 94.<sup>6</sup>

Hymn Numbers: 28, 234, 345

Individual: Secret. E.G. Jesus.

Corporate. Church.

"More ready to give than we to receive."<sup>7</sup>

Prayer is the effort we make to discover what life ought to give  
us.

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<sup>5</sup> "Union services" brought together the congregations of the  
First Church (Unitarian) of Petersham and the North  
(Congregational) Church of Petersham. Sometimes they met in the  
First Church, sometimes in the North Church. James T. Carter was  
the minister of the North Church at the time. He and Earl C.  
Davis would trade of giving the sermon at these joint meetings.

<sup>6</sup> "Gt. Com." Refers to the book *Great Companions: Readings on the  
Meaning and Conduct of Life from Ancient and Modern Sources*,  
edited by R.F. Leavens, Boston: The Beacon Press, 1927. On pages  
93-95 there is an excerpt of the essay, "The Doubting Castle" by  
John Bunyan (1628-1688) English preacher and writer. On page 94  
there is this, "'I have a key in my bosom called Promise that  
will I am persuaded open any lock in Doubting Castle.'" Then  
said Hopeful, 'That is good news: good brother, pluck it out of  
thy bosom and try.' Then Christian pulled it out of his bosom  
and began to try at the dungeon-door, whose bolt as he turned  
the key gave back, and the door flew open with ease, and  
Christian and Hopeful both came out."

<sup>7</sup> Acts 20:35.

January 19, 1947

Union Service.

"Behold the Upright Man"

Service 3, Page 12. Litany Page 14.

Reading: Mark 1:14-20, 35-39; 2:18-22, (23-28)?

Hymn Numbers: 25, 296, 309

What is the process by which the early Christian move developed?

This picture in Mark suggests not only that, but the whole history on [sic] man.

Behold an upright man; and then a decision, and then a story to tell to someone else.

BE A CAREFUL MONEY CHANGER WHO REJECTS FALSE COINS AND ACCEPTS ONLY THOSE THAT ARE GOOD. (One of the six non-biblical sayings of Jesus that survived in the writings of the Church fathers. This was the most frequently used.

Doubtless a figurative saying.

January 26, 1947

Third Union Service

"The Sense of the Meeting"

Service 4, Page 17. Litany 19

Reading: Acts 2:1-21

Hymn Numbers: 67, 294, 337

Friends' Method.

Pentecost. Holy Spirit.

The comeback after the great tragedy of the death of their leader and hope.

Learning to listen.

Radar experiment in landing a plane in a fog. Navy device developed in the last days of the war. To be handed over for commercial flying.

February 2, 1947

Union Service

Carter Preaching<sup>8</sup>

No Title

Reading:

Hymn Numbers: 14, 117, 224

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<sup>8</sup> Service combining the congregations of the First Church (Unitarian) of Petersham and the North (Congregational) Church. James T. Carter was the minister of the North Church.

February 9, 1947

Union Service in First Church

Davis out of combat. Nose-Skunk<sup>3/4</sup> [sic]

Carter took the whole service.<sup>9</sup>

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<sup>9</sup> Service combining the congregations of the First Church (Unitarian) of Petersham and the North (Congregational) Church. James T. Carter was the minister of the North Church.

February 16, 1947

First Union Service in North Church.

E.C.D. Preaching

No Title

Reading: Proverbs 9:1-6; John 5:30-43.

Hymn Numbers: 364

"Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this."

Thomas Huxley, Page 143, *Aphorisms and Reflections*<sup>10</sup>

Truth for living.

- A. Out of the past, the spirit that discovered and sustained the great values of life.
- B. In nature.
- C. In Human Nature.

Integrity, unimpaired, wholeness, honesty.

Faith: Huxley above.

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<sup>10</sup> Thomas Henry Huxley (1825-1895) English biologist and advocate for Darwinian evolution. Known as "Darwin's Bulldog." The book, *Aphorisms and Reflections: From the Works of T.H. Huxley*, was edited by his daughter, Henrietta Huxley (1855-1914) and published by Macmillan and Co., London, in 1907. This quote is aphorism CCCI.

February 21, 1947

Northborough, Massachusetts

Outline of address for International Days of Prayer

"Building a Highway"

Readings: Matthew 5:5-9; 7:7-14.

Hymns:

"In the wilderness clear the way of the Lord.  
Make level in the desert a highway for our God."<sup>11</sup>

Implications of this figurative language of Is[aiah] 40 and setting.

Babylon, captivity.  
Cyprus, 558-529, The messiah.

Background. Moses, Wilderness, Desert.

Ark of God, Dwelling Place, tabernacle.

Phil. of Prayer as Jesus set it forth.

Internal, closet thought, purpose. Insight. Discovery.

What kind of a world?  
Seek and ye shall find.  
Ask and it shall be given.  
Knock and it shall be opened.<sup>12</sup>

"More ready to give, than yet to receive."<sup>13</sup>

Answer to prayer rests in the one who prays, hence Jesus' remark, Your father...<sup>14</sup>

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<sup>11</sup> Isaiah 40:3; see also John 1:23.

<sup>12</sup> Matthew 7:7.

<sup>13</sup> Acts 20:35.

<sup>14</sup> The notes end here, but very likely Davis is referring to Matthew 7:11, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"



February 23, 1947

Union Service, North Church

E.C.D. Preaching

No Title

Reading: Isaiah 40:1-6; 41:1-4; Matthew 4:1-11; Mark 1:12-13

Hymn Numbers: 359

Situation Isaiah 40 etc.

Persian Influence.

Temptations. Mark & Matthew.

1. Bread, Not bread alone.
2. Pinnacle of the Temple, Ecclesiastical power
3. High Mountain, Political power.

March 30, 1947

Palm Sunday

"Vegetation Festival"

Service 5, Page 22. Litany Page 24.

Reading: Luke 19:29-44.

Hymn Numbers: 63, 179, 76

What is the meaning?

As of today

Chapel Hill, Horace Williams.<sup>15</sup>

Liberalism.

Everett.<sup>16</sup> Emerson.<sup>17</sup> Channing.<sup>18</sup>

That is the process.

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<sup>15</sup> Henry Horace Williams (1858-1940) Professor of Philosophy at the University of North Carolina, Chapel Hill from 1890 to 1940. He was particularly interested in logic and humanistic implications of evolution.

<sup>16</sup> Edward Everett (1794-1865) American politician, Unitarian pastor, educator, diplomat. Served as Secretary of State for Millard Fillmore from 1852-1853. Served as U.S. Senator from Massachusetts from 1836-1840. President of Harvard University, 1846-1848.

<sup>17</sup> Ralph Waldo Emerson (1803-1882) American writer and originator of American Transcendentalism.

<sup>18</sup> William Ellery Channing (1780-1842) foremost Unitarian preacher in the first half of the 19<sup>th</sup> century.

April 6, 1947

Easter

"The Quest for Immortality"

Service 13, Page 50, Litany Page 52.

Reading: Mark; John 10:27-30

Hymn Numbers: 196-198, 195, 438

"The individual sees himself in the process of reality (life). At one end of this process is the individual and at the other end is the Eternal One. Each is a complement of the other. The individual is the process that finds itself in begriff."  
*Pattern of Life*, H. Williams, Page 249.<sup>19</sup>

"The rise of man to social idealism took place long before the traditional theologian's 'age of revelation.' The moral ideas of early men were the product of their own social experience. ... about 3500 B.C. men living in the Nile Valley were organized into a great society. In this earliest society of which we know, the conception of approval and disapproval of conduct appears."<sup>20</sup>

Him who is hated—him who is loved.  
The bearer of peace—the bearer of crime.

James Henry Breasted, Egyptologist

The first step on the quest for the meaning of life. Pages 6-7

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<sup>19</sup> Henry Horace Williams (1858-1940) Professor of Philosophy at the University of North Carolina, Chapel Hill from 1890 to 1940. He was particularly interested in logic and humanistic implications of evolution. I cannot find a book by Horace Williams titled *Pattern of Life*. There is a passage similar to this one quoted in his *The Evolution of Logic*, which was self-published in 1925, "In knowing the I finds itself as reality. This is an analyzing process, culminating in the moment of insight, consciousness of the identity of reality in itself. This unity in which the I finds itself as knowing is the begriff" p. 177.

<sup>20</sup> James Henry Breasted (1865-1935) American archaeologist and Egyptologist. This passage is from his 1933, *The Dawn of Conscience*, p. xv.

(Voices of Liberalism)

Jesus, I am my father are one.<sup>21</sup>

In the beginning, God, Life, Life eternal.

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<sup>21</sup> John 10:30.

April 13, 1947

"Freedom of Religion"

Service 2, Page 8, Litany 10.

Reading: Jefferson's Bible, Pages 58-9;<sup>22</sup> Sullivan, Page 140.<sup>23</sup>

Hymn Numbers: 12, 360, 313

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<sup>22</sup> Thomas Jefferson (1743-1826) Second President of the United States. On his own, Jefferson extracted and reorganized elements of the Gospels to create what has come to be known as the *Jefferson Bible*. It is available: Thomas Jefferson, *The Life and Morals of Jesus of Nazareth*, Boston: The Beacon Press, 1951. The work was done over several years, but first compiled by Jefferson during the winter of 1804-05. The first English publication was not until 1902. It appears that the passages on pages 58-9 are taken from Luke 12:2-27.

<sup>23</sup> This likely refers to William Laurence Sullivan (1872-1935) Unitarian clergyman. I am uncertain which book is referenced here.

April 20, 1947

"The Church Universal"

Service 3, Page 12, Litany 1, P 14.

Reading: John 4:20-24; Acts 19:23..

Hymn Numbers: 14, 75, 407

Job 28:28:

"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

1. The contrast in attitude between Jesus and the Samaritan woman<sup>24</sup> and the scene at Ephesus.<sup>25</sup>
2. In an age of hysteria, such as we seem to be entering, these two incidents have much to tell us.

The wisdom which has been tested by ages of history, is applicable in all the relations of life.

- A. Out of the past we move into a new age. Neither of the old is entirely true, nor will all things of the old survive.
- B. Controversy may lead to a new approach, as in the case of the well at Samaria. Or it may lead to riot and conflict as at Ephesus.

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<sup>24</sup> See John 4.

<sup>25</sup> See Acts 19.

April 27, 1947

National Conference of Christians and Jews<sup>26</sup>

Service 4, Page 17, Litany. Page 19.

Reading: Acts 11:19-30; Channing Pamphlet, Page 3<sup>27</sup>

Hymn Numbers: 54, 378, 349 1&3

George Zook: Report on Religious Education.<sup>28</sup>

Toynbee:<sup>29</sup> The bottom of all the worldwide struggle and revolutionary uprisings is religious. That is the fundamental and most important fact of life.

Federal support of education.

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<sup>26</sup> The National Conference of Christians and Jews was founded in 1928 in response to growing power of the Ku Klux Klan and focused on combating interreligious prejudice.

<sup>27</sup> William Ellery Channing (1780-1842) foremost Unitarian preacher in the early 19<sup>th</sup> century. I cannot identify the pamphlet Davis refers to.

<sup>28</sup> George Frederick "Fred" Zook (1885-1951) American educator, President of the University of Akron (1925-1933) and U.S. Commissioner of Education (1933-1934). In 1946 President Harry Truman appointed Zook to chair a 28-member Presidential Commission on Higher Education. In 1947 the commission produced a six-volume report.

<sup>29</sup> Arnold Toynbee (1889-1975) English historian and philosopher of history. He is best known for his 12-volume, *A Study of History*, published between 1934 and 1961.

May 4, 1947<sup>30</sup>

"The Liberal Mind"

Service 1, Page 3, Litany. Page 5.

Reading: Isaiah 31:1-3; 32:1-8; M.R.U.+P., 198, Lowell.<sup>31</sup>

Hymn Numbers: 9, 294, 408

"The Noble Mind" Revised Version.

But the liberal deviseth liberal things; and by liberal things shall he stand. Is 32:8. (734B.C.-701B.C.)

What is "The Liberal?"

G.F. Kettering: "When you lock the laboratory door, you lock out more than you lock in."<sup>32</sup>

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<sup>30</sup> On the backside of the sheet with these sermon notes: "Meeting in Library Monday at 8:00. May Day, Veterans. May Meetings."

<sup>31</sup> Possibly a reference to Robert Lowell (1917-1977) American poet.

<sup>32</sup> Charles F. Kettering (1876-1958) American inventor, engineer, and businessman. Founded Delco and was head of research at General Motors from 1920-1947. This remark of his was widely quoted in the 1940s. For example, by Louis N. Ridenour, "Secrecy in Science," *Bulletin of the Atomic Scientists of Chicago*, Vol. 1, No. 6, March 1, 1956, p. 3.



May 11, 1947

Mother's Sunday.

Service 2, Page 81 Litany 10.

Reading: Proverbs 31:10-31; Mumford.<sup>33</sup>

Hymn Numbers: 32, 262, 272

The Family.

The wide concern for the family at the present time.

Marriage,

Divorce.

Delinquency.

The "barbarian invasion."

Mumford's statement.

The peculiar opportunity of families in such a community as this.

The pioneer few, the standard bearers in maintaining the integrity of the family.

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<sup>33</sup> Lewis Mumford (1895-1990) American historian, sociologist, and philosopher of technology. His book, *Faith for Living*, was published by Harcourt, Brace and Co. in 1940.

May 18, 1947

"Mutual Aid & Individual"

Service 3, Page 12. Litany. Page 14.

Reading: Galatians 5:13 - 6:10. Emerson, Great Com., Page 147<sup>34</sup>

Hymn Numbers: 45, 99, 312

Struggle for existence and the survival of the fit.

Who are the fit?

Those who recognize mutual aid.

James Harvey Robinson on Religion.

In volume, "Whither Mankind?" published in 1928.<sup>35</sup>

Secularization of Religion.

Jesus was a layman.

Religion a sense of values.

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<sup>34</sup> Great Com. Refers to *Great Companions: Readings on the Meaning and Conduct of Life from Ancient and Modern Sources*, edited by R.F. Leavens, Boston: The Beacon Press, 1927. The page reference here is problematic. There are multiple entries by Emerson—none on page 147—perhaps the most relevant to this topic is an excerpt from Emerson's essay, "Self-Reliance," found on pages 241-2. On page 147 there is the last stanza of the 23<sup>rd</sup> Psalm, "Surely goodness and mercy shall follow me all the days of my life; And I will dwell in the house of the Lord forever."

<sup>35</sup> James Harvey Robinson (1863-1936) American historian, who, with Charles Beard, founded "New History." *Wither Mankind: A Panorama of Modern Civilization* was edited by Charles Beard and published in 1928. It includes a chapter, "Religion," by Robinson.

May 25, 1947

Sunday before Memorial Day

Union Service at North Church

E.C.D. Preaching.

"The Beginning and the End. Alpha and Omega"

Reading: From Haggai and Zechariah, *Soul of Bible*, Page 263&4.<sup>36</sup>  
H.W.L.'s *The Ship of State*<sup>37</sup>

Hymn Numbers:

A clearing and a new home on the road to Athol.

Break down the idea of Patriotism into its essential units.

Let our imagination run riot as we go back to the building of Petersham.

1. The Indian Wars, before Petersham. Reward, homes, Grants, young couple and adventures.
2. Revolutionary war
3. Civil war
4. Spanish war
5. First world war
6. Second world war

What for? Homes. Into the stream of history, into the heart of God.

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<sup>36</sup> *The Soul of the Bible: Being Selections from the Old and the New Testaments and the Apocrypha Arranged as Synthetic Readings*, Ulysses G. B. Peirce, ed., Boston: The Beacon Press, 1908. On pages 263-4 is the chapter, "The Prophets Haggai and Zechariah, Isaiah 28, Proverbs 24."

<sup>37</sup> Henry Wadsworth Longfellow (1807-1882) American poet and educator. His 1850 poem, "The Ship of State" opens with these lines, "Sail on, sail on, O Ship of State! Sail on, O Union, strong and great!..."

June 1, 1947

"Cartoon: What a Silly Place to Plant a Tree?"

Service 1, Page 3. Litany Page 5.

Reading: Romans 12; M.R.P&V, Page 266.

Hymn Numbers: 28, 90, 266

We come up against old principles.

Wells, World reporter.

"The long-established fundamental principles remain that have been available to guide human action through the ages. Truth and justice, mercy to the weak, and understanding to the strong are principles that require no formal justification. These are not the principles of science; they relate to the spiritual rather than natural laws. Nevertheless, the study of the phenomena of society and the reactions of human beings to their social and economic environment, if pursued in accordance with the fundamental principles of science, will lead to a more generalized knowledge of the subject and eventually to methods that can be applied in practice."

(Page 233-4, *The Path of Science*, C.E. Kenneth Mees)<sup>38</sup>

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<sup>38</sup> Charles Edward Kenneth Mees (1882-1960) and John Randal Baker (1900-1984), eds., *The Path of Science*, New York: J. Wiley & sons, 1946.

June 22, 1947<sup>39</sup>

Children's Sunday

Christening

"Is Not this Joseph's Son?"

Service 4 page 17. Litany 19.

Reading: Luke 2:22-40.

Hymn Numbers: 136, 347, 438

High Standards of domestic and social life in New England, as compared with the general run.

We complain of the lowering of standards today:

"Young women of today live in a perpetual round of amusement. They go about, by day and night, in perfect freedom. Their sole occupation is to walk, and drive, and amuse themselves with dancing. They read most improper books, and the foam of a poisonous philosophy falls from their lips."

Taken from *The Ladies' Magazine* in 1800. Cited by H.R. Fosdick. Page 196, *The Hope of the World*.<sup>40</sup>

1. Making the decent things attractive.
2. Giving the best in a child a chance to grow.

Example: Imitation.

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<sup>39</sup> On the back side of the sheet with the sermon notes for June 22, 1947 is the following, "July ??? July 10: 8p.m. musical."

<sup>40</sup> Harry Emerson Fosdick (1878-1969) American pastor, a prominent liberal minister of the early 20<sup>th</sup> century. This quote is from his 1933 book, *The Hope of the World: Twenty-five Sermons on Christianity Today*, which itself is quoting *The Ladies' Magazine* from 1800.

June 29, 1947<sup>41</sup>

"This Church and the Church Universal"

Service 5 Page 22. Litany Page 24.

Reading: Matthew 7:15-29; Channing, Page 444.<sup>42</sup>

Hymn Numbers: 54, 76, 407

What is this Church?

It is a small concrete institution that meets the necessities of a definite locality in time and space, but it opens the door to the Church Universal and invisible.

What does it mean to become a responsible person in this Church?

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<sup>41</sup> The sermon notes for June 22 and June 29 were bound in the wrong order. I have corrected the order in the scan of these notes.

<sup>42</sup> William Ellery Channing (1780-1842) foremost 19<sup>th</sup> century Unitarian preacher. Davis may be referring to his essay, "The Bond of the Universal Church," which includes this quote, "A pure mind is free of the universe. It belongs to the church, the family of pure, in all worlds. Virtue is no local thing. It is not honorable because born in this community or that, but for its own independent, everlasting beauty. This is the bond of the universal church. No man can be excommunicated from it but by himself, by the death of goodness in his own breast."

July 6, 1947

"Continue In Your Integrity"

(From Petersham Letter, 1775.)

Service 16, Page 64. Litany Page 67.

Reading: Ezekiel 36:22ff

Hymn Numbers: 376, 380, 384

"Integrity:" "wholeness, completeness, uprightness."

What are the implications of daily life?

Take the services here of late.

Christening

Union baccalaureate service

Joining the church, dedication to life.

In and through such common things we come out of the past and transmit to the future.

Ezekiel: 597 [B.C.E.] Babylonian captivity.

Corrupt rulers taken away.

2 periods

One combats delusion.

2: combats despair.

July 13, 1947<sup>43</sup>

Service 2 Page 8. Litany Page 10.

Reading: Matthew 7:1-5; 13:53-58

Hymn Numbers: 47, 208, 315

Census of 1936: 256 denominations or cults in U.S.

"No one who is acquainted with the present tone of thought in Christendom can hide from himself the fact that an intellectual, a religious crisis is impending."

Page 327 of Dr. John William Draper, M.D. LL.D. President of [the] Medical College of the University of New York, 1850-73. Chemist. Physiologist.<sup>44</sup>

What would you regard as the essential qualities of "A Christian?"

Qualities that may be found in a person of any religious association, or in no organized body.

1. A certain sense of the dignity and significance of his own life. "I and my Father are one."<sup>45</sup>
2. A sense of social relations; ability to tell with meaning the phrase "Our Father."
3. An intimation of what we try to comprehend under the word immortality, a sense of the eternal worth of life; the imperishable quality of personality.

Intimation of a grand Amen

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<sup>43</sup> Davis wrote "July 14," but surely meant "July 13," on which Sunday fell in 1947.

<sup>44</sup> John William Draper (1811-1882) English-born American scientist, philosopher physician. First president of the American Chemical Society and founder of the New York University School of Medicine. This quote is from his book, *History of The Conflict between Religion and Science*, New York: D. Appleton and Co., 1875, p. 327.

<sup>45</sup> John 10:30.



July 20, 1947

"Freedom and the Facts of Life"

Service 3, Page 12. Litany, Page 13.

Reading: Luke 15:11-32.

Hymn Numbers: 308, 272, 416

The parable of the Prodigal Son.

1. Inheritance: We cannot escape history.
2. "The Father."
3. The adventurous son, but he might have adventured in the direction of goodness, as did Jesus.
4. The end of the road; can he turn?
5. Jean Paul Sartre, *The Age of Reason*. Existentialism.<sup>46</sup>

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<sup>46</sup> Jean-Paul Sartre (1905-1980) French philosopher, playwright, novelist, political activist, a leading figure in French philosophy, Marxism and existentialism. His book, *The Age of Reason*, was published in 1945.

July 27, 1947

Service 4, Page 17. Litany Page 19.

Reading: Isaiah 52:13- 53:12; Channing D In and Out, July 18<sup>47</sup>

Hymn Numbers: 25, 311, 438

We Live vicariously:

In Good.

In evil.

"My servant"

By his stripes we are healed.<sup>48</sup>

By his fidelity we are redeemed.

The prophet sees and feels the impact [of] life breaking through the present into the future.

The power of that impact:

Prof. Brooks and ferns and asphalt, "000 Lbs per square inch."  
Harvard Forest Records of recovery from the hurricane.<sup>49</sup>

Suppression, futile.

Look for:

Intelligence,

Integrity,

Fidelity.

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<sup>47</sup> Davis likely refers to the book, *Channing: Day by Day*, edited by José Chapiro, Boston: The Beacon Press, 1948. This is a book of quotations from William Ellery Channing (1780-1842), one for each day, assembled by José Chapiro, and on which Davis was consulted. For more detail on this book see

<https://wordpress.clarku.edu/dbaird/channing-day-by-day-1948/>.

The entry for July 18 includes two quotes ('in' and 'out'). The first: "It is the progress of intelligence, arts, wealth, and especially the waking up of men to the rights of human nature, to which we are to ascribe the present heaving agitation of society." The second: "My work..., I hope is over. Not that I think of repose; the longer I live, the more I have to do; but other fields of labor are open to me."

<sup>48</sup> Isaiah 53:5.

<sup>49</sup> Davis is referring to the Great New England Hurricane of 1938; approximately 600 people died and 25% of New England's Forest area was affected, involving large tracks of the Harvard Forest in central Massachusetts. I cannot find a quote from a "Prof. Brooks," but Davis must be referring to the power of ferns to push up through asphalt.

August 3, 1947

"Trails and Highways"

Service 1, Page 3. Litany Page 5.

Reading: Acts 7:51-8:1; 9:1-9; George Eliot's Stradivari<sup>50</sup>

Hymn Numbers: 14, 76, 245

"The Way"

The Impact of a Personality.

The scene of Stephen being stoned is one illustration.

The effect of the scene on Paul is another.

Such incidents in history we look upon and try to get back of the records to see what was really taking place.

True to life: passionate, powerful.

Applicable to us and our time.

In the common things of life.

Stradivari.

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<sup>50</sup> George Eliot (1819-1880) English novelist, poet, journalist, translator, a leading writer of the Victorian era. Her poem, "Stradivarius," was published in Poems of George Eliot, New York: White, Stokes and Allen, 1885. pp. 138-143. The poem begins with the lines,

Your soul was lifted by the wings today  
Hearing the master of the violin:  
You praised him, praised the great Sebastian too  
Who made that find Chaconne; but did you think  
Of old Antonio Stradivari? Him  
Who a good century and half ago  
Put his true work in that brown instrument

...

August 17, 1947

"Walk by the Spirit"

Service 3, Page 12. Litany Page 14.

Reading: Mark 4:30-32; Galatians 5:13-6:10; Spirit of Liberty,  
Hand<sup>51</sup>

Hymn Numbers: 63, 238, 422

What do we mean when we talk of walking by the Spirit?

We live in an environment which we did not create, and which we cannot, in all honesty, escape. At times that environment is relatively stable and dependable. At times it is storm swept and changing. Such [is] today.

Sperm whalers.

"The Yankee Whaler" by Clifford W. Ashley.<sup>52</sup>

Quakers: finding the New England Colonies not too hospitable to them and their ideas. Many settled in Nantucket. Very difficult to meet the needs of life.

About 1700 a sperm whale was washed ashore, a source of income for them. They noticed the superior quality of the oil.

In 1712, Christopher Hussey was offshore fishing. Saw a sperm whale, killed it, and dragged it ashore. That was the beginning of the great whaling industry of New England.

1715: Six sperm whale sloops were whaling out of Nantucket.

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In 1765 there were 101; 1775 over 150.

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<sup>51</sup> Judge Billings Learned Hand (1872-1962) American jurist, lawyer, and judicial philosopher. The speech Judge Hand gave in 1944, "The Spirit of Liberty," was in celebration of "I Am an American Day."

<sup>52</sup> Clifford W. Ashley (1881-1947) American artist, author, sailor, knot expert. His book, *The Yankee Whaler*, Boston: Houghton Mifflin Co., was first published in 1926.

In 1745 the first ship to carry oil to London.

Boys began learning the trade of cooper, boat builders, smiths, at about the age of 12.

Then became petty officers, and later Captains.

Retired at about forty from the sea. End of the industry.

In 1925 the last of the whaling ships came in, the Charles W. Morgan, on exhibition.

"A dead Whale or a stove Boat."<sup>53</sup>

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<sup>53</sup> A motto of the Yankee whalers.

August 24, 1947<sup>54</sup>

Service 4, Page 17. Litany Page 18.

Reading: Two scenes from Matthew: 17:1-8; 19:16-22. Both deal with the same theme, uncertainty, fog.

Hymn Numbers: 1, 54, 296

The fog comes on little cat feet.  
It sits looking over harbor and city  
On silent haunches  
And then moves on.

Carl Sandburg<sup>55</sup>

One of six vagrant sayings of Jesus, from an Egyptian papyrus, and one very ancient Church father says that it came from a Hebrew Gospel.

"Arise and be not afraid."<sup>56</sup>

"The seeker should not rest until he finds that which he seeks; but when he finds it, he will wonder; but when he has wondered he will be master; but when he is master, he will find rest."<sup>57</sup>

"We are subject to the curious error that religion is a separate compartment of life. When as a matter of fact it is the underlying principle of all aspects of life, and our ideas about religion are subject to constant change."

That was the situation in the passages that we read for the morning lesson. The fog of doubt about the validity of traditional forms.

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<sup>54</sup> This sermon is clearly similar to the sermon Davis delivered on May 30, 1943.

<sup>55</sup> Carl Sandburg (1878-1967) American poet, biographer, and journalist. His poem, "Fog" first appeared in his 1916 collection of poems, *Chicago Poems*.

<sup>56</sup> Matthew 17:7.

<sup>57</sup> This is a quotation, including the reference, that Davis has taken from Adolf Von Harnack, "Sayings of Jesus Outside the Gospels," *The Living Age*, Volume 319, Number 4142, November 24, 1923, pp. 364-367. This quote on page 365.

But the old traditions have a value. Thomas Mann's<sup>58</sup> emphasis upon the epic character of the old legends, and stories.

Conversation with a person excited over the prospect of building one of the extremely modern houses, with a concrete floor and the heating system embedded in the floor.

My natural and traditional preference for the old wooden house.

Fireplace in the new, but it did not seem to belong, yet it was necessary.

Then my mind went back to the campfires in the open amid the trees. There is something primitive, deeply embedded in our nature.

Yet that powerful quality of developing out of the things known, experiences and observation of life that compels discovery.

The fog comes.

Then follows some such situation as the disciples with Jesus, or the rich young man.

And we become seekers.

How packed with truth is that vagrant saying attributed to Jesus. With what irresistible logic it outlines the process, whether in our personal problems [or] our large social problems.

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"Thou hast made us for thyself, O God, and our hearts are restless until they find rest in thee. In thy will is our peace."

St. Augustine,<sup>59</sup> Dante.<sup>60</sup>

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<sup>58</sup> Thomas Mann (1875-1955) German novelist and social critic, won the Nobel Prize in Literature in 1929.

<sup>59</sup> St. Augustine of Hippo (354-430) theologian and philosopher of Berber origin, Bishop of Hippo Regius in Numidia, Roman North Africa. This quote is from the first book of his *Confessions*.

<sup>60</sup> Dante Alighieri (c.1265-1321) Italian poet, writer, and philosopher, famous for his epic poem, "The Divine Comedy."

August 31, 1947

Sermon by Dr. Frederick R. Griffin<sup>61</sup>

Service 5, Page 22. Litany Page 24.

Reading:

Hymn Numbers: 32, 117, 58

Notices.

The Church School will hold its opening session next Sunday, Sept. 7 at 9:45.

On Saturday afternoon, September 6 at Three O'clock:  
Richard Lord Riley and Mary Catesbury Jones are to be married in this Church. A cordial invitation is extended to the community to attend.

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<sup>61</sup> Frederick R. Griffin (1877-1966) long a leader in the Unitarian Universalist Association. In 1933 he recommended the merger of and the Unitarian and Universalist denominations, which was completed in 1961. Minister of the First Unitarian Church of Philadelphia from 1917 to 1947.



September 7, 1947

Service 1, Page 3. Litany Page 5.

Reading: John 4:19ff; Emerson<sup>62</sup>

Hymn Numbers: 16, 74, 76

"In Life and in Reality"

Something Above the conflict.

Donald Lippitt's Remark.

Read.

What is it?

The Garden process:

    Catalog

    Planting

    Product and by product.

Back into the soil.

Fertile seed: photographs and wisdom.

Jesus at the well;<sup>63</sup> profound historic differences, but something above and beyond those differences.

"The Dice of God are always loaded."<sup>64</sup>

In Spirit and in Truth.

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<sup>62</sup> Ralph Waldo Emerson (1803-1882) American writer, founder of American Transcendentalism.

<sup>63</sup> See John 4:4-42.

<sup>64</sup> This quotation is from Ralph Waldo Emerson's essay, "Compensation," in his *Essays, First Series*, Boston: Houghton Mifflin, 1903, first published 1841, pp. 93-127, this quote, p. 102.

September 14, 1947

"God's Eager Fool: Albert Schweitzer"<sup>65</sup>

Service 2, Page 8. Litany Page 10.

Reading: Joel 3:14ff; Amos 5:18-24; From Register: Bach

Hymn Numbers: 69, 145, 337

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<sup>65</sup> Albert Schweitzer (1875-1965) Alsatian polymath: theologian, organist, musicologist, writer, humanitarian, philosopher, physician. Famous for founding and sustaining the Hospital Albert Schweitzer in Lambaréné, French Equatorial Africa, now Gabon.

October 5, 1947

"Gateways to the Age to Come"

Service 2, Page 3. Litany Page 5.

Reading: Matthew 5:13-20; Luke 14:15-24

Hymn Numbers: 9, 274, 408

Matthew 5:17: "Think not that I came to destroy the law and the prophets; I came not to destroy but to fulfill."

Luke 14:15-23: "Go out into the highways and hedges, and constrain them to come in, that my house may be filled." [Luke 14:23.]

Faith, Hope and Charity.

We take too limited a view of life and fail to recognize that right where we live is the center of life for us, and that all the devastating problems of the time are here.

An age is dying, and an age is being born.

That is the tradition spirit of this Church about whose sanctuary we are gathered, a Faith and a hope and a charity.

October 12, 1947

"Keeping back part of the price."<sup>66</sup>

Service 2, Page 8. Litany Page 10.

Reading: Luke 4:32-5:12; Bradford History, Page 13 [see quote below]

Hymn Numbers: 32, 238, 311

Community of heritage.

"Modern World"

A high view:

1453: Constantinople.<sup>67</sup>

Torquemada: 1420-1481-1498<sup>68</sup>

1492: Discovery, 455 years ago.<sup>69</sup>

1608: Scrooby<sup>70</sup>

1620: Plymouth

1738: Petersham Church gathered

1947: Freedom Train.<sup>71</sup>

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<sup>66</sup> Acts 5:2.

<sup>67</sup> In 1453 Constantinople, the capital of the Byzantine Empire, was captured by the Ottoman Empire.

<sup>68</sup> Tomás Toirquemada (1420-1498) Dominican friar and first Grand Inquisitor of the Tribunal of the Holy Office, to which he was appointed by Pope Sixtus IV in 1482.

<sup>69</sup> Christopher Columbus (1451-1506) "discovered" the New World in 1492.

<sup>70</sup> The English Protestant separatists, living in or near Scrooby, England, emigrated to the Netherlands in 1608 to avoid persecution in England. A subset of this group ultimately left the Netherlands for the New World on the Mayflower, establishing the Plymouth Plantation.

<sup>71</sup> A "Freedom Train" toured the United States in 1947 to, as Thomas D'Arcy Brophy said, "sell America to Americans." The Freedom Train's exhibit was integrated, black and white viewers were allowed to mingle together freely.

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Scrooby Covenant, as reported by Bradford, Page 13, Bradford History:

So many therefore of these professors as saw the evil of these things, in these parts, and whose hearts the Lord had touched with heavenly zeal for his truth, they shook off this yoke of anti-Christian bondage, and as the Lord's free people, joined themselves (by a covenant of the Lord) into a church estate, in the fellowship of the Gospel, to walk in all his ways, made known or to be made known unto them, according to their best endeavors, whatsoever it should cost them, the Lord assisting them, and that it cost them something this ensuing history will declare.

Bradford's *History of Plymouth Plantation*, Page 13.<sup>72</sup>

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<sup>72</sup> I cannot find the edition Davis is quoting here—unless he mistakenly transposed “31” to “13.” This quote can be found in *Bradford's History of Plymouth Plantation, 1606-1646*, William T. Davis, ed., New York: Charles Scribner's Sons, 1906, p. 31.

October 19, 1947

"Moments to be Cherished and Remembered"

Service 3, Page 12. Litany Page 14.

Reading: Psalm 65; "Each in his own Tongue"<sup>73</sup>

Hymn Numbers: 27, 314-315, 362

Psalm 65: setting Elohim Jehovah

Carruth's Poem

Forget for the moment the problems and tensions of the day. Just sneak off onto the hill, or some secluded spot, and look for what the Psalmist saw, or Carruth.

The Long Range, and the moment.

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<sup>73</sup> William Herbert Carruth (1859-1924) American poet and educator, taught at the University of Kansas and Stanford. His poem, "Each in His Own Tongue," begins:

A fire mist and a planet,  
A crystal and a cell,  
A jellyfish and a saurian,  
And caves where the cave men dwell;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And other call it God.

William Herbert Carruth, *Each in His Own Tongue and Other Poems*, New York: G.P. Putnam's Sons, 1909, p. 2.

October 26, 1947

"The Basic Essentials of Life: Kindliness, Charity, Forbearance and Goodwill"

Fourth Service, Page 17. Litany Page 19.

Reading: Psalm 104

Hymn Numbers: 34, 208, 407

Contrasts:

Yesterday we anxiously listened for news about the forest fires.<sup>74</sup> Even while we were listening into Petersham came with a happy father and mother a boy one week old.

Contrasts:

Revelation and discovery.

Where is the new-born child to get his understanding of life, in a world in which the affections and hopes of the human soul can find its way to...

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<sup>74</sup> From October 13 to October 27, 1947, 200 forest fires consumed a quarter of a million acres of forest in Maine, whipping out nine entire towns. The Maine fires destroyed 851 homes and 397 seasonal cottages, leaving 2,500 people homeless.

November 2, 1947

"Faith of the Fathers. The Will To Live"

Service 1, Page 3. Litany Page 5.

Reading: Acts 8:1-24

Hymn Numbers: 54, 352, 546

The pagan festival of the Dead.

All Saints Day, beginning the eve of October 31.

All Souls Day, November 2.

Halloween.

What is back of all this festival?

Season: harvest.

1. The outward expression of the will to live.
2. The continuity of life.

All the forms and customs, beliefs of men, are expressions of this underlying spirit of which we are a part and to which we are tied by all the invisible forces about us.



November 9, 1947

"That We May Remember"

Service 16, Page 64. Litany Page 67.

Reading: Psalm 29; Mark 10:35-40; Channing, Page 905, Works<sup>75</sup>

Hymn Numbers: 25, 574, 360

"Righteousness exhalteth a nation. But sin is a reproach to any people."<sup>76</sup>

Yesterday a violent storm.  
Today clear sunshine.

What is there to remember today that may help us to maintain our poise and contribute to a more peaceful world?

One hundred years ago:

The Holy Alliance; Monroe Doctrine<sup>77</sup>

The aftermath of two great upheavals, the French Revolution and the American Revolution.

The attempt to throw off the specious claims of the Divine institution of Kings and Priests: to establish the foundations of democracy in Church and State.

Life, Liberty, and the pursuit of happiness.<sup>78</sup>

From the point of view of religion as organized, Luther Willson's ministry in Petersham expressed the difficulty and turmoil of the period.<sup>79</sup>

Not freedom from thought, but freedom to think and to express thought.

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<sup>75</sup> William Ellery Channing (1780-1842) foremost Unitarian of the early 19<sup>th</sup> century. I cannot place this reference.

<sup>76</sup> Proverbs 14:34.

<sup>77</sup> During the early decades of the 19<sup>th</sup> century revolutionary ideas were sweeping Central and South America. Russia, Prussia, and Austria and post-Napoleonic France formed the "The Holy Alliance" to protect themselves against revolution. This was contrary to the American principle of self-determination. In December 1823, President Monroe pronounced "the Monroe Doctrine," the refusal to tolerate any further extension of European domination in the Americas.

<sup>78</sup> See the United States *Declaration of Independence*.

<sup>79</sup> Luther Willson (1783-1864) was minister of the First Church of Petersham (Unitarian) from 1819 until 1834. During this period the congregation split, with a conservative group leaving the First Church to form the more conservative North Church.

November 16, 1947

"The Will To Live"

Service 3, Page 12. Litany Page 14.

Reading: Parts of Hebrews 11 & 12

Hymn Numbers: 14, 310, 367

Two uses of the word, "Faith."

Illustration of Moses, the story of the Exodus.

The Spirit and Courage.

The facts, or alleged facts.

Pilgrims.

Today...

The Will to Live

November 23, 1947

"A Thanksgiving of Promise"

Union Thanksgiving Service, North Church.

Reading: Psalm 84; *Great Companions*, Page 601<sup>80</sup>

Hymn Numbers:

As we meet for a service of worship on this Sunday before Thanksgiving 1947, our minds cannot refrain from recalling the dramatic contrast of the circumstances. The picture of the half-a-hundred surviving Pilgrims, and their guests of 90 Indians. Driven from England by the combined pressure of the Church and State, in its attempt to suppress and crush out the heresy of the Puritans.

We have just been witnessing the dramatic and spontaneous response of this democratic nation, now the most powerful nation in the world, to the pressing needs and necessities of England and Europe. The freedom train and the friendship train.<sup>81</sup>

The Pilgrims:

Where did they come from?

Small towns.

Why?

John Robinson, "A man hath, in truth so much religion, as he hath between the Lord and himself in secret, and no more, what shows soever he makes before man." (Page 33, *Essays*, Page 271, O.S. Davis, John Robinson)<sup>82</sup>

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<sup>80</sup> *Great Companions: Readings on the Meaning and Conduct of Life from Ancient and Modern Sources*, edited by R.F. Leavens, Boston: The Beacon Press, 1927. On pages 601-603 there is an excerpt of the essay, "An Epistle to the Americans" by Edwin Doak Mead (1849-1937) American reformer, editor, and author.

<sup>81</sup> A "Freedom Train" toured the United States in 1947 to, as Thomas D'Arcy Brophy said, "sell America to Americans." The Freedom Train's exhibit was integrated, black and white viewers were allowed to mingle together freely. Also, in 1947 a "Friendship Train" collected foodstuffs from American donors for transport to the people of France and Italy. Contemporaneous with the Marshall Plan, it provided needed assistance in the aftermath of World War II.

<sup>82</sup> John Robinson (1576-1625) pastor of the Pilgrims before they left Holland on the Mayflower. This quote is provided in Ozora S. Davis (1866-1951) *John Robinson: the Pilgrim Pastor*, Boston: The Pilgrim Press, 1903, Chapter XIII, "The Essays," p. 271.

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What was happening?

These men had picked up the golden thread of the fabric of human history, that at its best, and in its purest expression in human life, a person's religion expresses itself in high ethical standards.

All forms and ceremonies and doctrines derive their vital content from the spirit of devotion to values and standards of conduct.

About today, here in our own lives. Whitehead: "Nothing does more harm in unnerving men for their duties in the present than the attention devoted to the points of excellence in the past as compared with the average failure of the present day." (From S.M.W., p. 294, cited in W.& W. plo2.)<sup>83</sup>

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<sup>83</sup> Alfred North Whitehead (1861-1947) English mathematician and philosopher, famous for his work with Bertrand Russell (1872-1970) on *Principia Mathematica* (1903), and later for creating what is known as "Process Philosophy." This quote is from his 1925 book, *Science and the Modern World*, New York: the Macmillan Co., p. 294. I cannot trace the reference for, "cited in W.& W."

November 30, 1947<sup>84</sup>

"Not Revelation, But Discovery"<sup>85</sup>

Service 5, Page 22. Litany Page 24.

Reading: Hebrews 2:1-15; G. Com. Page 101<sup>86</sup>

Hymn Numbers: 34, 272, 335

One of the great facts of life which we overlook is the fact that life cannot stand still.

Consider the fact of a field of corn. We watch it grow from day to day, until the time of the harvest. Then we wish that it could stand still while we enjoy the full product. But it does not. Something more important is at stake, namely the next year's crop.

Test this out in a thousand aspects of life, and you find that it is always true. Life is a dynamic thing, a force that is forever moving forward.

All that we have learned about life, all that we know or imagine is the product of that compelling power.

Discovery, not revelation.

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<sup>84</sup> In addition to a full text for this sermon—see the next footnote—there were two separate versions of a page of notes for the sermon. The order I provide here is the order in which Davis bound them in the booklet. I omit some of the duplicated organizational information—Service number, Hymn numbers, etc.—with in my transcription of the second page.

<sup>85</sup> In addition to these notes for this sermon, there is a full text of the sermon with the full title, "Not Revelation but Discovery, Not Forms but the Holy Spirit." See, <https://wordpress.clarku.edu/dbaird/not-revelation-but-discovery-not-forms-but-the-holy-spirit/>. One can find in the full text all the material from both sets of notes.

<sup>86</sup> Davis added the "G. Com., Page 101" to the readings in the second version of notes for this sermon. "G. Com." refers to *Great Companions: Readings on the Meaning and Conduct of Life from Ancient and Modern Sources*, edited by R.F. Leavens, Boston: The Beacon Press, 1927. On pages 101-102 there is a poem, "The Light of Faith," by George Santayana (1863-1952) Spanish-American philosopher, essayist, and poet.

We go to sleep tonight, and wake on the morrow, the world we wake on is not the same as the world that goes to sleep. We are not the same.

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[Second Version of Notes:]

Two attitudes toward life and religion.

1. That the golden age is in the past. We are on the downhill. That idea drops up in our mind every once in a while, as we view the present situation. O, for the good old days.
2. The other is that the golden age lies before us. The spirit that created the past at its best is still here.

God not only was but is.

Holy: Whole, Hale, Healthy.  
THE WHOLE MAN. THE WHOLE OF LIFE.

Corn Only Heresy

December 7, 1947

"Simeon"

Service 1, Page 3. Litany Page 5.

Reading: Luke 2:21-40

Hymn Numbers: 73, 76, 140

Luke, written somewhere between 95 and a hundred. Parts of Mark and Matthew, Plus.

The story of Simeon, a familiar sort,  
"I was there when he was 'presented.'" I realized that he was something special. I told his father and mother.

The first chapter of Matthew, the ancestry of Jesus.

His home,

Visit to the temple, etc.

Awareness of his times.

Jump from then to today.

Watching, like Simeon.

W.A.S. John Barrington.

Fred Albee-Pratt.<sup>87</sup>

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<sup>87</sup> Frederick H. Albee (1876-1945) American surgeon who invented bone grafting and other advances in orthopedic surgery. He was born in Alna, Maine, and attended Bowdoin College during the same years as Earl C. Davis. It is a near certainty that Davis knew Albee. I do not know what "Pratt" refers to.

December 14, 1947

"Preparation for Christmas. Questions and Answers"

Service 2, Page 8. Litany Page 10.

Reading: Luke 2:41-52; Luke 4:16-21

Hymn Numbers: 161, 154, 159

Nothing in Mark about Jesus' birth.

Luke has but one passage about his childhood.

The journey to Jerusalem. Passover. Great Caravan, family relatives and neighbors.

In the Temple. Boy-like asking questions.

Lost-Hunt. Finding, answer.

Hero worship, etc.

Freedom as a boy-running here and there.

2. The scene in the synagogue at Nazareth.

Purpose-Teacher.



December 21, 1947

"Why the Birth of Jesus is celebrated"

Sunday before Christmas Morning

Service for Christmas. 12<sup>th</sup> Service, Page 45. Litany Page 47.

Reading: Mark 9:2-13; Mark 14:26 and 32-42.

Hymn Numbers: 163, 165, 170

The celebration of Birthdays.

In the family.

Among friends—Otto by the window.

Great characters, Washington, Lincoln, etc.

Jesus: Not because of his birth. We do not know the date, or the year. Mark, the oldest, does not mention it.

In fact, the earliest mention of what we now call Christmas is in the calendar of Philocalus, which was drawn up at Rome in 336, A.D. Up to the end of the third century, the birth was celebrated on Jan 6<sup>th</sup>. Not until 375 was the change made at Antioch from Jan 6<sup>th</sup> to Dec. 25.

So we may say that by the year 400 or earlier the custom of celebrating the birth of Jesus had become a part of the Christian world.

Why? Not because of the legends associated with his birth. They are beautiful poetry, and tinsel with which the package is wrapped. The real significance of the life of Jesus has even to this date dawned upon the vast..

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...throng of Christendom.

The two passages that I read for a scripture lesson are the two great events in his life, revelations of his character that made his life significant.

I spoke last Sunday of his declaration in the synagogue at Nazareth as to the end to which he was devoting his life.

The enthusiasm and consecration of youth to a great and generous purpose.

In time came the tests.

One. Before his immediate followers, his disciples. Does he really mean what he says? Has he the stuff to take it, as we would say?

Imagine the feeling of his three disciples when they finally came to the conviction that he could take, that he was in the great tradition of his race, the tradition of Moses, Elijah.

Two. Gethsemane. Face to face with the question of whether or not he could go through with the role that he had started. Not easy.

But he tied [sic], and ushered in a new era in human history, and

That is why in this year, 1947, we celebrate the birth of a Jewish boy born in Bethlehem of Judea nearly two thousand years ago.

December 28, 1947

"Religion and Religions"

Service 4, Page 17. Litany Page 19.

Reading: Genesis 6:1-4; Matthew 7:7-14; John 4:19-26.

Hymn Numbers: 33, 76, 311

Religion and Religions as listed by Julian Huxley,<sup>88</sup> but here arranged in order of date of origin:

Hinduism	1500 B.C.	217 Million
Judaism, Moses	1200 B.C.	11 Million
Buddhism, Gautama-Buddha	560 B.C.	137 Million
(Christianity)	4 B.C.	557 Million
Roman Catholicism	325 A.D.	
Islam	570 A.D.	230 Million
Protestant Christianity	1517 A.D.	
Unitarianism	1785-1924 <sup>89</sup>	

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<sup>88</sup> Julian Huxley (1887-1975) British evolutionary biologist, eugenicist, and internationalist. I am uncertain of the source for this quotation from Huxley.

<sup>89</sup> Very curious that Davis includes an end date, 1924, for Unitarianism, this even though he was preaching in 1947 in the First Church (*Unitarian*) of Petersham.