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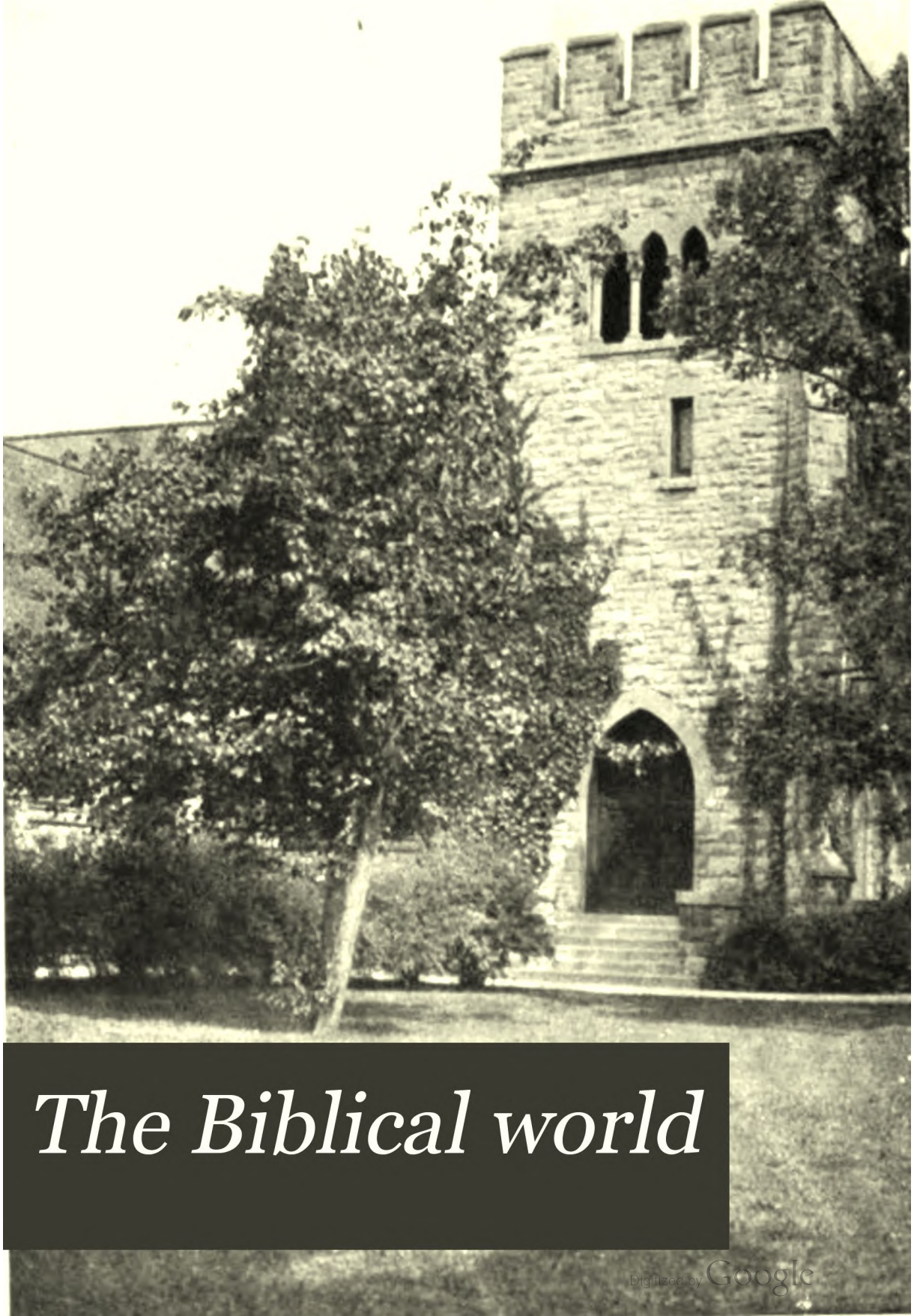

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THE BY-PRODUCTS OF A CREATIVE AGE

Some ages are sterile; some are creative. Ours is one of the latter. To understand it, one has only to look back upon such periods as those of Augustus, of Origen, of Thomas Aquinas, of Luther and Calvin, of Rousseau. In all of these periods, the creative forces in society were easily dominant. It was then that men built up great states, great theologies, great cultures.

The history of the church can be read in these creative epochs and always in terms of the combination of earnest Christian piety with the best culture of the day. Speaking generally, the great body of Christian teaching which we call orthodoxy was produced by university professors who were also churchmen. At all events, orthodoxy was not a product of fanaticism or of obscurantism. The organization of each new doctrine was the outcome of virile thinking on the part of men who represented the really constructive culture of their day.

But all these creative epochs have had their by-products. The social mind from which has sprung the great body of Christian truth has been accompanied by counter social minds which have produced heresies and all forms of political and religious eccentricities. The creative impulse works sanely with sane people but extravagantly in unbalanced minds.

Each one of these creative epochs has been marked by a variant type of religion which, if not fanatical, was opposed to culture, regarded all efforts to unite religion and the current science as atheistic, looked to the speedy end of the world, and in many cases was marked by actual hysteria.

Recall the Montanists, the Donatists, the fanatics of the Reformation, the religions demanding jerks, "speaking with tongues," hysterics. These extremists do little really constructive

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work; although they have been able to organize communities. They have shown remarkable degrees of censoriousness; but they have not stopped either intellectual progress or the development of the Christian religion as it enriches itself by finding truth in the various enlarging spheres of human activity. Where would our great body of orthodoxy be if Tertullian's diatribe against Greek philosophy had become the law of the church? What would our great Protestant orthodoxy have become if the chiliastic movements which dogged the steps of both Luther and Calvin had become really the dominant force in the church?

We are just now in the midst of an extraordinary attempt to force Christianity against the current of modern culture. Men are spending enormous sums of money to induce Christians to regard scientific thought as atheistic and any attempt to appropriate the results of scientific thought as a phase of atheism. The inevitable happens. Throughout the country we see extremists who are handling the Bible in the interest of ignorance and fanaticism, assailing bitterly those from whom they differ and alienating educated men and women from the church.

It certainly behooves those of us who realize the power of the gospel to assimilate truth, evangelize culture, and spiritualize the creative forces of society, to keep up courage. Hard names have never killed a great movement, and the gospel and the world of intellectuality are both too great to be stampeded by those who fail to enjoy the freedom with which Christ has set them free. Today's religious thought is not retreating and the extension of Christianity to social ills, despite all pessimists, is daily showing that the gospel is really the power of God unto salvation.

A religion is not dying that is growing more Christlike in sympathies and ideals.

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A DANGEROUS CRUSADE

WASHINGTON GLADDEN, D.D.
Columbus, Ohio

"In the name of the Prophet, figs!"

This sentence is quoted from memory; I found it in a book which I read in my early boyhood and have not since seen. I think it may have been one of George William Curtis' little books of oriental travel, *The Howadji in Egypt*, perhaps. It was the cry of a street peddler, mixing his religion with his business. The whimsicality of it was the anti-climax—the disparity between the invocation and the investment.

One hears the same note struck not seldom. A friend reported to me the other day a speech which he heard some years ago in college by an exalted church dignitary, who declared with the utmost vehemence, "I know that Moses wrote the Pentateuch!" and whose certainty was based upon the fact that he had just come from the Sinaitic peninsula and had seen with his own eyes the red granite hills. "In the name of the Prophet, figs!"

The same kind of argument is in constant use in the defense of the traditional bibliolatry. Popular orators are frequently heard proclaiming that *they know* that the Bible in every word is infallible, because they have seen a mummy, or have beheld (without reading) a cuneiform inscription! And grave Bachelors of Divinity nod their heads, and crowded audiences of supposedly educated people feel tremors of conviction passing through their souls, as they listen to such pronouncements. "In the name of the Prophet, figs!"

The business of biblical defense is being pushed, in these days, with much assiduity; and there may be danger of reducing the whole argument to absurdity. May it not be prudent for sagacious denominational leaders to look rather carefully into the current popular apologetics, and see whether the policy to which the champions of the traditional infallibilism are now bent on committing the church is one that can be safely followed?

The movement which Sabatier so lucidly traces, from religions of authority to the religion of the Spirit, is now full well advanced; and the critical point in it, so far as Protestants are concerned, is the theory of the Bible. The church will never enter into the fulness of its inheritance, it will never know what inspiration and the leadership of the Spirit means, until it gets rid of the obsession of biblical infallibility. The meaning of Paul's tremendous saying, "The letter killeth but the Spirit giveth life," is by no means apprehended by the great majority of Protestant Christians. The habitual thought of the average Christian exactly reverses Paul's maxim, and makes the worship of the letter the foundation of Christian experience. The belief in a certain theory about the Bible is the test of the popular orthodoxy. Belief in God is a subordinate matter. It does not seem to occur to these zealous Protestants that they are trampling on the very spirit of the Reformation when they exalt symbols

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and undervalue realities. The central significance of Protestantism is the enthronement of spirit and life, and the subordination of symbols and sacraments. "Spirit with spirit can meet" is its fundamental assertion. Now, words are symbols as truly as are sacraments, and the deification of documents is as much idolatry as is the deification of images or the adoration of the host. The kind of veneration for the Book which is being cultivated in these days, in a strenuous propagandism, is a type of ritualism quite as pronounced as any that the elder churches have developed. And its effects upon the mind and the character are precisely the same as those which are produced when any other symbol is exalted above the reality for which it stands. It makes men narrow and petty and hard and intolerant. It can have no other issue. The human mind cannot enthrone the letter and subordinate the spirit without suffering the necessary reaction. If the final cause of the transaction is figs the prophet sinks to the level of the peddler.

The Need of a More Rational Defense of the Bible

May I venture to suggest to the men who are responsible for the leadership of Protestant Christianity that the hour has arrived when some very frank dealing with this problem of biblical defense is called for? Most of those who are now past middle life were brought up under influences in which the inerrancy of the Bible was always assumed. The Bible was God's book; He was the author of every sentence in it and it was therefore absurd, and even blasphemous, to say that there could be any mistakes in it. Omniscience does not make mistakes.

The time came when this sweeping claim of infallibility began to be widely challenged. The doubts began to gather when the revision of the King James Version was determined upon. Up to that time the vast majority of the most intelligent Christians had never known that the received text of the New Testament had been made up from a great number of old manuscripts, no two of which were alike and among which there were thousands of differences. That fact was made so plain that no man of any intelligence could pretend to question it. To all who could put two and two together it made an absolute end of the doctrine of verbal infallibility. The Bible never again could be to them the kind of book which they had always supposed it to be. The theory of its verbal inerrancy on which they had always been blindly relying was swept out of existence.

It was a disturbing revelation to some of us, but it set us to work. The first thing we discovered was that the Bible makes no such claim for itself as we had always been making for it; that there is no word upon its pages which asserts that it is from cover to cover absolutely free from error. The theory of inerrancy was a purely human invention, fabricated by men who were certainly not specially illuminated in ages which were full of ignorance and superstition. It was a great relief to know this; it made the path of the student much plainer.

When we began to look into the facts which the Bible itself lays before

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us respecting the origin and structure of its books, it became evident at once that many of them were of a composite character—documents pieced together in a very artless fashion, with breaks and repetitions and displacements which were quite incompatible with omniscient superintendence.

We found a good many discrepancies and contradictions in these statements. We found not a little very bad morality, deeds most flagitious, which are said to have been done by the direct command of God; sentiments professed which are at war with every principle of justice and humanity. Some of us had been partially aware of the existence of these moral difficulties, but our attention had been called to them by such men as Thomas Paine and Robert G. Ingersoll; our pastors and masters in Christ had for the most part either skipped them or offered us explanations of them which appeared to be disingenuous and sophistical. It was a burning shame that we had had to learn about these things from men whose purpose it was to discredit the Bible; and that we had been permitted to grow up with the impression that the Bible was a book concerning which the whole truth must not be told. Out of this moral confusion thousands extricated themselves by throwing away their Bibles and turning their backs on the church. But, to a great multitude, the truth gradually became evident that the Bible was worth too much to be cast as rubbish to the wind because of a false theory of its origin; and that when the whole truth was known about it, it would prove to be a far greater and better book than it had ever been supposed to be—less magical, but far more credible and convincing.

I will not try to tell how this new view of the Bible established itself in the minds of those who hold it; that is too long a story. I will only say that the theory of the Bible which is now held and taught by a large proportion of devout and intelligent biblical scholars in all the Protestant churches is radically different from that which was taught at the beginning of my ministry. I will not venture on any estimate of the size of that proportion; it is enough to say that it is large enough to be respectable.

The New Estimate of the Bible

What is known as the higher criticism has brought about this changed estimate of the Bible. The higher criticism is simply the study of the Bible itself, to discover the facts which appear on the face of its documents or are imbedded in their structures and to gather from all sources any material which may throw light on their history.

These investigations into the literary contents of the Bible have not, of course, been conducted by infallible men. Infallibility is no part of the outfit of a biblical critic. Theories may be submitted which the facts do not support. Explanations may be offered which are merely conjectural. But no reasonable man will deny that a large number of competent, sober-minded, conservative scholars have been working on these problems—men whose only purpose has been the discovery of the truth—and that, as the result of their studies, there is now a considerable body of knowledge which is established beyond gainsaying, which can no more be disputed than the

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principal facts respecting the Greek literature can be disputed, which show the manner in which these Hebrew and Christian Scriptures have been produced and collected and edited and transmitted. That with all this process there have been mingled crude conjectures and unverifiable hypotheses goes without saying. That some men may have taken part in this critical work whose spirit was negative and destructive is not incredible. But out of it all have come certain results which are indisputable, and which require wise and honest teachers of the Bible to set aside frankly and explicitly the traditional theories of inspiration and to substitute for them teaching which accords with well-known facts.

To the great majority of the ministers who have graduated from the theological seminaries of the leading Protestant denominations these facts are well known. Comparatively few men graduate from these seminaries in these days who have not been convinced that the traditional theory of the inerrancy of the Bible is erroneous. The truth is also known, of course, by multitudes of intelligent laymen.

The New Crusade against This View of the Bible

But it is also true that there are many thousands of ministers and laymen who still adhere to the old theory. They have never taken pains to examine the facts which have been brought to light in the recent study of the Bible. Many of them have persistently refused to look at these facts. They have deemed it a flagrant disloyalty to the faith to consider any statements not in harmony with the orthodox belief about the Bible. I knew a president of one of our leading universities—a man of many degrees—who was denouncing the new views of the Bible, and who when he was asked whether he had read the books he was condemning, answered: "No, and I don't intend to. I got my views about inspiration settled when I was in the seminary and I don't wish to have them unsettled." Thousands of men in less conspicuous positions have maintained a similar attitude. To question the inerrancy of the Bible is by millions of devout people regarded as the essence of infidelity. And by all these millions the reverent study of the Bible by Christian scholars which has brought to light the facts concerning its origin and structure is counted a grave offense. The higher criticism, in all its phases, is declared to be a rash and wicked assault upon the Christian faith. And there has arisen a concerted and organized movement whose purpose it is to discredit the scholarly study of the Bible, to repudiate the results of such study, and to reaffirm and propagate the traditional infallibilism. This propagandism is being pushed with passionate energy. It has secured the co-operation of a number of wealthy men; most of the popular evangelists are its vehement protagonists; it enlists, of course, the ignorant prejudice of the great mass of church members who have been taught from their infancy that none but infidels ever question the infallibility of the Book; and, with such resources, it is prepared to make it very uncomfortable for timid ministers who do not wish to expose themselves to the imputation of heresy. For it would

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be too much to say that most of those who are conducting this crusade mean to be fair or tolerant toward those who decline to join in it. The movement is not grounded in reason; its fundamental assumption is the danger of using reason in dealing with the Bible; and it can hardly be expected to be reasonable in its treatment of those who dissent from its methods. It is much easier, and, with the crowd, more successful, to call them names, and to cast suspicion upon their soundness. The last thing to which these propagandists would consent would be a fair discussion in their conventions of the question: Is the Bible an infallible book?

The Method of the Crusade

The method usually employed is much less exacting. It usually begins by proving that certain modern theories about the Bible have been overthrown by further investigation. The inference suggested is that all the results of modern biblical scholarship are invalid. That overworked and abominable maxim, *falsum in uno falsum in omnibus*, is the foundation of most of these arguments. This reasoning, to the average popular audience, is entirely conclusive.

Another argument much relied on is the proof that certain geographical or historical statements of the Bible are true. Explorers or archaeologists have verified this or that passage in Genesis or Judges. The fact is brought forward with a great flourish of trumpets. Like the orator quoted at the beginning of this article, these logicians "*know* that Moses wrote the Pentateuch," because they have seen with their own eyes a mountain which some people are very sure was Mount Sinai. It is remarkable to see how greatly impressed an audience of pious people sometimes is by an argument like this, if it is delivered in an orotund voice, and with an emphatic gesture.

It seems to be assumed in this argumentation that the higher criticism, in all its phases, has undertaken to prove that the entire Bible is a tissue of fraud and falsehood; so that if any part of the Bible can be shown to be true or valuable, the higher criticism is by that fact discredited and overthrown. But this is not, so far as I know, the contention of any of the higher critics. All of these men with whose work I have any acquaintance believe that the Bible is, for the most part, a veracious historical record; that it is a treasury of priceless religious truth; that its various literatures have preserved for us the history of the progressive unfolding of the supreme revelation of God to men. The modern biblical scholars with whose work I am most familiar are agreed in regarding the Bible as, far and away, the greatest book in the world, the book of whose teaching no intelligent man can afford to be ignorant. It shows us just how the Kindly Light has led the one people of the world who had a genius for religion from the dawn of the God-consciousness, through mazes of superstition and crudities of ethical development, up to the noble monotheism of the prophets, and out into the light of the knowledge of the glory of God as it shines in the face of Jesus Christ. The Bible is the history of the religious development of this people. It records the phases of thought and feeling, of struggle and discipline,

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through which they have passed; it shows us their tentative and fumbling endeavors after the truth of life, and how by the discipline of a wise Providence they were guided, step by step, toward that larger knowledge of God which can never be ours till we find it for ourselves. The history of this development is of unspeakable value to the world; but it is only so when we take it for what it is, and study these biographies and these laws and these stories and songs as the expressions of a people slowly rising out of the darkness of semi-barbarism into the light of a better day. When we insist on taking all their confused speculations and their crude moralizings as the very voice of God, we are simply blind followers of the blind.

It is generally admitted by these apologists that the conduct of the Old Testament characters cannot always be justified; and the Bible is extolled because it does not conceal the faults of eminent saints. But the point is that the writer of the narrative does not, in many cases, recognize the misdeeds of his hero as censurable. There is no moral disapproval of the trickery by which Rebekah and Jacob won the primacy for the younger son. The lying of Abraham and Isaac in Egypt is accepted as justifiable. Dr. Briggs once told me that his study of the literature had failed to find any evidence that lying was regarded as a defect of character by the early Hebrews. The most atrocious cruelties in the treatment of the native races of Palestine are said to have been committed by the direct command of God. We can readily concede that the perpetrators of these enormities believed themselves to be divinely commissioned, and we can even praise their fidelity to their dark belief; but to accept as inspired and infallible their estimate of the divine character is for men with the New Testament in their hands little short of blasphemy.

The Real Worth of the Bible

But all this old literature, if rightly held and studied, is full of doctrine and reproof and instruction in righteousness. The darkest pages of the old record furnish a marvelous background for the light of the gospel. We do not want to part with any of it; there is wisdom and guidance in all of it. And it is easy to "follow the gleam" through the dark centuries and to see it shining more and more unto the perfect day. The elements of pure spirituality and a true morality are imbedded in the old documents as gold is imbedded in the ore; our wisdom lies in extracting the gold. It is not a difficult art, and Jesus has given us our first lessons in the practice of it.

The chief value of the Bible is, of course, in the fact that it tells us all we know about Him in whom the Hebrew revelation culminates, and from whom the Christian revelation radiates, of whom it could be truly said, "In Him was life and the life was the light of men." The character and the teachings of Jesus are the touchstone of all this literature. Whatever conflicts with his words and his life may be safely set aside as imperfect teaching. This applies, of course, to the New Testament as well as to the Old; for it is by no means impossible that those disciples whom he was always reproving for their lack of

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vision and understanding sometimes misunderstood and misinterpreted him. We have to use our own spiritual discernment in reading both Testaments. We do not doubt that the Spirit of truth guided the men who wrote the Gospels and the Epistles, but the same Spirit of truth is here to guide us in reading them and we must learn to trust his guidance. "He that is spiritual judgeth all things." This does not make him a bigot, nor does it warrant him in imposing his interpretations on his neighbors; it prompts him rather to pay careful heed to the godly judgments of all good men; but at the last he must trust his own insight, and accept nothing as true which does not commend itself to his own enlightened reason. The Bible is given him to assist his judgment, not to supplant or dethrone it.

For this great service of enlightening our reason the Bible is the Book of Books. Of its value to humanity history bears abundant witness; of its inspiration and comfort to individual souls generations of faithful and devout men and women have borne convincing testimony.

How the New Crusade Hurts Faith

It is sometimes said that the value of the Bible to the people who have had it in their hands has been due to their implicit faith in its inerrancy; that if they had had any misgiving as to its absolute freedom from error they would never have trusted it. Indeed, the constant argument of these modern defenders of the Bible is summed up in that dictum of two eminent American theologians: "If proved, error in Scripture contradicts not only our doctrine but the Scriptures' claims, and therefore its inspiration in making those claims." Now it is simply untrue that "the Scripture"—meaning by that term the Bible in its entirety—makes any claim of infallibility. If "the Scripture" made any such claim, it would stultify itself; for errors by scores lie upon the very face of it. It is impossible to do the Bible a greater disservice than to represent it as claiming for itself infallibility. That claim can be tested, and it would prove the Bible to be setting up false pretenses. These champions of infallibility are often heard saying: "Show us a mistake in the Bible and we will throw it away; its value will be destroyed." It is a rash and criminal saying. Convince men that that is a sound principle of action and you will banish the Bible from the homes of all who can read plain print and put two and two together. Hundreds of thousands of people have accepted this dictum and have thrown away their Bibles. So diligently has this precept, "Infallible or worthless," been drilled into the minds of the recent generations of Protestant Christians that it has convinced great multitudes of the worthlessness of the Bible. This is the process which is now being pushed, all over the land, with a zeal which is greatly in excess of discretion.

It is not true, as I have said, that a genuine regard for the Bible can exist only when the Bible is believed to be infallible. Luther did not believe in the infallibility of the Bible; he thought the Book of James was a spurious book; he had doubts about others; he said that the Epistle to the Hebrews had some valuable truth in it, but also "much wood, hay, stubble"; he doubted

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whether the Revelation had a place in the Canon. Melanchthon substantially agreed with Luther. Many of the old Fathers had doubts about some of the books; and it was not until the seventeenth century that the hard-and-fast doctrine of infallibility was finally forged and fastened on the Protestant churches by the post-Reformation theologians. It is historically false, therefore, that love for the Bible and reverence for its teachings are bound up with the theory of its infallibility. Millions on millions of saintly Christians who held no such rigid notions about the Bible have loved it and studied it and made it their comforter and guide.

More than this can be said. There are tens of thousands of devout men upon the earth today who know that the truth about the Bible greatly enlarges and exalts its value; that when it is liberated from the bands of superstition in which men have long been enswathing it, it becomes at once more credible, more dear, more divine. It is no longer the fetish of our consciences, it is the friend of our souls. We are freed from the necessity of apologizing for it, or of inventing plausible sophistries to reconcile its facts with our theories; we can take it for just what it is and find in it the counsel and the comfort it contains. Some of us have vivid memories of hours of moral discomfort and intellectual confusion which we have spent in trying to explain its discrepancies and to reconcile its anomalies, and we know how good it is to be delivered from that bondage. We know that the sophistication to which the traditional theory condemned us is not a good thing for a man's soul, and we are glad to be rid of it. We can pass by all those futile attempts to reconcile the irreconcilable, and devote ourselves to the more welcome task of drawing forth from these stories and songs and sermons the ethical and spiritual values which they contain.

I do not wish to suggest that those who hold the traditional theory of the Bible are wholly unable to derive from it the moral and religious instruction which it is intended to convey. I know better than that, for I have held these views, and while holding them have received inspiration and consolation from the Bible. The records of religious experience which it contains, the insights that it gives us into the character of God and the meaning of life, were of great value to me in all my earlier life. But this was because these truths of the Bible commended themselves to my reason or met my spiritual needs. It was not because I found them in a book alleged to be infallible; it was because they found me, as living truths, and showed me the way of life. From the day when I began to read and think for myself, the theory of infallibility was always a stumbling-block; I could not value the Bible as highly as I ought to have valued it, because I was expected to say about it what I knew was not true. The good that I got out of it was in spite of the theory imposed on me. The truth is all there, when the false theory is renounced; and the treasure of wisdom and inspiration is set free.

One Typical Experience

In his *Sixty Years with the Bible*, Dr. William Newton Clarke sets forth, most

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luminously, an experience through which thousands of earnest men and women have passed:

As long as I believed that I was bound to approve all that any part of the Bible said about God and his judgments as to good and evil, it was natural that I should look away from the moral difficulties or should minimize them as much as possible. If moral contradictions were ascribed to God, it was natural that I should be blind to them. The skipping was a privilege and seemingly a duty. *Here my conception of inspiration tended directly to blunt my moral sense*, by preventing a straightforward ethical judgment upon matters that were laid before me. In my youth I was taught that, concerning matters of record in the Bible, especially in their bearing upon the character of God, I had no right to the free exercise of my moral judgment. I must not admit that God had done wrong or approved of evil; hence I must deny that any act attributed to him in the inspired Bible was wrong or that anything was evil which he was recorded to have approved. In my childhood how well I remember the shocked and grieved expression with which any sharp inquisitiveness about such acts was met! "God did it, for the Bible says so, and what God did was right; of course it was right; you must not question it"; such was the repressive reverence that such inquiries encountered. In later years how often have I heard good men arguing that deeds that bore every mark of being wrong were right because God was recorded to have done them or approved them. If we were to believe in the good God and the infallibility of the Old Testament we had to ignore the moral contradictions or else to argue them out of the way. . . . .

I have already said that my altered conception, formed under various influences and rendered consistent and secure by the higher criticism, has released me from all obligation to attribute to God all the traits and judgments that are attributed to him within the Bible. In much that I used to suppose that I must receive as true of God, I now read the record and effect of what people thought of God—a difference that goes to the very bottom of the matter. When I was thus set free from obligation to approve all that I found, I could see how much there was that I could not approve, as well as how high and glorious was the morality of Christ. I now see clearly and gratefully how broad is the contrast between the Christian thought of God and much that stands in the Old Testament; how broad is the contrast, too, between the best in the Old Testament and much that stands beside it there. This contrast it is my duty to note, and my privilege to keep in memory. In dealing with the Bible I am as free to call black black as I am to call white white, and I am delivered from the too-familiar temptation to call black white for the glory of God. Thus difficulty with the Bible on account of these moral contrasts is entirely gone, and can never return to trouble me.[1]

It is little to say that the Bible loses nothing by being thus freed from a false theory of its origin; it gains unspeakably in value and in power. And this is the result which serious and devout students of the Bible most earnestly desire. The one thing to be wished for is that the Bible may have the place in human thought which rightly belongs to it, and from which the superstitious theories about it have driven it.

In that strong book, *Foundations*, lately published by "Seven Oxford Men," the essay on the Bible by Richard Brook begins with this sentence:

[1] *Sixty Years with the Bible*, pp. 231–33.

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"To the plain man the Bible is no longer the Book of Books." This is the undoubted fact. "Pity 'tis, 'tis true." To a good many very ignorant and fanatical people the Bible is still possessed of some magical quality; they read it very little, but they regard it as possessing superhuman value; their religion largely consists in believing in it. But to the plain man—the man of fair intelligence and average common-sense—whether he be business man, professional man, or working-man—the Bible has ceased to be an important book; he gives it little attention; it is no longer an influential element in his daily experience. And Mr. Brook goes on to state more fully the plain man's difficulties:

> He is no critic and has no time for critical studies, but he has learnt that the Bible is not infallible in its statements of fact, in its ethical teaching, or even in its theology. He knows what modern science has to say with regard to the creation narratives in Genesis, and he is vaguely aware that similar stories are to be found in Babylonian mythology. And in many other places, chiefly perhaps in the stories of the patriarchs and of the early monarchy, he suspects that there is a large amount of folk-lore and tradition and he has not the means of finding out what element of historicity the narratives contain. Consequently, he is invaded by a general sense of insecurity, and believing that many of its statements are untrue, he not unnaturally asks how the Bible can be regarded as in any real sense inspired, or, indeed, as having any particular value.[1]

The "Plain Man" and the Bible

Now the question is, what are we going to do with the "plain man"? He is the heart of the whole problem. Unless his attitude toward the Bible can be changed, the Bible will cease to hold the place that it has held in Protestant Christendom. It is with the "plain man," presumably, that these propagandisms of biblical defense, of which we have been speaking, are trying to deal. What are they saying to him?

For the most part, so far as I can find out, they are trying to make him see that his difficulties with the old theory of the Bible are all imaginary or perverse; that the Bible *is* infallible in its statements of fact, its ethical teachings, and in its theology; that the narrative of the creation in Genesis is scientifically accurate; that his doubts on these subjects are probably due to a depraved heart. They are trying to convince him that the scholars who have been studying the Bible and trying to find out the truth about its origin are either dupes or deceivers; that the higher criticism is only another name for infidelity.

Now it is perfectly safe to say that the "plain man" will not be convinced by this argument. Some of the more ignorant will be; many timid preachers will be forced by the onset of this intolerance to hide their knowledge and stifle their convictions; but this policy will not be permanently successful. What the "plain man" has found out is the simple truth, and he will not surrender it. What is more, he will have his opinion of those who by sophistries and quibbles try to deny or conceal such truth. The attempt to set the Bible in array against the whole sum of human knowledge will not increase his respect for the Bible. Such a crusade, waged in the interest of a perverse obscurantism, is

[1] *Foundations*, p. 27.

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morally certain to provoke a hot reaction against the Bible and against its champions. This is the possibility which intelligent leaders of the Protestant denominations ought to be carefully considering.

For it is hardly possible, in this day, that the truth about the Bible shall be permanently concealed. Ignorance is dense and prejudice sodden, but it will not be possible to perpetuate a theory concerning the Bible which the Bible itself, on every page, flatly contradicts. It is possible, however, by making excessive and untenable claims for it, to discredit the Bible, and to prevent it from filling the place which belongs to it in the religious life of the churches.

What we need to do is to show the "plain man" that while the Bible is not the kind of book which he has been taught to believe, it is, nevertheless, the Book of Books, far and away the best book in the world, all the better for human nature's daily food for not being infallible historically or scientifically or ethically or theologically. If it were infallible it would domineer over our intellect and our moral judgments; we could have no other attitude in its presence than that of submission; insight and independent judgment would be in abeyance; our freedom of thought and action would be greatly impaired. What the "plain man" needs to be shown is, in the words of Mr. Brook, that

> the Bible is God's book because it is in a unique and universal sense Man's book. It is the record and the vehicle for transmitting a great human experience—an experience of God, of human need, and of God's response to that need. The authors, the editors, the compilers of the various books and of their literary sources are now seen to be men of flesh and blood, linked to us by the possession of a common humanity. They are not, as men had almost come to think, like the dolls of a ventriloquist, or like children repeating from memory a lesson they have not understood, quoting catchwords and phrases which are not a part of themselves and find no answer within their experience, but they are living men sharing our needs and fears, facing the problems and perplexities of life. . . . . They were religious men. Their lives were inspired by an intense faith in God and dominated by a sense of his presence, his holiness, and his love. They tell us of the faith that is in them and of the struggle and the storm and the stress through which they have come to the knowledge of God. They show us how their faith has brought them out of darkness into light, and how the God in whom they have trusted has helped and saved them.[1]

It is quite possible then that the "plain man" may be helped to see that, while the Bible is not the kind of book which he has been taught to believe, it is the one book of all the world which he most needs to know. This is the truth of which he must be convinced. He has parted with his Bible because he has been required to hold a theory about it which is palpably untrue and absurd. That may not be wholly logical, but it is quite natural. He will not be induced to return to the book by having this untrue and preposterous theory forced down his throat. He may be persuaded to give reverent attention to the Bible if the simple truth about it is told him; he will not be persuaded by a policy which denies or conceals the truth.

We hear much in these days about honoring the Word of God. We are told

[1] *Foundations*, pp. 30, 31.

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that God himself is greatly interested in honoring his Word. It ought to be well understood that the Word of God is not honored when untruth is told about it, or when the plain truth about it is denied or concealed. And we cannot easily believe that God is well pleased when methods like these are resorted to in commending it to men.

It is not necessary to expend much effort in convincing the "plain man" that the Bible is not infallible. He knows that pretty well already. There are, as I have said, millions of the very ignorant and fanatical to whom no theory about it will be credible which is not tinged with magic. But the "plain man" is the key of the situation; it is with him that we must learn to deal. And he does not need to be told what the Bible is not; but he does need to be told what it is. He is quite capable of understanding the truth about it, and of being convinced of its great value to him. And it is highly important, at this juncture, that the men who are called to the leadership of thought in our Protestant churches should see to it that the "plain man" is given a view of the Bible which will convince his reason and satisfy his moral sense.

THE CHURCH AND THE "COMMUNITY CENTER"

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Dr. Holt is no mere theorizer on the important matter he here discusses. For several years he has been a student and lecturer on the work of the rural church and his opinions, whether one agrees with them or not, are worthy of most serious attention.

To a student of modern rural life nothing is more interesting than the itching of some four or five rural institutions to become the accepted "community center" of the reorganized rural community. One need not attend very many meetings of social organizations, public-school associations, or religious organizations without detecting a more or less conscious desire to be center in the new rural community. Among these champions of various types is a strong and respectable group who would make the church perform this function. Their slogan is sometimes stated, "nothing happening without the church." The church is to be the center around which all the work of the community organizes. There is very little the minister ought not to know. He should be expert farm adviser, superintendent of playgrounds, promoter of community health, leader in community marketing, as well as preacher and director of religious

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education inside his church. All this follows logically if the church is to become the community center. The chief obstacle in the realization of this program is of course the denominational one, and in consequence there is a perpetual roar of protest against denominations in the rural community. The denomination is organized from a center outside the community and of course most effectively blocks any attempt at making the local church a community center.

Now the thesis of this article, briefly stated, is that the sooner the Protestant churches lose their anxiety to be community centers the sooner will they begin to serve the community in accordance with the true genius of the church. It is a devitalizing ambition and shows itself in several forms of weakness. If the Protestant church is to become a community center, it must strike a level with the community, which will rob it of its own certainty and prophetic power. *A community program for a church is good; a community platform is bad.*

The community center must be located with reference to the community. The church centers in a stream of spiritual and social life entirely outside that community and is in that community to speak in terms of a life that the community cannot of itself produce. It serves by being imperialistic. The church cannot ultimately be a social center because it must often divide the community. A great many people have the very queer notion that if the credal differences were dropped the whole community would naturally flow together into one channel and that religious. But a program of social righteousness and personal purity will draw lines sufficiently distinct in any community to keep that community from being *centered* around the organization which draws these lines. Is the church never again to bring a sword to the rural community? The ideal is nearer to the Catholic theory than it is to that of the Protestant; for the Catholic believes that the church should absorb the community with all its activities, whereas the Protestant thinks of the church as a leavening and criticizing force inside the community life.

It seems petty to criticize those who wish to make the church a community center, because their efforts grow out of an attempt to be loyal to the church and to relate the church to the community. Their efforts would be more successful if they would discriminate between a church with a community platform and a church with a *Christian platform* and a *community program.* The church gets its platform from God through Jesus; it ought to have a community program but not a community platform. The Christian doctrine of service is not to be interpreted in a way which makes Christianity less christocentric. If an organization which accepts Jesus as Lord and Master can organize the activities of the community, let us be glad that life can organize on such a high plane and let it be forever an ideal that Christian principles shall prevail in all the activities of the community. But the church will best accomplish this, not by striking an average of the community like an entertainment association or a lecture platform, but by keeping itself free to criti-

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cize and to praise in the name of a type of life which claimed a worth so supreme that it could say half of the community shall be taken and the other half left.

All this is not in any way to be interpreted as a criticism of the attempt to give to the rural community more tangible form and to locate a center. There is an imperative need of this. Such organizations as the neighborhood improvement associations and kindred organizations which are nation-wide in their development will accomplish this task. The church which must moralize and idealize that community in terms of the kingdom of God on earth needs to have that community defined and to a certain extent created. At present in too many places the church lacks an organic life in which it can function. Here the minister should be quick to help start organizations which can create an outward form for the community, but the church must reserve for itself the task of idealizing that community and energizing its inner life. Other organizations will function inside this neighborhood organization. The school will make its contribution, the social club will make its contribution. All will function as free institutions inside an organic life which will best be served by a free church. And as a corollary of this view it might be mentioned that many communities can stand two churches even as they can stand two political parties and two grocery stores and two doctors, and be none the poorer, provided the churches and the grocery stores have a community program. It could even be maintained, I think, that as a community is all the better if it has a progressive and conservative political party it may be all the better if it has two churches, one a conservative and the other a progressive. At least the right of a church to exist is determined by the quality of its message and the need of the community for the message. The task of the church is to radiate moral and spiritual energy. Only occasionally will the church be popular enough to secure a majority vote. For a church which is leavening the community to withdraw just because there is another church may sometimes be treachery to the community. The community needs a moral and spiritual Lord more than it needs a social center. They are not to be identified. The church should know which it is to furnish.

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MODERN THEOLOGY AND THE PREACHING OF THE GOSPEL

VI. THE CHURCH: ITS PRESENT OPPORTUNITY AND DUTY

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In the last article we considered the contribution of modern theology to our understanding of Christ's deity. We saw that this doctrine has social as well as individual significance. In Jesus, God has shown us not only what he himself is like, but the type of character which he desires to see realized in every one of us. Here is a faith which is at the same time an ideal and a challenge. How is this challenge to be met?

This brings me to the final topic in the present series—the church, its opportunity and its duty. It is the point at which we have been aiming all along. Let me recall the ground we have traversed.

We began by considering what theology can do for the preacher, and we saw that it can do two things: it can give him a general point of view and it can help him in the particular problems with which he has to deal.

I called attention, in the first place, to certain general conclusions of modern theology which are helpful to the preacher. We saw that religion is a fundamental fact in human life with which every man must reckon whether he will or no. We saw, further, that religions differ in kind and that difference in kind means difference in value. We saw that if there is to be a universal religion it must be Christianity, since Christianity alone is able to satisfy the permanent religious needs of mankind. We saw, finally, that Christ is central in Christianity. He is its distinctive contribution to the life of mankind and the standard by which all religious progress must be tested.

We went on to apply these general conclusions to the chief problems of practical religion—the problem of the source of faith, the problem of the object of faith, and the problem of the effect of faith upon daily living. We asked what modern theology has to tell us about the Bible, about God, and about salvation, and we saw that it is its effort to interpret each of these central facts of the religious life in the light of the distinctive conviction of historic Christianity, the deity of Jesus Christ. It remains to ask how the results which we have reached are to be made effective. How are we to bring the convictions we have gained to bear practically upon human life?

We must do it by organization. Every great cause which has commanded the allegiance of men has embodied itself in institutions. We, too, must have some means of social propaganda by

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which we can touch men all along the line and win them to our cause. Such a means is the Christian church. The church is the religious society which has come into existence for the very purpose of interpreting Christ's spirit and perpetuating his work. To the church is committed that practical demonstration of his deity which consists in the victory of his principles in the world.

What, then, do we mean by the church of Christ and what exactly is its function in society?

It is high time that we asked ourselves this question. One must be blind to the signs of the times not to recognize that there are important sections of the population upon which the hold of the church has weakened. I do not mean by this to imply that the church is on the down grade or that its influence is decreasing. We are often told this, but I do not believe that it is true. On the contrary, I am confident that the church is improving and that its efficiency is growing. I do not believe there has ever been a time in human history when, taken in the large, the influence of the church was more wholesome and more beneficent. But this is quite consistent with the fact that its progress is not as rapid as we should like or its influence as extensive. There are many excellent people who hold aloof from the church. It is not that they are irreligious or lack ideals, but that their moral and spiritual life has found other outlets. They are interested in settlement or in civic work, or in organized philanthropy in some one of its many forms. For their preaching they go to the poets or the philosophers. They do not seem to feel their need of the church or to realize their obligation to it. And yet they are people on whose sympathy and support we ought to be able to count.

When we trace this alienation to its roots we shall find that it is due, not simply to dissatisfaction with the practical work of the church, but to the lack of a clear understanding of its function in society—in other words, to the lack of a definite ideal.

This is especially true of those who have been brought up under Protestant influences. Standing as we do in a peculiar sense for religious freedom, we have been from the first suspicious of organized Christianity. The church as an institution is not made so prominent with us as with some other bodies of Christians, and it is not strange, therefore, that many of our members should be at sea as to its real function.

But such an attitude is very short-sighted. Institutional Christianity is not a fact from which we can escape even if we wished to do so. It meets us on every side and enters into our most familiar experiences. From childhood to old age the church is our constant companion. It teaches our children; it marries and buries us; it provides the forms through which our spiritual aspiration finds natural expression. If its influence is evil it is an evil of colossal proportions. If its effects are negligible it represents a waste of energy so stupendous as to be appalling. If it is an instrument of good it is one so far-reaching that it is folly not to use it to the full. All the more if we are Protestants believing in freedom of opinion and individual responsibility do we need to have clear-cut views as to the nature and function of the church.

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Fundamental to clear thinking is the distinction between the church as a religious society and the church as an ecclesiastical institution. The former is the company of Christian people. It includes all who have been touched by the Spirit of Christ and live to promote his cause in the world. The latter is the organization which has grown up in the course of history, with its complex machinery of creed and ritual, order and discipline. The New Testament commonly uses the word church in the first of these senses. We today commonly use it in the second. Failure to distinguish between these two uses is responsible for not a little of the existing confusion.

There are two points as to which current thought about the church needs to be clarified. The first has to do with the relation of the church as a company of believers to the church as an ecclesiastical organization; the second has to do with the function of the organization.

All bodies of Christians agree that there is a difference between the ecclesiastical institution we call the church and the company of persons whose spiritual life it is designed to express and to promote. They are divided in their estimate of the relative importance of the two. According to one view the continuity of the church's life depends primarily upon the institution. It is the church as an institution which God has appointed to be the vicar of Christ and to which he has intrusted the deposit of truth and grace which he has provided for the guidance and salvation of mankind. According to the other view the continuity of the church's life depends primarily upon the persons who compose it. The true apostolic succession is the succession of consecrated lives, and the institution we call the church is an instrument which the Christian people have created under the guidance of God's Spirit to assist them in their work of propaganda and of ministry.

It is true that the implications of the two principles are not always consistently drawn. While the first represents what we commonly call the Catholic and the second the Protestant view of the church, the contrast is by no means confined to the members of the ecclesiastical bodies which bear these names. There are Catholics, like the Modernists, whose view of the church approximates that of Protestantism. There are Protestants who in their conception of the church are essentially Catholic, and there are many, both Catholic and Protestant, who have never thought the question through at all. Life does not develop along lines of logic, and the history of churches, as of individuals, is the story of compromise, sometimes deliberate, more often unconscious.

Nevertheless, the contrast persists and with the growth of knowledge is bound to come to clearer and clearer consciousness. Whatever may be our practical attitude in view of the particular ecclesiastical situation, in ideal we must be Catholic or Protestant, and the choice of ideal will, in the long run, determine our practical activity. It is important, therefore, that we who call ourselves Protestants should realize clearly just what the choice involves.

First, then, let me say that it does not involve the perpetuation of the sectarian spirit which in the past has often been associated with the name. One

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may freely admit that in the particular questions which have been in debate between Catholics and Protestants the right has not always been on the same side. One may recognize that Catholicism, with its reverence for authority and its strong sense of social solidarity, has emphasized a side of religion over which Protestants have been tempted to pass too lightly. Christianity is larger than any one of its existing forms, and we may be sure that the religion of the future, if it is to be truly Christian, will make place for all the truth for which Catholicism stands and provide for all the needs which now find their satisfaction in institutional Christianity.

But of this, too, we may be sure, that if the Christianity of the future is to be truly Christian it will apply to its conception of the church the same principles which determine its thought of God and of salvation. It will not tolerate any substitute for that free intercourse between the Father and his child which is the normal relationship between those who are spiritually akin. It will accept with thankfulness all the heritage which has come down to us from the past, of creed and sacrament and ritual and institution, but it will use these as means and not as end. It will never forget that the true church of Christ is the whole company of Christian people in all the manifold forms of their activity, and that what we call the church today is only one form, although a most important form, of this many-sided activity.

And this brings me to the second of our two questions—that which has to do with the specific function of the church as an institution. Here, too, we find two views. According to the first of these the church is the all-embracing Christian institution, the agency through which the Christian people ought to express their Christianity all along the line. According to the second, it is one among other agencies which they use for this purpose. It is the Christian people organized for religion, that is to say, for worship, for religious instruction, and for inspiration.

I believe that the second view is the truer. The church as an institution is a specialized form of Christian activity. It exists to remind men of God and to help them to realize his presence as the supreme reality.

At first sight it might seem as if this were to assign the church a very narrow function. But when we remember what kind of being God is we see our mistake. The God we worship is the Lord of the whole earth. He is not our Father only, but the Father of all men. His social purpose embraces every human being, and he has taught us through Christ that the worship he requires is service.

It does not follow, however, that this service must find its sole expression through a single channel. Society includes many different institutions—the home, the school, the workshop, and the state. These, too, as well as the church, may become organs of Christ, agencies through which his Spirit may find expression. It is a good thing to open a day nursery for neglected children, but a better thing to make such homes that children will not be neglected. It is a good thing to open a hospital for tubercular patients, but a better thing to have such a healthful city that we shall have no tuberculosis. Our business as Christians is to Christianize society as a whole.

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When all our institutions, I repeat, do their work so well that the church does not need to supplement them, then, and not till then, shall we have succeeded in our aim.

This does not mean that the church should never do anything but preach religion. As a matter of fact, it does much more. It has social functions. It is the gathering-place of the community, the one spot in which men of all ranks and social position meet together on an equality. It has philanthropic functions: it dispenses charity to those who are in need, visits the sick, feeds the hungry, ministers to the prisoners. It has ethical functions: it stands for righteousness in the community, and through its clubs and organizations often takes an active part in movements for civic betterment and reform. There are, indeed, some communities in which the church is the one comprehensive institution about which center all the activities of the Christian people. What is sometimes called the institutional church is concerned with education and with amusement, with political activity and with economic betterment, as well as with religion. It has its libraries and and its clubrooms, its mothers' meetings and its kindergartens, its gymnasiums and its employment bureaus, and so on through all the manifold list of interests which have been developed by our complex social life. It is entirely natural and proper that this should be so. It is always wasteful to duplicate machinery, and when there is no other organization in existence of which it is possible to make use, it is legitimate and, indeed, necessary for the Christian church to step in and do the work that needs to be done.

But we are talking of ideals and here there is need of clear thinking if we are not to go astray. Our contention is that however useful and necessary other functions of the church may be, they are incidental to its true work, which is religion. The primary object of the church, we maintain, is to keep alive in the world the consciousness of God as the supreme fact of human life. If we fail here no lesser success will atone for our failure.

Are we, then, to suppose that when the kingdom of God comes there will be no more need of the church? Let me answer this question by another. Are we to suppose that when the kingdom of God comes we shall no longer realize our relation to God as the supreme fact of human life, that we shall no longer desire to express our communion with him in prayer and praise, that we shall no longer wish to tell others what he means to us and to hear what he means to them, that we shall no longer turn to him for inspiration for service and guidance in duty? So long as we do these things we may be sure that we shall still have a church, for it is to meet these needs that the church exists.

When, therefore, I propose for consideration "The Opportunity and Duty of the Church," I use the word church in the familiar sense in which we all use it. I am thinking of the institution of which we are members, the institution of which the historic churches are part, the Christian people organized for religion. And we wish to know of this church two things: first, What is its opportunity? and, second, What is its duty?

I can answer this double question in as many sentences. The opportunity of

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the church is to become the leader to which all earnest men will turn for guidance and inspiration in the moral and spiritual revival which is going on all about us. The duty of the church—and that means of all of us who belong to it—is to use this opportunity to the full.

Let me explain more fully what I mean. And first of the opportunity.

I say the opportunity of the church is to become the leader to which all earnest men will turn for guidance and inspiration in the moral and spiritual revival which is in progress all about us.

I assume that there is such a moral and spiritual revival. I will not stop to prove this. In the new standard of business morality, in the new ideals of civic responsibility, in the growing humanitarianism which shows itself in the movement for social betterment in all its manifold forms, we are aware of a new spirit which we cannot ignore. Even those who are not in sympathy with it are influenced by it. Men find they cannot do with impunity what they used to do without question a dozen years ago.

Now, the notable fact about this great moral revival is that it has been to a very considerable extent independent of the church as an organization. Individual ministers here and there have taken part in it. Individual church members have made notable contributions to it. But the church as a whole, the church as an organized body, has too often held aloof from it. It has not been the acknowledged leader to which those who are interested in social reform have turned.

I do not believe that this is as it should be. I believe that the leaders of the church ought to be leaders in every movement for moral and social uplift and that they are qualified to become such, and I wish now to give the reasons for my faith. They are three:

In the first place, the church has access to the largest number of people who are open to spiritual influence. In the second place, it has command of the ultimate spiritual motive. And, in the third place, it is of all institutions the most free from conflicting interests.

In the first place, the church has a responsibility for leadership in this movement because it has access to the largest number of people who are open to spiritual influence.

I am anxious here not to be misunderstood. I am far from assuming that the church has any monopoly of virtue or unselfishness. One must be blind, indeed, not to recognize how large a contribution is being made to social progress today by men and women who are outside the church. But what I mean is this, that if we take things in the large it will be found that the Christian church includes in its membership a greater number of men and women who feel their moral responsibility for others' welfare and who are open to spiritual appeal than any other single organization, or, indeed, than all other organizations together. If you do not believe this, read such a paper as the *Survey*, the organ of the charitable interests of this country, and see how large a place the religious motive plays in the lives of the men and women who write for it. Study the list of contributors to any of the great societies that have to do with organized charity; go out yourself and try to raise money for any good cause

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and see how much you can get from men and women who have no connection with the church, and you will realize that, however imperfect Christians may be and however far they fall below the standard which their religion sets, they are still more open to the appeal of social need and social responsibility than any other equally large group of people. Here is a great force waiting to be utilized for good, and it is our business as Christian ministers to see that this is done.

But, in the second place, the church ought to assume leadership because it has command of the ultimate spiritual motive. That motive is God's love for man and the corresponding love of man for man which it calls forth.

We stand today, with reference to this matter of moral and social reform, in a very different position from the generations who have preceded us. We know (or at least we are in a fair way to know if we will) what we ought to do to establish the kingdom of God on earth.

I have spoken in earlier articles of the contribution which modern science has made to the study of theology, but the contribution of science to philanthropy is even more notable. We have been studying these social evils which are all about us, and we have found that many of them are not irremediable. Take, for example, such a matter as tuberculosis, which is so prominently before the public today. We know that this is a preventable disease. If we do what we ought we can stamp it out as completely as we have stamped out cholera and smallpox. Take the matter of prison reform. Take the matter of juvenile delinquency. Take even the great question of poverty itself. Vast as these problems are, stupendous as is the impression which they make upon the imagination, we know that they are not insoluble. If each one of us would do what he ought to do, we could transform society and bring in the kingdom of God.

But the trouble is that so many people do not want to do it. We see what ought to be done, but we are not willing to make the sacrifice. Often it does not seem to us worth while. At a recent meeting of the National Conference of Charities[1] the president, Homer Foulkes, passed in review the progress for the last few years in social and charitable reform. He pointed out how slow this progress had been and how often the bright hopes with which a new movement had been begun had suffered shipwreck, and he traced the cause of this failure back to the place where all the most serious failures of life belong—to the lack of adequate motive. Men were not willing to exert themselves or to make the sacrifice that was required.

Here is the great opportunity of the Christian church, for in the gospel of the God of love we command the supreme motive and can supply the power which science alone can never furnish. When I realize that the poor fellow who is dying of consumption in the back room of some dark tenement is my brother, that the young girl who has gone on the street to earn her living because some man deceived her is my sister; when we all realize our spiritual relationship to the men and women who are the victims of social injustice and economic wrong, we shall set about righting their wrongs

[1] Cf. *Survey*, Vol. xxvi, p. 526–31.

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with a vigor and enthusiasm which in the long run will be bound to tell. Who is to do it if we do not? Who is in so good a position to do it if they would?

And this brings me to the third of the three advantages which fit the church for leadership. I mean its freedom from conflicting interests. There is no institution which is so well fitted as the Christian church to take the lead in the betterment of society, because there is no other institution which exists exclusively for the promotion of Christ-likeness.

Here again I am anxious not to be misunderstood. I realize as well as anyone the imperfection of the church. Organization in any form has its difficulties and its dangers. The mere work of running the machine absorbs so much of our energy that the strength and time that ought to go to higher and more important things are wasted. That which was meant to be a means tends to become an end, and before we know it the institution which should be our servant has become our master.

But while this is true of the church, as of every other institution, it is less true of the church than of other institutions, for the simple reason that by its very constitution the church is brought continually face to face with the moral and spiritual ideals of Jesus Christ. Other institutions may make splendid contributions to the upbuilding of the kingdom of God, and, thank God, they are making them. But, after all, they are incidental to the main purpose for which they exist. The newspaper must make money for its stockholders, and the editor is only in part free. The teacher has the whole field of human knowledge to cultivate, and what he has to contribute of moral and spiritual inspiration is by the way. But the Christian minister exists for the single purpose of making real to men the purpose of God for the salvation of the world. There is no other task which is laid upon him and no other obligation to which he is committed than this, and if he fail here his failure is of all failures the most inexcusable.

This brings me to my second and last proposition, that it is the duty of the church—and that means of us who are its members—to use this great opportunity to the full.

You will notice that I have put this statement in a personal form. When we are talking of opportunity we can speak in the abstract, but duty is always an individual matter. It comes home to the conscience of some specific man or woman. The duty of the church means your duty and mine.

Let us analyze this duty more in detail and see what it is like. As I see it, it has two phases. It is, in the first place, a duty of vision, and, in the second place, a duty of action. There is something for us to see and something for us to do.

First of all, there is something for us to see. I put this first because it is most important. Our first business as ministers is to have an ideal. If we do not know what we want to do, it will be hopeless for us to try to do it.

When I was coming over the Canadian Pacific last year I passed through the wonderful horseshoe tunnels just beyond Mount Stephen. The railroad turns into the mountain and there curves completely around, descending all the time

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until it emerges far below the place where it entered. Crossing the valley to the other side, it repeats the same operation and thus transforms a grade which had been so heavy that it required four engines to move a train in safety into one which is practicable with a single engine.

These tunnels are one of the great engineering feats of the continent, and I was interested to know how they were built. It seems that the engineer had planned his route so carefully that two sets of workmen beginning at opposite ends of the tunnel had met in the center scarcely an inch apart. "And the interesting thing about it," said my informant, "is the fact that the engineer made the plans of the tunnel while he was still on the plains."

But who set the engineer to work? Who took him from his office in the city and brought him to the mountains and said: "Here is your problem; solve it"? That was a man of a different type—the idealist who first saw Vancouver and Montreal as parts of a single railway system and refused to believe in the existence of any obstacle strong enough to keep them permanently apart.

In our work of social reconstruction we need engineers to plan in detail the lines along which the train of progress is to move. And it is impossible to value their work too highly. But engineers alone, however complete their mastery of social mechanics, will never bring in the kingdom of God. There must be someone first to see where the train needs to go and to inspire others with his faith that the desired goal can be reached. That is the office of the minister of religion. He may not know in detail how the obstacles are to be overcome that keep us from the promised land, but he must know where the land lies and what it has to offer. He is the prospector who points the way for those who are to follow, and his first duty is to see straight.

But it is not enough to see. We must act upon what we see. And this brings me to the second of our duties as ministers, which is application. As Christians we are responsible for making the church the most effective instrument possible for accomplishing the great work which is given it to do. There is material here for a book in itself. Let me, in closing, simply touch on two or three points which lie on the surface.

We saw that the church as a religious institution exists for three purposes: worship, religious instruction, and inspiration. How far is it realizing its ideal in this threefold respect?

Take worship. If what we have been saying is true, this is the supreme function of the Christian church. The church exists to make God real to the consciousness of man. And when I say God I mean the Christian God, the Father of our Lord and Savior Jesus Christ. If Christianity is true, then God is not only the most real but the most glorious and significant of facts, and the purpose of our gathering in church Sunday by Sunday is that we may realize afresh the infinite resources of inspiration and strength which this great fact puts at our command and go out solemnized, comforted, but above all, consecrated to the work to which we were called through Christ.

But if this is our purpose in going to church, everything that we do in church ought to contribute to this purpose.

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From the opening prelude to the benediction, every word that is spoken and every note that is sung ought to play its part in deepening our consciousness of God. Nothing ought to be permitted in the service that is merely formal or conventional, nothing that is shallow or insincere, nothing that is a hindrance rather than a help to faith.

And yet, how hard it is to realize this ideal in practice! How much that we do in church is haphazard and unrelated! How easy it is for the minister to concentrate his attention upon the sermon and let the earlier parts of the service degenerate into a mere routine! How easy to be content with the forms that have come down to us from the past in hymn and liturgy and prayer without making our own the living faith of which they were the expression and which must vitalize every new use we make of them if they are really to result in a more vivid consciousness of God! Above all, how few of us feel our responsibility for the creation of those new forms of worship which shall express in dignified and fitting language the discovery of God's power and activity in the social movements of our time which is so characteristic a feature of present-day Christianity! More than by its sermons, an age is known by its hymns and by its prayers. It is an encouraging sign of the times that the new forms are beginning to appear. May we not hope that such prayers as Professor Rauschenbusch's "Prayers of the Social Awakening,"[1] and such hymns as have recently been gathered by Mrs. Mussey in the *Survey*,[2] are prophetic of many more to follow—prayers and hymns no less conscious of God's presence and glory than the greatest of the hymns of the past, but differing from them in the fact that they find God at work here and now and revive the old prophetic hope, too long forgotten, of a day when God's will shall be done on earth?

Or take the second of the three functions I have referred to—religious teaching. How far is the church realizing the ideal here? Protestantism, as we all know, has always emphasized the teaching function of the minister. It stands for a faith that is intelligent and robust and believes that such faith is the birthright of every Christian believer.

Yet, as one who has been for many years a teacher, dealing with young men coming from all over the country, nothing has impressed me more than the lack of thorough grounding in the essentials of Christianity. Men come to the seminary who have been brought up in Christian homes, who have studied in Christian colleges, who have been members of the Christian church all their lives, and yet who know little of the Bible, who are ignorant of the history of Christianity and of the government of the church, and, above all, who know nothing of theology.

There are many reasons for this. In part it is due to the change in our habits of life which has altered the relation between home and church and school. In part it is the result of the change in educational method which has substituted freedom of choice for the older disciplinary curriculum. Above all, it is due to the change in the angle of vision to which reference was made in the opening chapter, the loss of the old view-

[1] Pilgrim Press, Chicago, 1909.

[2] Jan. 3, 1914.

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point before the new has come to take its place. But, whatever the cause, the fact remains that there are multitudes of people in our churches who cannot give an intelligent reason for their faith —indeed, who have never given serious thought to the ultimate questions with which faith is concerned.

Here is our opportunity as Christian ministers. It is with the ultimate realities that we have to do. It is our business to teach men what they most need to know about God and the soul, sin and salvation, duty and destiny—the great questions which sleep in the soul of man until some crisis calls them to the light.

But to do this effectively we must do it deliberately and intelligently. We cannot be content with an occasional sermon. We must make our entire ministry one of teaching, and that means we must begin by teaching ourselves. We must live day by day with the great themes. We must know what is being written about them by the great thinkers; we must test what we have read and thought by the life-problems of the men and women we touch, and we must pass on what we have so learned and tested to all whom we can reach. How this is to be done in detail I cannot say. It is a complex problem varying according to the different conditions, and each man must solve it for himself. But the ideal is one that should be common to us all, namely, to make an intelligent acquaintance with the great essentials of our Christian faith an integral part of the intellectual equipment of every Christian.

What a difference it would make in our preaching if we could take for granted such acquaintance on the part of our congregations! With what assurance we should preach the great themes, the themes that we so often pass over now for fear that they will not interest the people! We should have no fear then of doctrinal preaching, for we should know that there is nothing in the world to which men will respond so quickly as doctrine, provided the doctrine preached has been warmed by the fire of experience; for doctrine is only another name for truth, and truth is what enlightens and guides and inspires.

And how is it with the third of the great functions of the church—inspiration? Must we not confess failure here? When we bring our ministry to its practical test in consecrated lives—lives, I mean, spent in devotion to the great common causes through which human brotherhood is realized—are we not more than ever convinced of the gap between our ideal and our accomplishment?

This failure is due not simply to the fact that as preachers we have not presented the claims of the gospel in sufficiently persuasive and compelling terms; it is due also, perhaps even more, to the fact that we have not been able to utilize effectively the energy we have released. There are people who cannot teach a Sunday-school class or talk in prayer-meeting, and yet who would like to do something for Jesus Christ. But many of our churches are so imperfectly organized that there is no way of making use of their services. There is an unexpended balance of power in the church, of which we are not making full use. What we need to do is to divert this power into the proper channels, to establish such points of contact between our

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churches and the agencies which are engaged in moral and social reform that they can draw on us for the recruits they need, and to create such a sentiment in the church that service so rendered shall be recognized and honored as being as truly church service as preaching or praying.

But it is not only that we are not doing the things we ought to do: we are wasting our energy in things that are unimportant; we are expending in competition among Christians the power that we ought to be using in the attack upon the intrenched evils of society.

I spend my summers in a New England village whose united resources would be just sufficient to maintain one strong church, but we have three, each competing with its neighbors for the support of the community. In many other villages no larger you can find four or five, while not far away there are great reaches of untouched territory where the gospel is never preached. How can we expect people to believe that the church is in earnest when we waste our resources as we do?

That is why church unity is so important. It is important for practical reasons, because without it we cannot provide adequate openings for the energies of our strongest men and our most devoted women. We cannot grapple as efficiently as we might and as we ought with the great common evils which are all about us. But it is even more important in its bearing upon our ideals, for without it we cannot make the church what it was meant to be—the body of Christ, the organ for the expression of his Spirit in the world.

How is this ideal to be realized? What can we do to make the church what in our heart of hearts we know it ought to be? There are two possible things we can do. We can meet and discuss the things on which we differ, and we can go out and work for things on which we agree. Both are useful, but the second promises quicker and more lasting results.

In recent years there have been held a number of conferences upon church unity, but thus far they have accomplished little because they have all run against the initial difficulty of which we spoke at the outset—the fundamental difference in the conception of the church itself.

Yet all the while the cause of unity has been making progress. Why? Because Christians have been forming the habit of working together. You cannot work with a man without understanding him better, and you cannot understand him better without liking him better, and when you understand a man and like him you are willing to live with him.

We have an example of what may be done on the foreign field. Here the pressure of a common need is bringing Christians together, and their practical co-operation is bringing forth new forms of organization adapted to express and to further this common purpose. The secretaries of the foreign missionary societies meet every year for conference, fields of labor are mapped out, and plans talked over. In China alone there are six union theological seminaries, while most recently the Edinburgh Conference gave splendid illustration of what we may call the ecumenical Christian consciousness.

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The example set abroad is being followed at home. Here, too, the churches are coming together to study the common problems which face us all alike, and this growing consciousness of unity is finding official expression in such bodies as the Federations of Churches local and national, and the Home Missions Council.

But, after all, this is only the beginning. When we have covered the field and mobilized our forces the question will still remain: What are we to do with them? What good will it do to unify our organizations unless we can direct the forces we command into channels of useful and efficient service? What is the use of having a strong church unless it becomes in fact what we have seen it ought to be—the leader in the great moral and spiritual revival of which we have been speaking?

And so I come back to that with which I began—the ideal. The church will be what it ought to be when enough people see what it ought to be and want what they see.

It is the preacher's business to make men see. Preaching is the impartation of truth by personal contact, however brought about. It is such a presentation of the ideal as shall commend itself to the heart and lay hold upon the will, such a presentation as shall make God so real a fact to the consciousness of man that his soul shall be lifted up in worship; but, at the same time, such a presentation as shall make God's loving purpose for all mankind so clear that worship shall inevitably bear fruit in service. Preaching, in a word, is such a presentation of the gospel as shall make Christian doctors, Christian lawyers, Christian teachers, Christian statesmen, Christian philanthropists, Christian workmen, Christian fathers and mothers, and so at last a completely Christianized society. This is the minister's work, and there is no greater.

THE MINISTER'S LIBRARY

GEORGE S. DUNCAN, PH.D.
Washington, D.C.

"In your study you will, of course, take advantage of the best that scholarship can offer you in the interpretation of the Word. Before preaching upon any passage you will make the most patient inquisition, and under the guidance of acknowledged masters you will seek to realize the precise conditions in which the words were born."—JOWETT, *The Preacher, His Life and Work* (1912), p. 122.

The minister's library is his chest of tools. How very essential tools are! Every worker, mental or manual, must have them. Tools must be up to date. They should represent the best that can be procured, and should embody every modern improvement. A man working with antiquated tools will be behind the times, and his work can hardly be in

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great demand. His success will be badly impaired. So the farmer wishes the most improved plow, the carpenter, the best saw, and the physician, the most perfect instrument. We may lay it down as an axiom that everywhere the worker should have the latest tools, because they are usually the best. They embody all the good qualities of their predecessors plus something else which makes them superior.

In the ministry a contrary opinion has often prevailed. Here there has been many times a feeling that the oldest tools are the best. So we hear a good deal in certain quarters about the duty of being loyal to the old Bible, the old commentary, and above all to the old theology. This devotion to, and use of, old tools have even been sometimes regarded as a synonym for orthodoxy. This attitude seems strange in view of the exactly opposite feeling which prevails in other departments of activity. How can we account for this anomaly? There are several reasons.

There is much intellectual indolence in the ministry. Clergymen do not generally do the broad, deep, and comprehensive thinking which characterizes workers in other professions. Subjects are touched with the little finger but not with both hands. There is much circular but too little onward thinking. Clergymen have not the scientific spirit, fearlessly searching for truth, unbiased by tradition, untrammeled by preconception, and unprejudiced by denomination. We speak of broad, high, and low churchmen, but what we above all need is deep churchmen. This ministerial mental lethargy finds no need for fresh investigation with the aid of the best tools but prefers to rest contented with the results of older workers. It is said man is governed by every motive except reason. This is certainly too often true of the clergyman. A writer in the *Continent*[1] characterized "the fault of most preaching to be the smallness of the thinking area in which it is conceived."

Another reason for the minister's use of old tools comes from the congregation. Some of these are sound asleep intellectually, and so demand little brain activity from the preacher. Indeed if he sometimes brings forth some new treasure from the mine of divine truth, a venerable creed or confession, made in the infancy of biblical learning, is at once brandished in his face, and he is accused of heterodoxy. The minister has thus no spur to incite him to be a reader, student, and thinker. This seems to have been the condition of affairs in the synagogues of Christ's time. The people said, "the old is better" (Luke 5:39). They delighted in the traditional exegesis and doctrines of the rabbis; but the new interpretation and the new theology of Jesus Christ they bitterly opposed, and finally nailed him to the cross as a martyr to new ideas.

Again, the minister has often very little time for study. He has such a round of teas, dinners, receptions, funerals, weddings, prayer-meetings, and other gatherings, not to mention the calls from all sorts and conditions of men and women, that he has little opportunity to use tools of any kind. He thus has no desire to buy new tools which would only lie unused and rusty in his chest. The question of time is a

[1] *The Continent*, November 28, 1912, p. 1677.

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most serious one. How can a minister get time for his study and yet not neglect the necessary demands made upon him?

The abominable methods of many theological schools are responsible for the minister's intellectual inactivity. These divinity halls have often fostered mental stagnation. Everything ready-made has been furnished the student. He has been a passive receptacle into which professors have poured so much exegesis, doctrine, homiletics, criticism, and church history, never to be modified by the progress in scholarly investigation. Antiquated textbooks have been used, and pupils have not been introduced to the greatest books in the different disciplines. In any other graduate schools, such vicious methods would not for a moment be tolerated. The graduate students in mathematics, physics, botany, astronomy, philology, and history are trained to do original research work with the help of the very best tools. It is unfortunate that so many theological seminaries are not connected with universities. Dr. H. S. Nash has well said: "The theological seminary, as a place isolated and detached, must be abandoned. Theology, the study of the most sacred things, must think out its system in close communion with the vigorous and tumultuous mental life of the modern world."[1]

A false reliance upon the Holy Spirit leads some to neglect the best tools. There are those who think that by remaining largely intellectually passive, they will be led by the Holy Spirit into all truth. They find little use in study. To them tools have small value. Surely this is a mistaken view of the work of the Holy Spirit. He co-operates with us but does not supersede or suppress our own efforts. Only earnest, faithful study with the best available tools, plus the guidance of the Holy Spirit, will lead the investigator into the exact mind of the Bible writer.

Another reason for not using new tools is the natural conservatism of the human mind. It is often difficult to change or modify an idea once lodged in the human mind. This is especially so in theology, but it is also true in other departments of knowledge. Dr. A. F. Kirkpatrick says: "Luther denounced Copernicus as an arrogant foe who wrote in defiance of Scripture, and Melanchthon urged the suppression of such mischievous doctrines by the secular power."[2] John Wesley,[3] who died in 1791, refused to accept the Copernican astronomy on the ground that it contradicted Scripture. Such a spirit can hardly inspire one to use new tools calculated to change ideas which the mind fondly cherishes. These are the main reasons why so many clergymen have such old tools in their chests. Some ministers' libraries are little more than junkshops full of old iron fit for the scrap heap.

We have not considered the money question as a reason for not having new tools in the chest. The census of 1906 shows that the average yearly salary of clergymen, in the continental United States, was $663. This would not allow much for buying books. But the poorest-

[1] Nash, *History of Higher Criticism of the New Testament* (1906), p. 98.

[2] Kirkpatrick, *Higher Criticism* (1912), p. 18.

[3] McGiffert, *Protestant Thought before Kant* (1911), p. 173.

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paid minister does buy books, sometimes too many books of an inferior quality. Everyone needs good judgment in book-buying, and should allow none but books of prime scholarly quality to come to his chest. Happily some of the most important books can be purchased on the instalment plan. Even the minister who can hardly afford to buy any books has usually access to some good library where some of the best theological books can be found.

In more recent years enormous progress has been made in every department of thought upon which theology is based. Higher criticism, lower criticism, exegesis, anthropology, archaeology, philosophy, psychology, sociology, the physical and biological sciences have all contributed much new knowledge demanding a reconstruction of all the older theology. Dean Hodges says:

> Religion cannot be confined within a system, and cannot be restrained by any church or creed. It possesses the irresistible dynamic of growth. Periodically in the course of history it has been thought to be completed. Now, say the ecclesiastics, we have a perfect church; now, say the scholastics, we have a complete formula of truth. But always a new generation makes these great claims ridiculous. Religion will develop, in spite of all opposition of conservatives, and of all errors of radicals. It has changed, and is changing, and will change. The process calls for no apology, and requires no defense of indefensible positions. It is not a retreat but an advance. It is a part of the everlasting vitality of religion.[1]

We thus see then that all the tools of the minister should be up to date. We cannot use any longer the old Bible but the new Bible embodying the learning of great textual scholars like Tischendorf, Westcott, Hort, Wellhausen, Cornill, Kittel, and others. The higher criticism has given an accurate conception of the literary structure of the Scriptures, thereby making them far more intelligible. Venerated versions like that of King James must give place to much more accurate revised translations. The lexicons and grammars of the past have all been supplanted by those of more recent date. The older commentaries were rather diffuse and dogmatic, and, judged by our time, rest upon a scholarship which is immature. The modern commentary is brief and historical. It embodies the best results of exact scholarship. The biblical dictionaries of scholars like Kitts, Eadie, and Smith, were excellent for their time and have exerted a great influence, but the march of biblical learning has rendered all these works antiquated, and made it imperatively necessary to have dictionaries embodying the latest knowledge. The older systems of theology are gradually being replaced by Christian doctrine where the teachings of Christ receive due emphasis. Biblical theology is also coming to the front. It is based on a scholarly historic study of the various religious ideas of the biblical writers in chronological order.

We have thus far surveyed the main reasons why so many ministers use old tools to the neglect of more recent ones. It has been shown that this tendency is untenable when viewed in the light of present-day biblical learning. Every minister must use the best tools if he is to be a competent craftsman, "thor-

[1] *Atlantic Monthly*, CIX, 389.

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oughly furnished unto all good works." A list is here given of the more essential tools deserving a place in every well-furnished chest. The titles may prove helpful in the formation of a working library for the minister. No books are given in general literature, such as history, biography, poetry, essays, fiction, philosophy, psychology, science, and art, as these can usually be found in any good library.

I. *Original Texts:*
- *a*) Old Testament: Kittel.
- *b*) New Testament: Westcott and Hort, Tischendorf, Nestle.

II. *Grammars:*
- *a*) Hebrew: Gesenius[26], Harper, Davidson.
- *b*) New Testament Greek: Moulton[2], Robertson[3].

III. *Syntax:*
- *a*) Hebrew: Harper, Davidson, Müller.
- *b*) New Testament Greek: Burton.

IV. *Lexicons:*
- *a*) Hebrew: Brown.
- *b*) New Testament Greek: Thayer.

V. *Concordance:*
- *a*) Young, Strong.

VI. *Quotations in New Testament:*
- *a*) Toy.

VII. *Commentaries:*
- *a*) International Critical.
- *b*) Bible for Home and School.
- *c*) Century.
- *d*) Westminster.
- *e*) Cambridge Bible.
- *f*) Expositor's Bible.
- *g*) Expositor's Greek Testament.
- *h*) Dummelow (1 vol.).

VIII. *Bible Dictionaries:*
- *a*) Hastings (5 vols.).
- *b*) Encyclopaedia Biblica (4 vols.).
- *c*) Hastings (1 vol.).
- *d*) Standard (1 vol.).

IX. *Introduction:*
- *a*) Old Testament: Driver[9], Cornill, Gray, Moore.
- *b*) New Testament: Moffat, Jülicher, Peake, Bacon, Allen, and Grensted.

X. *Canon and Text:*
- *a*) Ryle: Canon of Old Testament.
- *b*) Wildeboer: Canon of Old Testament.
- *c*) Buhl: Canon and Text of Old Testament.
- *d*) Scrivener: Criticism of New Testament[4].
- *e*) Souter: Canon and Text of New Testament.
- *f*) Westcott and Hort: New Testament in Greek. Introduction.
- *g*) Vincent: Textual Criticism of New Testament.

XI. *Versions:*
- *a*) Greek: Septuagint.
- *b*) Latin: Vulgate.
- *c*) English: AV, RV.

XII. *Harmony of Gospels.*
- *a*) Stevens and Burton.

XIII. *Encyclopedias:*
- *a*) The New Schaff-Herzog (1912)
- *b*) Britannica (1912).

XIV. *Biblical Theology:*
- *a*) Old Testament: Davidson, Bennet, Schultz.
- *b*) New Testament: Stevens, Adeny, Gould.

XV. *Prophecy:*
- *a*) Old Testament: Davidson, W. R. Smith[2].
- *b*) Messianic: Briggs.

XVI. *Christian Theology:*
- *a*) W. A. Brown, W. N. Clarke, W. Gladden.

XVII. *Apologetics:*
- *a*) Bruce, Garvie.

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XVIII. *History:*
- *a*) Israel: Wellhausen, Kent, H. P. Smith, Wade.
- *b*) Egypt: Breasted.
- *c*) Babylonia and Assyria: Rogers.
- *d*) Palestine and Syria: Paton.
- *e*) New Testament Times: Mathews, Riggs, Schürer.
- *f*) Apostolic Age: McGiffert, Bartlet, Ropes.
- *g*) Church: Fisher, Newman, Möller.
- *h*) Reformation: Lindsay.
- *i*) Doctrine: Fisher, Harnack.
- *j*) Creeds and Confessions: Curtis.
- *k*) Warfare of Science with Theology: A. D. White.

XIX. *Archaeology:*
- *a*) Bliss: Development of Palestine Exploration.
- *b*) Driver: Modern Research Illustrating Bible.
- *c*) Hogarth: Authority and Archaeology.
- *d*) Delitzsch: Babel and Bible.
- *e*) Price: Monuments and Old Testament.
- *f*) Jeremias: Old Testament in Light of Ancient East.
- *g*) Hilprecht: Explorations in Bible Lands.
- *h*) Rogers: Cuneiform Parallels to Old Testament.
- *i*) Breasted: Ancient Records of Egypt.
- *j*) Duncan: Exploration of Egypt and Old Testament.

XX. *Geography:*
- *a*) G. A. Smith: Historical Geography.
- *b*) Kent: Biblical Geography and History.
- *c*) Baedeker: Palestine and Syria (1913).
- *d*) Kent and Madsen: Historical Maps of Bible Lands.

XXI. *History of Religion:*
- *a*) Paton: Early Religion of Israel.
- *b*) Marti: Religion of Old Testament.
- *c*) W. R. Smith: Religion of Semites[2].
- *d*) Erman: Egyptian Religion.
- *e*) Jastrow: Religion of Babylonia and Assyria.
- *f*) Jevons: Introduction to History of Religion.
- *g*) Moore: History of Religions.
- *h*) Menzies: History of Religion.
- *i*) Hastings: Encyclopedia of Religion and Ethics.

XXII. *Sociology:*
- *a*) General works discussing nature, method, purpose, and scope.
- *b*) Special works dealing with social evil, intemperance, housing, charity, poverty, gambling, heredity, eugenics, wages, etc.

XXIII. *Missions:*
- *a*) General works discussing nature, method, purpose, and scope.
- *b*) Special works treating missionary work in various lands.
- *c*) Biographies of master-missionaries.

XXIV. *Social Aspects of Christianity:*
- *a*) Mathews: Gospel and Modern Man.
- *b*) Mathews: Social Teaching of Jesus.
- *c*) Mathews: Church and Changing Order.
- *d*) Rauschenbusch: Christianity and Social Crisis.
- *e*) Rauschenbusch: Christianizing Social Order.
- *f*) Peabody: Jesus Christ and Social Question.
- *g*) King: Moral and Religious Challenge of Our Times.

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h) Cunningham: Christianity and Social Questions.
i) Nash: Genesis of Social Conscience.
j) Vaughn: Socialism from Christian Standpoint.
k) Montgomery: Christ's Social Remedies.
l) Taylor: Religion in Social Action.

XXV. *The Sunday School:*
a) Burton and Mathews: Principles and Ideals for Sunday School.
b) Cope: Efficiency in the Sunday School.
c) Mead: Modern Methods in Sunday School Work.
d) Trumbull: Yale Lectures on the Sunday School.
e) Trumbull: Model Superintendent.
f) Harker: Work of the Sunday School.
g) Harker: Housing the Sunday School.
h) Murray: Primary Department.
i) Wells: Sunday School Essentials.
j) Hazard: Home Classes and Home Department.
k) Lawrence: How to Conduct a Sunday School.
l) Brumbaugh: Making a Teacher.
m) Hartshorne: Worship in Sunday School.
n) Meyer: The Graded Sunday School.
o) Weigle: Pupil and Teacher.
p) Wenner: Religious Education and the Public School.

XXVI. *Preaching:*
a) The Yale Lectures by H. W. Beecher, 3 vols. (1872–74), and by J. H. Jowett (1912).

XXVII. *Psychotherapy:*
a) Weaver: Mind and Health.
b) Worcester, McComb, and Coriat: Religion and Medicine.
c) MacDonald: Mind, Religion and Health.

XXVIII. *Bible and Modern Scholarship:*
a) Duff: History of Old Testament Criticism.
b) Conybeare: History of New Testament Criticism.
c) Cheyne: Founders of Old Testament Criticism.
d) Nash: Higher Criticism of New Testament.
e) W. R. Smith: Old Testament in Jewish Church.
f) Briggs: Biblical Study.
g) Peake: Biblical Study.
h) Judan: Biblical Criticism and Modern Thought.
i) G. A. Smith: Modern Criticism and Preaching of Old Testament.
j) Driver and Kirkpatrick: Higher Criticism.
k) McFadyen: Old Testament Criticism and Christian Church.
l) Bennett and Adeny: Biblical Criticism.
m) Eiselen: Christian View of Old Testament.
n) Gilbert: The Interpretation of the Bible.

XXIX. *Biblical and Theological Journals:*
a) Biblical World.
b) American Journal of Theology.

In the foregoing list no sermons, sermon outlines, or homiletical works have been mentioned. The use of such books is to be avoided. They tend to weaken the power of investigation, and above all they keep the minister from the rich suggestive trains of thought that can come

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from a careful study of the Bible with the help of the best scholarly tools. Professor S. R. Driver has well said:

> The foundation of all true biblical study consists in a first-hand knowledge of the Bible itself, to be obtained, wherever possible, by a training in sound and scientific methods of philology and exegesis. Nothing can supersede an acquaintance, as intimate as it can be made, with the original languages of the Bible; it is that knowledge which brings us as nearly face to face as is possible with the original writers, and enables us to perceive many links of connexion and shades of meaning, which can with difficulty, if at all, be brought home to us by a translation.[1]

THE PERSONAL RELIGION OF JESUS

ALBERT G. LAWSON, D.D.
Jamaica, New York

This is the day of inquiry. We dig up creeds to reach the sources of dogma, biting the thumb of authority as we dig. Can the real, the true, be found?

Two problems face us: Given a host of spiritual facts and truths far above our senses, and given a spirit at zero, now bring this spiritual world within the rim of my human spirit; that is, make the true about and above me truth and experience in me. Again, a young Jew, a worker in wood, a man of one book, the Hebrew writings, creates a body of religious truth assailed for centuries by fierce criticism which today, more clearly than ever, is showing itself to be the one universal religion. How did he get his religion? Who gave him his authority? What was his own faith?

Man, "incurably religious," is born to worship as the sparks fly upward; Jesus, the religious man, is the center of human history; religion is a life in right relation with God. In this right relation Jesus lives from Nazareth to Olivet, his great gift his life, its inner fountain his own religious experience. For self-conscious personality he is Master; as sure of his own unity as he is of the unity of God, his religion is his own, no man is echoed or held for a word.

The boy, father to the man, with religious fervor says, "I must be in my Father's house"; the man with mature purpose, in his baptism, says, "Thus it becomes us to fulfil all righteousness." Religion his life-blood, goodness clothes him as naturally as his seamless coat. To pray, to eat, to do good, to undo evil natural for each act is the one thing to do. "Would ye also go away?" to the Twelve; "Could ye not watch with me one hour?" when the three lay in stupor as he lay in agony, are cries of deep human need. When legalism and superstition bind Israel in a worse than Roman

[1] Driver, *Higher Criticism*[2] (1912), p. 58.

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bondage, his faith is clear as a child's who fasts, prays, worships, visits the sick, eats with rich or poor, preaches, teaches, and works in the simplest way possible. Natural and spiritual never separate entities to him, common things open heaven's door, the familiar is the divine, the ordinary the act of God in his religion. To be unnatural, unreal, is impossible with him; hence when scholars say, "The divine comedy soon passes into terrible tragedy," or of Tuesday, in Passion Week, "The one calm and undisturbed actor among all who took part in the tragic doings of that day," they drag him down to the level of men who make believe they are what they know they are not. Jesus marvels, weeps, is surprised, begs human sympathy, and one word explains it all—it is *genuine*. No scorn equals his scorn for the hypocrite. "Do the truth," says John, who saw Jesus live the truth among men. As faith's leader he believes, as faith's perfecter he perfects himself. Hence "we may safely argue from his life to his faith," for his religion is himself. When he can do no mighty work he "marvels," says frankly, "I do not know," "It is not for me to give," and speaks truth.

"Unite my heart to fear thy name," "We know not how to pray as we ought," are not applied to him; but when soul agony forces the cry, "What shall I say?" the words of sinful desire that tempt him, which he dare not speak, John writes down. The kingdom of evil being as real to him as the kingdom of God, temptation is more real and a more fiery trial than to us.

His religion is not theory but practice, not theology but truth, and truth not in ideas and ideals so much as in a helpful, matter-of-fact life. With him who went about doing good, ethics and religion are one, his service love and his love service, and ethical conduct the fruit of life, not life the fruit of ethical conduct. His works, notably those for the sinful, are open signs of soul throbs. To get best results we fix time, place, form, and often divorce religion from the ordinary; but he weds it to the common life, hence his religion, salt and light for the daily task, fits any time or place. With Matthew at the customs desk or with a widow at a funeral, with fishermen mending their nets or with a ruler praying for his child, with beggars at the roadside, with guests at a wedding or at the tables of the rich, his religion is a cup of blessing. Who can imagine contact with men where it would fail to do good? Is there a truer test for religion?

His religion is thorough! It reaches down to the minute deeds of a single hour, and dying he leaves nothing unfinished. His whole life, as his baptism, fulfils all righteousness, and going to the Father his righteousness becomes the Spirit's sword. When God's love and man's sin converging bind him to the cross he manifests the paradox of plenty, for as the dying grain brings greater harvest his lifting-up draws all men to himself. "The permission of sin has cost God more than it has cost man," says Dr. Shedd in his rugged theology, and he is right. That the innocent must suffer with the guilty, and more than the guilty, and often, in vicarious love, must suffer for the guilty, a great law of the universe, is the principle of the cross, for Jesus alone fulfils this high law of heaven and earth. When he dies the Roman yoke and the slave chain still gall men,

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but the force that breaks both is his religion. "Unto Ceasar his things and unto God the things of God." Disciples remain true to that word and Gibbon writes on the decline and fall of Rome, Greece arises "with the New Testament in her hand," and Lincoln sets free millions of slaves.

"Man of sorrows" is not the best title for him whose first glory sign is at a wedding, whose religion is joy—a note not struck as often as it ought to be—whose mind, stayed on God, is kept "in perfect peace," for perfect peace is unruffled content, unspeakable joy, one and the same at heart. His priestly prayer is "that they may have my joy made full in themselves." Who lives by every word of God, his meat to do the will of God, his passion for God equaled only by his joy in God, who lives to bring God to men and men to God, must have full joy. Jesus is our joy-bringer! Christianity's stream of song cannot rise above its source, its springs are in him. "Add" to your faith is "choir on," a musical term, for his religion, rich with the joy of a redeeming purpose, creates our oratorios and so fills the soul that every new sacrifice is a new joy. In the olden time "when the burnt offering began, the song of Jehovah began also and the trumpets." In the fulness of time, in evil's dread hour, Jesus, choirmaster in that upper room, sings on his way to the cross; facing death, he gives to his little flock his own peace, and blends into one the opposite elements of glory and shame.

How radical his religion! With one God and one temple Israel had kept the purest faith, yet now religion oscillates between pharisees praying at street corners and hermits seeking the wilderness; legalism and officialism stifle morality but load heavy burdens and curses on the poor; the house of prayer is a den of thieves, and the religious leaders are whited sepulchers. With what sharp contrast Jesus shows mercy to the sinful, counts such happy as are poor in spirit, the meek, and they that hunger after righteousness, shares with publicans and sinners his food, calls such to be his disciples, and lays chief stress on motive and spirit! Independent of men and of institutions, he rends the tangled mesh of talmudic tradition more swiftly than Samson broke his fetters. God-given institutions are less than the men to whom he gives them; ceasing to bring good to men and men to God, he breaks them as Hezekiah broke Moses' brazen serpent. Lord of the Sabbath, greater than the Temple, above all priests or prophets, he is not self-dependent or self-satisfied as we use the terms. He, its spring and supply, shares the new life with every citizen of the kingdom.

"With the people and for the people" mirrors his entire course. As they are being baptized he comes also: John to the wilderness, but Jesus to the city, and when, according to his custom, he worships with the common people, our spiritual king wears no special dress. He chooses twelve plain men to be with him for prayer and work, calls them brethren, folds them in the shrine of heart confidence, fills them with his spirit, and lifts them out of provincial narrowness into world-wide vision and service.

His social worship exalts three principles: God has first right to all we are, gives us first right to all he is, and his children must bless those who have

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least, for he gives most to those who have most need. Jesus thinks in the concrete: the least truth is large that affects men—not goodness but the good man, not poverty but the poor man, not evil but the evil-doer moves him. Great moral leaders are not always what Jesus always was—gentle and tender. The heat of his love melts caste to whom a blind beggar's need is broad enough to show God's glory. "To the poor the gospel," spoken twice, months apart, he lives, in the open, every day. His highest work begins the lowest down, in foundations laid among the lowly, far and away beneath the level of the so-called best society. "The minor moral needs meet in him," for nothing is too small to be used in his service whose religion is simple that plain men may follow.

Psychology and philosophy today urge the freedom of the moral agent and the immortality of the moral person—that the individual must have a knowledge of himself as a spiritual personality, that he must gain control of himself as a unit in society, and then give himself back as an organic part of the world's life, since character is the sum of our choices; but all this is written large in Jesus' religion. With intellect, emotions, and will the highest known, never moving out of harmony and always working at the flood, radical in speech but conservative in action, his religion shows limitless might kept in perfect control and used only for unselfish ends. Mental and moral qualities balance each other; man's strength and courage with woman's purity and tenderness blend into unity in him. He calls himself "meek and lowly"—discredited virtues—never brave or manly, as we call him, yet he inspires the highest courage and manhood. The great crystal palace of his gifts and powers is filled with harmony.

Prayer is a real test of the religious life. Here Jesus is supreme! Work and rest, joy and trial, the grind of daily toil, the growth of enmity, and all his experiences are sweetened with prayer. Three times he hears his Father speak, each linked with prayer as are two other signs of the Father's favor. To know more of ourselves and not to know more of God brings fear and failure. We know the need of prayer; he knew also its luxury. The floodtide of popularity and the first of the ebb is sanctified by a night of prayer and in that night he is transfigured.

Recall the lines traced: Jesus' religion is as natural as it is real, as practical as it is intense, as simple as it is supreme, as radical as it is strong, as self-sacrificing as it is holy, and as full of joy as it is of service, yet to show what it is does not explain how it is. Mystery will always surround Jesus' person and work, for his religion "essentially intelligible in its manifest simplicity is yet essentially unfathomable in its depth of meaning." We should be Christ-centered; true, but where was Christ centered? Can we learn the hidings of his power? Religious nature alone will not grow religious character; scribes and pharisees with the nature did not grow the character. Men may have a religion of form, of sentiment, of beauty, like Herod, who heard John gladly and did many things but took off John's head at the whim of a dancing girl. Impulse, reason, art, aesthetics are not good cornerstones for religion.

Three forces shape his religion: the

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Father, the Spirit, the Scriptures. Jesus loves the Old Testament; his delight in the law of Jehovah is great; he saturates his mind with its thought, wields it as his sword in temptation, and through his example leads men to live not by bread alone but by every word of God. The Spirit is the one living bond between the Father and himself. The Spirit has everything in him, hence the prince of this world has nothing. Born of the Spirit, led of the Spirit, filled with the Spirit, his works credited to the Spirit, he makes the Spirit the sole executor of his last will and testament. Horizontal religions with creeds and councils for support dissolve and die, but his vertical religion, born from above, lives and triumphs forever. Fruit is the high court of appeal for life but he perfects even the fruit of the Spirit.

The Scriptures, the Spirit, the Father —but the greatest of these is the Father. To reveal God, first and last with him, at the center of his being, is the completest self-surrender. Hence his word, "If any man would come after me, let him deny himself," teaches vastly more than self-denial. The order, first surrender entirely and unconditionally, then take up the cross in active service, and then follow him in sanctification, is illustrated in his word to the young ruler: "Sell everything, give to the poor, and then follow me." To have religion we must have his principles.

An only son should show the likeness of his father. "He that hath seen me hath seen the Father, "spoken first, not to Philip in the upper room, but on the highway at the height of the feast, to the crowd thronging to the temple, is not for dogma but an outburst of rich experience. His eye single, his heart pure, he sees God face to face; all he is and all he does is born of what God is and does. "The Father worketh and I work," "My meat is to do his will"—such obedience rests on perfect trust and love. "Not my will but thine" is the word of living unity and communion.

Communion with God does not begin at his baptism. In the eighteen silent years he finds himself and God also. The lad's word, "My Father," thought through, felt through, willed through, becomes part of his being. First things always first, on the Godward side of every question, some solved so quickly, later thought out in those earlier days, all he knows and all he is he fuses into one self-sacrificing purpose. "To seek and to save the lost, to do the will of God, to bear witness to the truth," are one, not many, and that one is to make his Father known. Like the sun in its strength, this dominant purpose shines forth, and he measures all things by it, for in heaven, as on earth, a noble life is the fruit of a noble ideal. The higher moral quality is not self-reliance but its opposite—faith, the trusting implicitly in another.

"Father" is the one name spoken when personal relations are concerned; in one record of three verses he says "Father" five times. "The Father is with me," "I in him and he in me," "I and my Father are one," are not for theological hair-splitting but the everyday joyous experiences of a soul rich toward God. Sure of his abode in the bosom of the Father when he says, "No one cometh to the Father but by me, "his emphasis is on one word; men without knowing Jesus find God in nature, music, science,

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but no one comes to the Father without Jesus. Nicodemus and Cornelius know God but not the Father, the fulness of God, until Jesus is known. God is interpreted by fatherhood but fatherhood is not fully known until the Son is born. The thought of God in those oft-used words, "My Father," ruled every moment of his ministry.

His religion may be shown in three words, "vision," "passion," "action." He goes about doing good in our visible world but he lives and moves and has his being in the invisible world, for gravitation draws him up. He is not at his baptism "a man catching a glimpse of a divine meaning half revealed, half concealed, but rather a human spirit at whose very center God creatively awakens a new consciousness." Henceforth he looks into the face of the Father with unclouded vision and walks with him in soulful fellowship. "I know him because I am from him and he sent me," "No one knoweth the Son but the Father," "I am not alone, the Father is with me," "I do always those things which please him," sweet experiences of an ingenuous spirit conscious that nothing can separate him from his Father's love, flower forth in that high desire, "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Unhindered vision of God, unfailing love for man, and unceasing fidelity to both give clear views, purest character, dauntless courage, and eternal fruitage. The burden-bearing love of God for the lost burns in him like an altar fire that cannot go out. To lead a sinful woman to his Father is more than to eat with his own band. Nor agony nor enmity could throw a shadow of doubt on the dial of his hope. "Himself from God he could not free." The Father's smile fails him only in one short hour, but his vision of the Father never fails, nor fades into the light of common day.

Sharer with God and man, the true daysman tests his love to God by his love to man, how near he is to God by his nearness to man, and how much God is in him by the power for good he brings into the world. "A year of obscurity, a year of public favor, a year of opposition, and in one day death," is the human record of a ministry which, as our true tree of life, brings forth fruit every day. No respecter of persons that he may be brother to every man, poor yet making many rich, he

> Lived with God in such untroubled love
> And clear confiding, as a child on whom
> The Father's face had never yet but smiled;
> And with men even, in such harmony
> Of brotherhood, that whatsoever spark
> Of pure and true in any human heart
> Flickered and lived, it burned itself toward Him.

His religion shows the ideal religious life, since to live as he lived and to love as he loved is the highest life possible on the floor of earth. "When humanity, like fruit too heavy for the stalk it hangs on, is dragged to the dust by its own weight," Jesus comes to lift man up again to God. The most perfect man known to men lives to serve, not to be served. "He could do justice to men because he loved them so." When he knows his hour is come to take a towel and gird himself and wash his disciples' feet, from Peter to Judas, he puts into the concrete the whole Sermon on the

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Mount. "Who through the eternal Spirit offered himself without blemish unto God" seems to sum up all his life in one religious act. "In the van of twenty centuries, with unwearied feet he goes about today doing good."

The worth of his religion is above price. He comes from God, but must know release from evil, communion with God, and devotion to his will by human experience. What he thus knows—and there were crises in the experience of him who grew in grace, who learned obedience, who was made perfect by sufferings, who says the Father has yet greater things to show me—what he thinks and speaks, what he does and is—that is the core of Christianity. If his life is history's holy of holies, his religion is the Shekinah glory in that holy of holies. No religious leader ever taught or lived so little that was transient and so much that was timeless and eternal," hence "the literature of the world holds no doctrine so limited in bulk, so limitless in meaning and service as the gospel record of Jesus."

Two great notes arise out of his experience—authority and completeness. His, a religion of certainties, he makes known eternal realities: he has no doubt as to himself or the Father or the triumph of his gospel. He knows hatred will assail his truth, but he also knows nothing can arrest the moral force he sets free; the gates of hell cannot prevail against it. Sure of what lies beyond, he says, "It is for you I go and for you I will come again." That one deed will be told to the end of the age wherever the gospel goes. The will of God is done in him as it is done in heaven, hence his religion, practical and permanent, is the absolute and final religion, for it makes known that which is. The life of God present in him is reproduced in us; the love of God abiding in him is awakened and made effective in us. It is the right life, for the all-righteousness is lived in the character that men ought to bear. It is the power of God unto salvation, for it actually saves men, makes them whole, brings to pass what ought to be, since it is not something done for us so much as something done in us that saves.[1] He unlocks the infinite fulness of God and exalts the infinite capacities of man. The source of deathless power in him, his own religious experience reveals a whole being and a whole life at one with the soul's highest vision of God.

Whatever was "emptied" when the Word became flesh, the elements of constitution common to God and man were kept, for Jesus has the ideal potentiality set up in the original constitution. He taught Nicodemus heavenly things. The ascent of man by the descent of the Son of Man begins by the inflow of life from above, and at its height men become partakers of the divine nature. Since goodness and virtue and moral standards are one to God and the normal man, good and evil the same to both, religion is not only possible but fundamental. If good and evil were one to man and another to God we could have no certainty in morals and there could be no religion. The real character of God and the right character of man shown in one person fix the unity of the moral standards in both, and Jesus is the final proof of their oneness for time and eternity. Jesus does not move among

[1] Abridged from Clarke.

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men as an automaton; it is not from device or contrivance that he lives and works but from the inner necessities of his being. He is a giver and a lover from the beginning, for this is God's way to man and man's way to God, and the two facts, the height of the infinite God above the finite man and the image of the infinite Father in the finite Son, make a religious life the most glorious life possible.

To assail the authority of Jesus is to sow anarchy; sown here, it will waft its seeds everywhere and that day return, once tried in Israel, when "every man did that which was right in his own eyes," though history does not commend the fruit very highly. Who has nothing above his own inner light stands at the level of Nicodemus. Jesus is merely a teacher sent from God. Peter knows more who says, "we have believed and know that thou art the Holy One of God." John knows more who says, "Jesus is the Christ, the Son of God, and believing ye may have life in his name," for Jesus does not give rules of life but life itself. Unto the end of the ages will men say, "In him is life and the life is the light of the world."

Jesus knew himself to be the one interpreter of God, the one mediator between God and men, and we are to live as he lived. Truth revealed to him takes full possession and is so wrought into his own being that he says, "I am the truth, I am the life," and higher sayings even he does not utter.

Did Jesus have two standards of religion, one for himself and another for us? No, God cannot have two standards. Yet he does not confess sin, make quest for salvation, or pray for pardon. That religion is not a stop-gap for guilt, evoked because sin came into the world, is one of the chief signs in his religion. Personal sin is not necessary to the best knowledge of God or to the best manhood, for who knew God as he knew him? Religion is in the nature of things, its deepest cause in the nature of God, and its deepest need in the nature of man. The more normal we are the more Christian we shall be, is the showing of his life. He who lives sinless among the sinful never speculates about sin, has clearest concepts of it, and most severely condemns it, the seventh chapter of Romans being inconceivable in his experience; yet sin is to no one so actual and awful a fact as to him who gave his life to destroy it.

We sin and fall short of the glory of God, he ceases not to keep that glory; we know more than we practice, he practices all he knows, the one being who lives abreast of his ideals. The first duty of those who turn away is to return to God. He who omits nothing he should do and does nothing he should not do—how can he turn? Heaven is always present, not future, nearer than Bethany to him. When in his own synagogue of Nazareth his service is lost in a dead sea of ingratitude, he looks from without to the inner light of an approving conscience. "He speaks always from within" yet no word spoken of his life is so fruitful as the life itself and his own experience is his great gift. Virtue is always going forth from him. His heart is the home of the perfect and the permanent, his broken heart the fountain of sin and uncleanness. His religion is not because he is the Messiah —he is the Messiah because his life of right relation with God from first to last is without flaw. At his birth, religion

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was another name for fear and blood and power, for priesthood and superstition. God was a name to excite dread. He was an absentee God. At his death, truth and love, joy and peace meet together. God is in all things. Henceforth, God lives with men; in the lowliest as in the highest human experiences and conditions God is always present. Religion cannot again be chiefly a matter of relation to law or race or government; it is essentially a relation of persons. He suffered the just for the unjust that he might bring us to God. Personal faith in a personal God wrought out in heart experience is our sheet anchor.

His religion in its deepest vision of truth and its most spiritual methods is our goal. The upward calling of God is in Christ Jesus. Christ formed in us his thought, his will. His spirit living in us is our hope of glory. As the image thus formed shines through the man like light through glass, so he, the sun of righteousness, transmits his light downward through the centuries and outward to the remotest corners of the world. Henceforth it is less what generation a man lives in and more what the generative power of the man who lives. Even Renan could say, "Whatever may be the surprises of the future, Jesus will never be surpassed." Humanity slowly advances toward him in religious living, but he is and ever must be the one great captain and leader. The signs he works are forever less than the sign he is. God makes new wheat out of old wheat, out of one grain not only a new body but a hundred fold other bodies like unto it. So Jesus multiplies the seed, the word of God, and one sentence of his has wrought a greater harvest than the seven full years brought to the granaries of Egypt. The seed stores of the fourfold gospel produce the great book harvest which fills the libraries of Christendom, but the religion of Jesus is the life of the seed.

So familiar is the story that we often fail to see its amazing wonder. Think a moment. A plain man, in a Syrian village, who died centuries ago, is, in this twentieth century, the embodiment of conscience for the whole world. In a world always evolving morality no one ever catches up with him. "Abreast of all the centuries he is the pathbreaker of mankind. He incarnates the light and truth by which I live today because he cross-sectioned life where it touches God." He is the highest I know and by the highest I interpret God. As the alabaster box filled the house with its perfume, so the religion of Jesus is yet to fill the world with its perfume of holiness through lives of utmost suffering, often yet so held in the right relation with God as to enjoy full assurance of transcendent glory.

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THE MOST IMPORTANT EVENT IN ANCIENT HISTORY

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Each student of history—whether ancient or modern history—approaches his study of the subject from his own particular standpoint, and this is why the present writer has singled out the particular event to be dealt with below, and also why he expects his opinion to be challenged. Perhaps by some the event will be regarded as the merest incident in the life of the past, one of the misfortunes so likely to happen during a campaign, and they will, perhaps, point to some great revolution or bloody war or some great conquest as of more importance. But what determines the importance of an event? Is it the fact that it changed a dynasty, or gave one nation a position greater than that of another nation, or changed the appearance of the map of the world? Or is it the fact that it had untold consequences for the future as well as the present? Surely this latter is the more correct standard for judgment. It is because of this standard that we give the destruction of the army of Sennacherib (II Kings 19:35–36) in the reign of King Hezekiah (701 B.C.) as the most important event in the history of the past.

This event was more momentous for the succeeding centuries than the retreat of Napoleon from Moscow or the battle of Waterloo for the modern world. The eighth century B.C., was a momentous one. For a century Assyria had been playing her part in the politics of the Orient. A series of strong kings had risen and had reconquered the territory lost by the old Assyrian kingdom. By 800 B.C. the armies of Assyria had marched throughout the length and breadth of Syria. During the eighth century the vigorous Tiglath-pileser IV (745–727 B.C.) not only pushed the boundaries of the empire to the very confines of Egypt, but, what is of vastly more importance, had welded the many parts of the empire into a whole. He broke with the system of the past and, instead of allowing the conquered kings to reign as vassals, he placed Assyrian viceroys over the conquered peoples. His successor, Shalmaneser IV (727–722 B.C.), went against Samaria, which, after two years' stubborn resistance, was taken by Sargon II (722–705 B.C.), who also broke up an alliance between Egypt and Philistia, defeating the armies at Raphia. Later he subdued Babylon. His son and successor, Sennacherib (705–681 B.C.), regarded by his vassals as a weakling, soon proved himself a vigorous ruler. We need not deal with the many events of his reign except as they have a bearing upon the event we are considering.

Now let us look at this event we have described as so important. Sargon II, having died in 705 B.C., was succeeded by his son Sennacherib. The Eastern world, no doubt regarding the son as

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too weak to carry out the policies of his father, determined to harass him, if not to drive him out. One by one the vassal nations revolted. The trouble apparently began with Merodach-baladan II, a ruler who had been driven from Babylon by Sargon but who had evidently again gained control. Elam joined Merodach-baladan, as did also the people of Mesopotamia and some of the Arab tribes. Not feeling strong enough to attack Sennacherib, they made an effort to induce the vassals of the West and South to join the coalition. The Judean king, Hezekiah, with the Philistine and Phoenician rulers, Edom, Moab, and Ammon, were induced to join the revolt. Padi, the king of Ekron, was imprisoned by the rebels because he would not join them. Egypt, under Tirhakah, the Ethiopian king, promised to aid the rebels and preparations were made for war. But they had misunderstood the character of the man they were opposing. Only one man seems to have seen what it would mean. Isaiah understood him. "Rejoice not, O Philistia, all of thee, because the rod [Sargon] that smote thee is broken: for out of the serpent's root shall come forth a basilisk, and his fruit [Sennacherib] shall be a fiery serpent" (Isa. 14:29).

No doubt Sennacherib was a vainglorious king, and in some respects weak. From the standpoint of a soldier, however, he was a remarkable leader. His hesitancy was part of the plan, not a sign of weakness. When the rebels were least expecting it he threw himself upon Merodach-baladan and conquered him. The East being subdued, Sennacherib turned to the West and soon the rebels were falling like grain before the sickle. Phoenicia was attacked (701 B.C.). Sidon and other cities were captured, the Phoenician king Lulia fleeing to Cyprus. After ravaging "forty-six of his [Hezekiah's] strong cities, fortresses, and small cities which were round them, which were without number,"[1] Sennacherib gave his attention to Jerusalem, where Hezekiah, "like a caged bird in Jerusalem,"[2] waited for the end. After exacting a great tribute, even demanding the daughters of the king for his harem, Sennacherib moved on. All might have been well from this time had not the forces under Tirhakah suddenly appeared. At once Sennacherib saw the mistake he had made in leaving a powerful fortress like Jerusalem in his rear; and now, in spite of the treaty, he broke faith and came against the city a second time, demanding its complete surrender and its occupation by an Assyrian garrison. The presence of Isaiah nerved Hezekiah to resist these demands. After defeating the Egyptians at el Tekeh, on the Judean border, Sennacherib came against the city and determined upon its capture. What happened we do not know.[3] We are told that "the angel of the Lord went forth in the night and smote in the camp of the Assyrians an hundred four score and five thousand" (II Kings 19:35). According to Herodotus the Egyptians had preserved an account of this disaster, which they attributed to mice. Such is the event.

In what sense is this the most important event? Not the fact that Sennach-

[1] Translation by G. Smith.

[2] *Ibid.*

[3] G. A. Smith, *Historical Geography of the Holy Land*, pp. 157–58.

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erib never again troubled that part of the world. Looking at the history of the Hebrews we can see that had Sennacherib succeeded in capturing Jerusalem on this occasion, the history of the whole world would have been turned into a different channel from the one in which it has run. This is by no means an exaggeration. Egypt had a work to do in this world which she could not have done had the event turned out differently. But it is with the Hebrew nation alone we wish to deal, for it is through this nation that the event has proved so remarkable.

In the first place, the nation was again brought to see that it was in the hands of Yahweh and that its holy city was his special care. This was hardened into a dogma later on, a dogma bringing with it disaster. In the second place, the Temple became, in the eyes of the people, the special dwelling-place of Yahweh. Where the Temple was, there the people ought to worship. As this idea gripped the mind of the nation the high places were more and more regarded as in opposition to the Temple and the real religion of the nation. We cannot trace out all the details for lack of space, but we can see the result of these thoughts in the life of the people. The reforms begun by Hezekiah (II Kings 18:4) became the watchword of a certain party in the nation. The good work begun by the father was hindered by his idolatrous son Manasseh, who allowed the worst abominations to find a place in the nation, but the party called into being by the reform of Hezekiah, a party whose faith had been established by the defeat of Sennacherib, worked on quietly and in secret. The prophets were silenced though not kept from writing, as we can see from additions made to some of the prophetic writings. The child Josiah seems to have come under the influence of this party, for we find a reform taking place during the reign of this king. These, however, are but minor events. An epoch-making event was soon to revolutionize all the life of the nation. Quietly and in secret some writers had been at work upon a new Code. Not daring to put it forth they laid it away in the Temple, hoping that the time would come when they could proclaim it to the nation. Perhaps some died before the opportune time came. But the time did come and Deuteronomy was given to the nation. We cannot deal with all the problems involved. Suffice it to say that if the defeat of Sennacherib had done nothing more than merely lead to the writing of this book our title would be justified. Deuteronomy, however, was not the end. The day of the finding of the Book of Deuteronomy was a turning-point in the history of the religion of the nation and of the world.

It made a written Law the rule of the people's life and worship and thus it became the first step toward the creation of the Old Testament Canon. By its centralization of the worship at Jerusalem and abolition of the local sanctuaries, it initiated a movement that was carried forward by Ezekiel and culminated in the Priestly Code which has dominated Judaism to this day.[1]

Before the Exile the message of Deuteronomy could not be carried out to the full. When the Exile was over a people had been prepared who would

[1] Peake, *The Bible, Its Origin, Its Significance, and Its Abiding Worth*, p. 238.

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fulfil the Law. The Exile broke the ties binding these people to the numerous sanctuaries. It also taught them the necessity of finding a new way of approach to Yahweh. The Sabbath took on new meaning, and spiritual life had at last an opportunity of making itself felt. We cannot speak of the rise of the synagogue and the reading and meditating upon the written Word. What an influence Deuteronomy had upon Jeremiah, Ezekiel, and the Second and Third Isaiahs we shall not be able to trace in detail. The influence of the book is upon them, however, and their influence upon the exiles was immeasurable.

The deliverance from Sennacherib, the Exile, the messages learned during the Exile impressed upon the people the sense of their unique standing among the nations of the world. The Second Isaiah taught them that they were the "servant of Yahweh" to the nations. They were taught that their sufferings were the vicarious endurance of suffering which the heathen had deserved." The influence of this on the later life and thought of the Jewish and Christian churches it is impossible to measure. Jesus himself helped to fix the idea in the minds of his followers and under the hand of Paul it was built into the theology of the church for all time.

Space forbids our tracing out the messianic hope of the Jewish people. Too many critical questions arise for such a treatment in an article such as this, and we can only refer the reader to works dealing with the subject.[1] It is enough to state that from the time of the Second Isaiah, who asked, as no other had asked, the meaning of the Exile, the hope steadily grew to maturity. Gradually the national gave place to the individual interpretation until in the Book of Daniel among the canonical books, and in the Book of Enoch and the Psalms of Solomon among the non-canonical, we reach the picture of King Messiah. "A righteous king and taught of God is he that reigneth over them; and there shall be no iniquity in his days in their midst, for all shall be holy, and their king is the Lord Messiah."[2]

The preparation for the coming of Jesus Christ is too well known to need treatment here, though there is a danger that familiarity allows us to go over the ground without exercising that care so necessary to a correct understanding of the rise of the idea. It had its beginnings in obscurity but its later growth is due to the literature produced in the course of the history of his own people, and the greater part of this has its place in the world today because the nation was saved when the angel of the Lord smote the army of Sennacherib before the walls of Jerusalem.

Judging it in the light of all that flowed from it we feel safe in saying that the event dealt with above is the most important in ancient history. In the words of the late W. R. Smith, "the event, so inconsiderable in its outward consequences, has had more influence on the life of subsequent generations than all the conquests of Assyrian kings; for it assured the permanent vitality of that religion which was the cradle of Christianity."[3]

[1] Moulton, *The Witness of Israel;* Fairweather, *The Background of the Gospels.* The numerous works of Dr. R. H. Charles are all-important if one would know the background.

[2] Psalms of Solomon 17:35–36.

[3] *The Prophets of Israel*, p. 356.

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THE PROBLEMS OF BOYHOOD

A COURSE OF ETHICS FOR BOYS IN THE SUNDAY SCHOOL

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Study XXI. Measure of Success

Every young man should make success the goal of his life. Whether his life is lived on a high or low plane will depend upon what he means by success and the constancy with which he pursues this ideal. If you ask the first dozen men whom you meet for their definitions of success, you will probably find that they do not agree. Let us consider some of the elements which will most likely be included.

First of all, the acquisition of wealth is a common measure of success. In order to live in any civilized community, one must have many things which only money can secure. One certainly cannot succeed unless he is able to provide for himself at least the necessary food and clothing which his physical life demands. Beyond this the value of money depends upon the use which one makes of it. Is the acquisition of money for its own sake likely to assure a man's success in the highest sense? What are the characteristics which this aim is likely to develop in a man? Tell the story of Midas. Discuss the saying of Paul: "The love of money is the root of all evil" (I Tim. 6:10). Jesus taught that riches are a spiritual hindrance. Discuss his saying: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:25).

A few years ago the leading business men of the country were spoken of as "captains of industry"; now they are more often referred to as the "predatory rich." What has brought about this change in the public attitude?

Another measure of success, in the minds of some people, is social position or influence in the community. Both these aims are worthy enough in themselves if they are not too highly valued and if they are used for good ends. What contributes to social standing and influence in your community? What are the characteristics of the most influential man you know? How did he secure his influence? For what ends does he use his power? Contrast two men of influence, one of whom seems to you to have secured his power in an honorable manner and to use it for worthy ends, the other of whom has secured his influence and employs it in an unworthy manner.

A third measure of success is happiness. This has the backing of many philosophers, and, like wealth and influence, may be a worthy end to seek. We must, however, define what we mean by happiness before we can subscribe to this as a measure of success. Is

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happiness that is secured only by physical comfort or by pleasurable sensation a worthy measure of success? Give some specific illustration of this. Does happiness result chiefly from a man's wealth, from his work, from his health? Does the possession of millions of dollars necessarily bring happiness? What seems to you to be the fundamental basis of happiness?

None of those three measures of success by itself seems wholly to satisfy us. Would you choose to become the richest man in your town at the cost of lost health? Would you deliberately choose to become mayor of your city at the cost of bribery and dishonor? If everyone were contented with his present lot, what hope would there be of progress? But the possession of wealth to be spent for the social good, of influence to be used for the betterment of society, of happiness secured through service for others, are all ends highly to be desired. The added element of service, then, makes any one of the commonly accepted standards of success worthy of our best efforts. Jesus discussed the relative importance of the various ends for which men strive: e.g., Matt. 6:19–34. What did he mean when he said (Matt. 6:34): "But seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you"? Was his life a success or a failure? Discuss the life of Lincoln from the standpoint of success. Is the judgment of a man's contemporaries as to his success always correct?

Do you know of any wealthy men who may be called successful according to this higher standard of service? Discuss the use they make of their wealth. Discuss some men who use their powerful social position or influence in the service of others.

Study XXII. The Choice of a Life-Work: Medicine; Law

We discussed in the last study the measure by which a man should rate success. A boy is confronted with the serious question: What shall I do in order to secure the maximum amount of happiness through the maximum amount of service rendered to society? A few generations ago, this was a relatively simple problem; now it is a very complex one. Discuss the reasons for this change.

We shall agree that success in any occupation or profession requires that a boy be well prepared. Adequate provision is made at public expense through the public elementary schools for acquiring the fundamentals of an education. The high school, college, and university also make possible the specialized training required for the professions and technical pursuits. The present movement for industrial education looks toward a complete training for skilled industrial workers in the various industries.

Boys often leave school as soon as they reach the age required by law and go to work. The only occupation they can secure is often a "blind-alley" job, which leads to no advancement. What jobs of this sort do you know of? What is the age at which compulsory educa-

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tion ends in your state? If boys can be taught a trade, will they be more eager to remain in school after they have reached the legal age? Would you favor increasing the age of required school attendance?

The opportunity for the necessary training is evidently at hand; the important thing is the choice of a life-work. A wrong choice is a serious loss. Doubtless many a good farmer has been lost to make a poor lawyer. Whether a boy shall become a professional man, a farmer, a merchant, or a mechanic is not a question of the relative importance of these various occupations from the social, financial, or any other point of view, for they are all important and desirable; it is merely the question in which of these occupations is he best fitted by nature to secure success. How may he answer this question intelligently? To whom may he go for advice? His father may be able to help him, perhaps his teacher. Vocational advisers are provided by some school systems for this purpose. Until recently chance or a passing whim has had most to do with this important decision in a boy's life. Before making the choice, a boy should seek the best possible advice and should find out all he can about the requirements for success in the field of work which he is thinking of entering. Let us take up briefly a number of the professions and other occupations from the point of view of the training required and the conditions which are involved in their pursuit.

Medicine

For a training in medicine, the best medical schools are now requiring at least two years of college work for admission; some of the best schools require a complete college course before the student may begin the study of medicine. The opportunity which the practice of medicine affords for service to humanity is almost unlimited. The great discoveries in medicine have prevented untold suffering. Mention some discoveries and discuss their results, e.g., the use of ether as an anaesthetic. Physicians have given their lives for mankind in the pursuit of knowledge of diseases. Dr. Howard T. Ricketts of the Rush Medical College, while studying the spotted fever, lost his life by contracting this disease. Physicians are studying the cause and prevention of many diseases, e.g., cancer, and it is probable that they will learn to control or prevent one after another the diseases which have thus far baffled them. Discuss the progress that has been made with such diseases as smallpox, diphtheria, typhoid fever, tuberculosis. What diseases are still beyond their control? What are the physical demands which a physician's life involves? What special opportunities has a physician to exert a strong moral influence? Are physicians generally wealthy men? What are the hardships of a physician's life? What seem to you to be the chief sources of satisfaction that a physician may expect?

Law

The best law schools now require for admission two years of college work and some of them require the completion of a college course. The law offers the most common avenue to public life, furnishing a large number of the more prominent politicians and public-office holders. A lawyer with high ideals may find

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abundant opportunity for disinterested public service. Give some illustration. Lincoln secured the epithet "honest Abe" from his practice of the law. Can an honest lawyer defend a client whom he knows to be guilty? It is sometimes thought that a boy who shows an aptitude for public speaking is for this reason specially adapted for the legal profession. There are some things far more important than this. The practice of law often does not involve the pleading of cases in court. A sound knowledge of the law and good judgment in giving advice are more important than brilliancy in speech. Mention some great lawyers who have maintained the highest standards for success. Do lawyers in general seem to you to maintain high standards?

Study XXIII. The Choice of a Life-Work—*Continued*

Teaching

Teaching does not usually make a strong appeal to a boy as a life-work. To what extent is this due to the small salaries of teachers? to the impression which your teachers made on you? to the unattractiveness of a teacher's work? The great majority of teachers in this country are women; in Germany all the teachers in the schools corresponding to our high schools are men. Has this anything to do with the situation? With the more exacting professional training required of teachers and the corresponding increase in salaries, it is likely that teaching will become a more attractive profession for men. What seem to you to be the most essential requirements for successful teaching? No profession, save possibly the ministry, offers a greater opportunity for effective social service. The high-school teacher has unusual opportunities. Why is this? Discuss the relative importance of the church, the school, and the home in the moral training of high-school boys. How may a high-school teacher best influence the character of his students?

The Ministry

Perhaps the ministry seems even less attractive than teaching to the boy who is thinking of his life-work. Discuss the reasons for this. Thousands of the best young men in our colleges have enlisted as student volunteers in the work of the Christian ministry in foreign lands. Why does the life of the foreign missionary make a stronger appeal to young men than that of the preacher at home? Great changes have taken place in the scope and method of training men for the ministry. A thorough study of the conditions and needs of society, and of the means by which the church may meet these, has taken the place of much of the formal, doctrinal teaching of the past. The work of the minister is coming to have a vital connection with the real issues of the life of today. The ministry of the modern church should appeal to a boy who really desires to to use his talents to the utmost advantage. Discuss the church as a social center for the education and amusement as well as for the strictly religious training of the community. Should a minister confine his preaching simply

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to what are regarded as religious subjects, or should he discuss the social and political questions of the day?

Business

In earlier years only those boys went to college who were preparing for one of the so-called learned professions. Now the majority of the members of the graduating classes of our large universities intend to enter business. Is a college course necessary for success in business? What advantages has a college graduate in business? Is he likely to make a greater success than the man who began as a boy to learn the business by actual experience? Why is a business life so attractive to a boy? Compare the methods of business today with those of former times. Discuss the effect of the telephone, typewriter, stenography, etc., upon the life of a business man. What are the best uses a business man can make of his leisure? Which have the greater influence upon the life of a city or town, its professional or its business men? What are the advantages and disadvantages of business as a life-work?

Engineering

The various branches of engineering, mechanical, electrical, civil, etc., afford an attractive field for young men whose interests and abilities lie in the field of mathematics and applied sciences. The great material development of an industrial and commercial age offers a vast field for the use of engineering skill. Ability and training of a high order will command an excellent financial return. Many boys have doubtless taken up the study of engineering without a very good idea of what was involved. Only rarely is a Goethals needed to dig an interoceanic canal; most engineers live inconspicuous lives with their full share of drudgery and hardship, and without large financial returns. Before deciding upon any form of engineering, one should, if possible, talk with some experienced engineer. Training in engineering furnishes excellent preparation for many kinds of business, particularly in manufacturing lines. Discuss some of the most conspicuous achievements in the field of modern engineering.

Farming

One of the most marked characteristics of the present time is the tendency for people to crowd together into cities. The most ambitious boys from the country have left the farms for the life of the city. What has attracted them? But in the last few years, there has been a noticeable change. Life in the country has become more comfortable and attractive. Discuss the effect of the telephone and rural mail delivery upon life on the farm. What other similar changes have come about? Agricultural colleges and courses in agriculture in the high schools have introduced scientific methods of tilling the soil, dairying, and other farm activities. The modern farmer, then, is a man of scientific training, who lives under conditions as hygienic and comfortable as the dwellers in the towns or cities. What are the comparative advantages of country and city life? Which seem to you the greater? Discuss the effect of improved machinery upon the life of the farmer.

Topics for further discussion: The mechanical trades; forestry; the army and navy; politics.

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Study XXIV. Religion

We have reserved to the last the supreme problem of boyhood, his relation to God. Man is by nature a religious being. Our minds naturally inquire the origin of matter and of life and find an adequate explanation only in a supreme intelligence which has created and which now controls the universe. Primitive peoples have seen the exhibition of God in the sun, in fire, and in other natural objects and phenomena and have made these the objects of worship. Show how this was natural. The highly imaginative Greeks developed a great and complex system of gods. The Hebrews conceived the idea of one God, the all-wise, all-powerful, everywhere-present ruler of the universe.

Whether one is a Jew or a Christian, a Methodist or a Baptist depends in a large degree upon the religious belief of his parents. But religion is fundamentally a personal matter, and, as such, is not concerned primarily with matters of creed, or with forms of worship, but is rather a matter of experience and finds its expression in conduct. Jesus said (Matt. 7:21): "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." In the Epistle of James, we find religion defined as follows: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). What two aspects of religion are included here? Is this all there is to religion?

If your parents are members of a church, you have probably been accustomed to attend church and Sunday school; perhaps you have yourself joined some church. If so, have you ever thought out for yourself what are your obligations to your church and community? If you have not yet become a member of a church, have you thought seriously about your obligation to do so?

The church represents those ideals which are most important for the moral and social welfare of the community. Discuss the influence of the church in such questions as the saloon, the social evil, child welfare. What would be the conditions of your town if the churches were removed? To be sure, not all men who are influential in moral issues are church members. Consider who are the most influential men in your community. How many of them are not members of churches? Are the churches becoming more or less influential in matters concerning the public welfare? Can you not probably make your life count for more in your community by uniting with some church? Membership in a church assures one the sympathy and help of others. Do you not need such a help and safeguard?

In order to be religious or to be in right relationship with God, is it necessary to be a member of a church? Is the fact that there are persons outside the church who live more exemplary lives than some church members a good argument against uniting with the church? If you are a member of a church, what benefits have you received from this membership? Should one rate the value of church membership solely on the basis of benefits received?

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What do you contribute to the work of your church?

What are the hindrances which keep boys from uniting with the church? The ceremonies required in the act of joining the church often do not appeal to a boy. He finds it difficult to understand their meaning. What is the value and meaning of such a ceremony as baptism? Would church membership be as significant if it were secured without any formal ceremony? The activities of the church have often been adapted to the needs of older persons rather than to boys. Emphasis has seemed until recently to be placed more on the things which a member may not do than upon the enjoyable activities in which he may share. What restrictions has the church in the past placed upon amusements? What changes are taking place in this respect? What opportunities does your church afford for a boy to have a good time? What further opportunities would you suggest in this direction? What is the basis upon which to decide what it is proper for a member of a church to do?

People sometimes seem to regard religion as a matter belonging only to Sunday. What relation has religion to a man's conduct in the office or the factory? Has religion anything to do with a boy on the football field or in the classroom at school? If religion is a matter of living, is there any place or activity to which it does not belong? If you are not a member of a church, what satisfactory reason can you give for not becoming such?

Topics for discussion: Asceticism of the Middle Ages; Christ's attitude toward social life (see John 2:1–11); the church as a social center; organized labor and the church.

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CURRENT OPINION

The Work of Editors in Babylonian Literature

In the *Expository Times* for May, 1914, Dr. Langdon contributes an article on the "Methods of Theological Redactors in Babylonia." Assyriology lends the clearest support to the canons of criticism laid down by the critical school in the Old Testament. In many cases, we have the composition which the Babylonian liturgist composed and one or more copies of the compositions from which he borrowed. Dr. Langdon gives the translation of a Sumerian hymn to Enlil which was written *ca.* 2350 B.C. and has a distinct monotheistic tendency. This hymn was re-edited in 1900 B.C. and the redactor clearly asserted not only that Enlil was the only real ruler of the world but that other gods had no real existence. Other instances of redactorial additions have been found, and among the Assyrians, as among the Jews, late compilations largely replaced original compositions. This has a particular bearing upon the transmission of Wisdom literature but applies generally to the whole question of the composition of the Old Testament.

The Date of the Introduction of Incense into the Worship of Yahweh

In the *Revue biblique* for April, 1914, M. Van Hoonacker writes on "La date de l'introduction de l'encens dans le culte de Yahve." He maintains that the altar of incense of the Priestly Code is not a post-exilic institution. The altar built by Solomon (I Kings 6:20, 22) would be an altar used for the offering of incense. Recent explorations have proved that incense was used in Canaanite and Hebrew worship before the Exile.

The Gospel of Paul

In the *Revue d'histoire et de littérature religieuses* for March-April, 1914, Mr. A. Loisy writes on "L'Évangile de Paul." When Paul became a convert to Christianity he found it an active but small society or sect of Judaism; according to Mr. Loisy, the teaching of the spiritual leaders of the Christian society was entirely transformed by Paul: before his conversion he had known the teaching of the Christians; he had been convinced that it was contrary to the national faith of the Jews; he had persecuted the followers of Jesus. All at once he found himself a Christian: God had revealed to him the person of his Son and the meaning of the gospel. Paul had no need of other masters: he had been called by God himself; he had been predestinated to that knowledge and to that life. We can argue from this that Paul's conception of the kingdom of God was different from the traditional views among his fellow-countrymen. A Jew had no need to be personally predestinated to the kingdom of God: the whole nation was predestinated to it. If a special predestination was needed by Paul, was it not because his conception of soteriology was founded not upon the national hopes of Israel but upon the principle of election by grace and personal participation in it? As he thought of himself being called by God, so he thinks of other Christians who are also predestinated to life and who are called by God from every nation. As Paul has a clear conception of a universal religion he rejects as insufficient and out of date the whole Mosaic legislation. Unconsciously he has gone very far from Judaism, but his doctrine of justification seems at first sight to be largely Jewish. Salvation by faith is not for Paul merely the guaranty of immortality: in fact immortality is a reward due to the just; however,

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faith only makes a man just before God, so that the believer is just in Christ and by him. So that even here, Paul does not reason on the lines of Jewish thought. He always comes back to the leading thought of his theology: faith in Christ saves the believer. The notion of a religion of mystery was as foreign to the preaching of the Christian society of the time, according to Mr. Loisy, as this principle of the soteriology of Paul. The preaching of John the Baptist and of Jesus, like the preaching of the prophets, was simple, but Paul, who looked upon his own conversion as a mystery, conceived Christianity as a religion of mystery where baptism is a rite of initiation, the Eucharist a rite for the initiated; by these rites the faithful are identified with the Spirit of the devine Redeemer, by them they have the certainty of immortality. The similarity with the heathen mysteries of the time is striking. The spirit of Christ dwells in the believer, so that he can understand spiritual things. The church is founded on the communion of the Spirit who works through the church. The church is the body of Christ because his spirit is in all the believers, appointing to every one his mission. Christ is, as it were, the new personality of each, so that the unity of the whole is realized in the higher personality of Christ. As the risen Christ has a spiritual body, he has also a social body, the church, and even a third body, the eucharistical body, which is somewhat identical with both of these. This notion of the mystery of the church is an essential part of the theology of Paul.

Who Is the "Ambrosiaster"?

Dr. Louter gives in the *Expositor* for March, 1914, an account of a new theory of Dom Marin on the identity of the "Ambrosiaster," published by this scholar in the *Revue Bénédictine* for January, 1914, in an article entitled, "Qui est l'Ambrosiaster? Solution nouvelle." The name "Ambrosiaster" was invented by Erasmus to indicate the unknown author of a Latin commentary on the thirteen epistles attributed to St. Paul, which has come down to us for the most part under the name of St. Ambrose. To the same author are now ascribed two other works, the *Quaestiones Veteris et Novi Testamenti* handed down to us under the name of Augustine, and a fragment of a commentary on St. Matthew preserved in the same manuscript as contains the "Muratorian Canon." Dom Marin thinks that the author of these remarkable works is Evagrius, bishop of Antioch, who was a friend of Jerome and died in 392. He was a supporter of Damasus and upheld the Catholic faith against the Arians and he had a good command of Latin. Evagrius is known as the translator into Latin of Athanasius' *Life of St. Anthony.*

The Sources of Judges, Chap. 19

In the *American Journal of Semitic Languages and Literatures* for January, 1914, Professor J. A. Bewer, of Union Theological Seminary (New York), writes on "The Composition of Judges, Chap. 19." The latest critics, Budde, Moore, and Nowack, resorted to the theory of the combination of two sources. Professor Bewer shows that the present Hebrew text is corrupt and that when it has been reconstructed the narrative is so much a unit as not to compel the supposition of two documents.

Witchcraft in Old Testament Times

It becomes clearer that the popular religion of the Hebrews was very different from the teaching of the religious leaders of Israel. The religion of the people of Canaan before the Hebrew conquest was very similar to that of the corresponding class in Egypt. The common features of the religions are the worship of local gods, the belief in spirits, the use of magic. We

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know that Canaanitish religious practices were adopted by the Israelites to a very great extent. We should expect, therefore, traces of magical practices in the Bible. In the *American Journal of Semitic Languages and Literatures* for January, 1914, Mr. W. Sherwood Fox studies "Old Testament Parallels to Tabellae Defixionum [Curse-Tablets]." Six curses are studied by Mr. Fox: the curse by the mother of Micah (Judg. 17:1–2) which was spoken, the curses by Jeremiah (Jer. 51:60–64) and by Zechariah (Zech. 5:2–4) which were written, the curse by Ezekial (Ezek. 4:1–3) which was delineated (this amounts in magic to a written curse), the curse by Elisha (II Kings 13:17–19) which was accompanied by symbolic actions, and finally the curse by the author of Mal. 3:8–9. Some of these curses, but not all, were accompanied by symbolic actions, prepared and uttered in secret. Micah's prompt confession of his theft to his mother leads us to suspect that he felt himself under some compelling bond from which we may infer that his mother deliberately intended this to be the case. We apparently have therefore here a magic bond quite similar to that found in Greek and Latin curse-tablets. The symbolic rites accompanying the curses by Jeremiah, Ezekiel, and Elisha subjected the victims concerned to the magic bond of an inexorable analogy. Such a conception of the effect of symbolic actions in magic has always been accepted by those who believed in magic arts. However strange this might appear to us, the prophets did not avoid the common view of their time touching these God-uttered curses. We may well conceive the rank and file in Israel as having viewed God as the Great Magician who on occasion casts an irrevocable bond upon himself. Probably Semitic practices shaped the conception of the working of curses among the Greeks. We know now that Semitic practices have very largely influenced the religious life of the latter.

The Date of Gen., Chap. 14

The story of the invasion of Western Asia by the king of Elam Kedor-Leomer and his vassal Amraphel, their conquest of Sodom and the other cities of the plain, the capture of Lot and his rescue by Abraham, do not belong to the cycle of traditions to which we owe the stories of the patriarchs. While these paint the patriarchs as shepherds, whose sons have to do menial service, even in the time of Joseph, the writer of Gen., chap. 14, speaks of Abraham as if he were a king, whose small army is well trained in war and who is equal to any of the petty kings of Canaan. In the *Zeitschrift für die altestamentliche Wissenschaft* for January, 1914, H. Asmussen, writing on "Gen. 14, ein politisches Flugblatt," tries to determine the date when the story contained in this chapter came into existence. It is now generally accepted that Amraphel is the great Babylonian king Hammurapi. We may suppose that the story contained in Gen., chap. 14, was composed at a time when people spoke much of Hammurapi. We know that in the new Babylonian kingdom of Nabopolassar and of his son Nebukadnezzar the Babylonian rulers seem to have taken to task to exalt the memory of the days of Hammurapi. Nebukadnezzar likes to be called his successor. Nineveh had fallen, the Pharaoh Necho invaded Syria, reviving the claims of the Eighteenth Dynasty of Pharaohs over Western Asia. Necho was defeated at Carchemish by Nebukadnezzar, and his army driven back to Africa. It was sound diplomacy on the part of Nebukadnezzar to proclaim himself clearly the successor of Hammurapi: it gave him a legal right to his conquests, a better right than the Pharaoh's. The Jews of the captivity learned to know him in this character. The story of Gen., chap. 14, is the answer of the Jews: Truly they said, Hammurapi invaded our country but only as a vassal of the king of Elam—and Elam does not belong to the king of Babylon;

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moreover, the invasion ended in the defeat of the invaders by Abraham who was really lord over Canaan. The claims of the descendants of Abraham ought to be better than the claims of the successor of Hammurapi. Abraham knew only one Lord, and this was the god of Salem, that is to say, of Jerusalem. For people living at the time of the Exile, the God of Jerusalem was Yahweh. We may also infer from the fact that Hammurapi is mentioned in our story as vassal of the king of Elam that Cyrus had already loomed in the political heaven of the Israelites: Cyrus was to a certain extent the successor of the kings of Elam who in olden times ruled over Babylon itself—but even the king of Elam, said the Jews with pride, was defeated by the glorious ancestor of the Hebrews. In conclusion, the story of Gen., chap. 14, was not written primarily as history for history's sake but is a kind of political pamphlet and can be best understood as a product of the latter part of the Exile.

Is Buddhism Original?

Dr. W. T. Whitley, writing in the *Review and Expositor* for April, 1914, on the subject, "Is Higher Buddhism Christian?" criticizes a theory held by Dr. Timothy Richard, a Missionary to China. Gotama, the Buddha of enlightened man, lived at the time covered by the Book of Ezra. Later the Buddhist teaching which had been memorized and spread abroad was committed to writing in the Pali language. Buddhism was then an attempt at salvation of self; its doctrine of God was agnostic; asceticism was practiced. In the first century A.D. the king of Kashmir adopted Buddhism but many notions foreign to it were added to it. Gotama was deified; images and ritualistic worship were met with; an elaborate theology was created; the Pali sacred books were rendered into Sanskrit and many new ones were composed in that tongue. Now in the year 65 A.D. a commission of inquiry was dispatched from China to India to inquire into Buddhism and returned two years later to China with many books. A stream of missionaries followed from India to China, and Buddhism became far more important there than in India, so that in 520 the chief Buddhist dignitary transferred his headquarters to China. Chinese Buddhism differs very much from the original teaching of Buddha. It is altruistic and its highly elaborate worship is based on the belief in saints and angels. As for Christianity, it was probably carried to China in the fifth century and for several centuries Nestorian churches existed in that country. A man of Chentung, China, named Chiu Chang Chun, who died in 1288, wrote a book called *A Journey to Heaven*, a translation of which has been published by Dr. Richard. The book can be compared to the Egyptian cycle of stories in the *Arabian Nights* and to Milton's *Paradise Lost* and Bunyan's *Pilgrim's Progress*. Dr. Richard claims that its main purpose is to magnify Higher Buddhism, although it embodies the main teaching of Confucianism and Taoism and even of Nestorianism. This Higher Buddhism, in spite of its Buddhist nomenclature, declares itself the Mahayana or the Great Other religion, higher than all others; according to Dr. Richard this Higher Buddhism, which does not believe in the Nirvana or practical annihilation, which regards Gotama as God's Incarnate One and believes in the value of prayer, is Christianity, "Mahayana Christianity" as he calls it, which existed in China before Nestorianism and persisted after it. Dr. Whitley thinks that Dr. Richard has not proved his point but that the *Journey to Heaven* shows that possibly in the thirteenth century there was a movement to blend Christianity and Buddhism. Whatever Christian truth has been adopted by Higher Buddhism has been so overlaid, amalgamated, and distorted that it is hardly to be recognized. The errors of the Roman

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church and of extreme Christian sects are trifling compared to the fatal blunders of the ancient Chinese church if it has really compromised with Higher Buddhism.

The Old Testament Idea of Atonement in the New Testament

In the October number of the *Zeitschrift für wissenschaftliche Theologie*, Wilhelm Bötticher writes on "Der altestamentliche Sühnopfer-Gedanke in Neuen Testament." The primitive idea of sacrifice was that the victim or offering was food for the god. Later came the notion that God rules over the whole world and that man, weak and sinful, is impure in the eyes of the Lord. God, however, takes away the iniquity of the man who acknowledges his guilt and unworthiness (Isa. 6:5). With this notion grows the practice of offering sacrifices, especially of animals. In the poems of the Servant of Yahweh (Isa. 42:19 ff.) we meet the notion of man atoning for other men, to which may be compared a tradition concerning Moses (Exod., chap. 32). The servant of the Lord expiates the sin of his people: he glorifies God even in his death so that God becomes again favorable to Israel. This conception of God's displeasure is very clear in the theology of Paul. According to him God's wrath is caused by the impurity of the heart of man (Rom. 1:24). Deliverance from the wrath of God will be deliverance from the dominion of sin and this deliverance can only be through a means by which the heart of man returns to God. Christ's sacrifice made it possible for God to be not merely a judge but a deliverer. The influence of the doctrine underlying Old Testament sacrifices is clearly seen in Eph. 5:2, where Paul says that "Christ gave himself as an offering and a sacrifice to God for a sweet smelling savor." Paul developed the ethical side of the Old Testament conception of sacrifice for sin and spiritualized the artificial idea of connection between the victim and the sinner who offers it as a sacrifice of expiation into the higher essential solidarity of Christ and the believers, the oneness of Christ with the church.

The Psychology of the Prophets

In the *American Journal of Theology* for April, 1914, Professor D. E. Thomas writes on "The Psychological Approach to Prophecy." In the psychological experience of the prophets, we can distinguish four elements: (1) the influence of his antecedents and inheritances including the form of earlier prophecy; this latter point is important: trance and ecstasy were the conventional forms of inspiration and the prophets had, in the nature of the case, to look upon them as a necessary and integral part of the message; in the period of the greater prophets, however, this ecstatic possession, as a state, was at the minimum, and a conscious intuition of truth, with little or no excessive excitation, took its place; (2) the prophet's environment, the sufferings, the joys, the hopes of his people; (3) the prophet's temperament; (4) the prophet's experience. The prophet is to a great extent a child of his times but his mental life is more intense then the mental life of his fellow-countrymen so far as religious questions are concerned. The Hebrew prophet was probably not an educated man in our sense of the term, but he was awake and new truth was constantly coming to him. On the one hand, he identified himself with his people and this explains why he was so zealous in matters of politics and government; on the other hand, he felt that he was closely connected with God and aware of his purpose, hence his own consciousness was both a social- and a God-consciousness. The theory of Dr. Kaplan that the original element of prophetical experience is a "premonition" is unscientific.

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THE CHURCH AND THE WORLD

MISSIONS

Industrial Training for the African

Mr. James Henderson writes on "Industrial Training in South Africa" in the *International Review of Missions* for April, 1914. Although Christianity has become very popular among the black people of South Africa who belong to the Bantu race, native education has not advanced as it should. The great problem is that of industrial training. The Bantu need to learn to work and still more to learn the dignity of manual labor. Moreover, the area of arable land is very limited owing to the scarcity of water, and the land so unscientifically cultivated produces little and is in process of exhaustion. If it were not for the wages paid by the mine-owners who now employ 320,000 natives, the economic situation of the Bantu would be lamentable. There are now seven industrial schools for men and three for women enrolling altogether 271 male and 133 female pupils. The largest industrial training school is that of Lovedale. Here and there the men trained at Lovedale settle as carpenter-farmers or wagon-maker farmers, living in better houses and being more progressive than their neighbors and having a great influence over them. Too often, however, as they belong to a people who have had no experience of business nor of the use of money, they blunder and are liable to fall into embarrassments. Industrial schools, however, cost very much to maintain, because many Europeans dislike to buy from a native institution where black labor appears to be trained for competition against the white man. It is also difficult to find at home candidates looking forward to missionary service in industrial capacities.

Mr. H. W. Weatherhead, of the Church Missionary Society, writes in the same number on the educational value of industrial work in King's School, Budo, Uganda. King's School was founded eight years ago as a boarding-school for 80 boys of the age of sixteen and upward, mostly sons of chiefs. The morning is occupied with classes in the ordinary literary subjects; in the afternoon no books are in use and all the boys go through different forms of industrial training—carpentry, printing, agriculture—not because they are expected to become carpenters or printers but because handicraft develops the sense of accuracy, trains eye and hand, checks conceit and adds to self-respect. Mr. Weatherhead thinks that no school in Africa ought to be without some industrial work where instruction is carried out on scientific principles.

In the *Koloniale Rundschau* for February there is an account of the industrial work carried on by the Roman Catholics in Kamerun. At most missionary stations there is a training institution where natives are taught some handicraft (carpentry, masonry, shoemaking, tailoring, sawing, brickmaking, etc.) and especially agriculture. In order to encourage a taste for manual work among the pupils of mission schools it has become a rule that the boys can buy books or clothes very easily by a few hours' labor in the fields.

The problem of training the natives on that line has not been so easily handled in other African mission fields. A Roman Catholic agricultural school in British Gambia has been a complete failure, perhaps because economic conditions are such that even when using old-fashioned methods of agriculture the natives of that country can very easily support themselves.

As Moslems See Us

In the *Missionary Review of the World* for April, 1914, there is a very interesting

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quotation of a letter published in *El Minar*, a Mohammedan journal of Egypt. A native Moslem criticizes very severely the American missionaries at Bahrein, Arabia, saying that "the most of them do not know Arabic well, and do not know anything of the sciences of religion." We know, however, that the missionaries who labor in Arabia rank among the best and that they are doing a splendid work; but if it is not an exact statement of the Bahrein missionaries, is it not true of other missionaries that they do not know the language of the people among whom they work, and cannot read their sacred books? Natives are never slow in finding out the weak points of foreigners. No one can be respected by Mohammedans as a teacher of religion if he does not know the Koran and Islamic traditions. Christianity will never make any headway among Orientals and others as long as it wears an English dress and is read out of an English Bible. Our social conception of Christianity does not seem to work very well even with us. It is open to criticism from the point of view of the Mohammedan who has the sense of brotherhood and solidarity in the family more developed than we have it in our individualistic civilization.

The Opportunity before Indian Christian Students

According to statements made by Mr. A. C. Harte at the Kansas City Convention, the crisis of religion in India puts before Indian Christian students a magnificent opportunity. There are in India 1,300,000 natives who are literate in English and these increase at the rate of 100,000 annually. Christian high schools and colleges are undermanned so that the teachers often neglect spiritual instruction and fellowship. There are in India 13,500,000 Brahmins who are intellectually equal to Europeans and Americans. These Brahmins are facing a social crisis which threatens to destroy their leadership and their very existence as a caste. Christian students could in love and sympathy bring them a message of freedom from the burden of religious ceremony and caste.

The 4,000,000 Christians of India are the most critically observed Christians on earth. They are eager to learn and avail themselves of every opportunity for acquiring Christian character. If that mass of Christians could be properly trained it would be such an object-lesson to India that the country would become Christian.

Non-Roman Christians in Mexico

In spite of the revolution most mission schools and churches are still open and are ministered by Mexican pastors and teachers. Two years ago there were in Mexico 331 non-Roman churches with 24,771 Mexican communicant members. Protestant missionaries seem to have the general impression that the triumph of the Constitutionalists will be greatly to the advantage of Mexico and evangelical Christianity. On the contrary the Romanists favor Huerta.

The Population of China

There are about 320,000,000 people in China. According to the *Pittsburgh Christian Advocate*, if the United States had as many people to the square mile as China, our population would be over 600,000,000.

The Message of the Missionary

In the *International Review of Missions* for April, 1914, Mr. D. Mackichan writes on "A Present-Day Phase of Missionary Theology." The attitude of modern missionaries toward heathen religions differs very much from that of missionaries of the past generation: It shows more sympathy with non-Christian faiths and is inspired by this saying of our Lord: "I came not to destroy but to fulfil." Christianity supplements, fulfils the ethnic faiths as it fulfilled the religion of the Old Testament. It has even

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been contended that in some respects these systems supply sometimes (for instance, the Vedanta of India) a more satisfactory foundation than the Old Testament, and that the Indian church might with distinct spiritual advantage introduce into its religious worship readings from the Upanishads and Vedanta as a portion of its Old Testament lessons. Although very few are prepared to indorse such a revolutionary proposal, the fact that it has been publicly brought forward shows in what direction spirits move in certain quarters where the value of tradition is not realized because the notion of the church is wrong. Moreover, the systems of religion with which the missionary finds himself confronted are not the true counterpart of those higher thoughts which disclose themselves to the sympathetic student of India's literature. They have not been true to their lofty origin; they cannot, therefore, be regarded as steps in a development that finds its culmination in the religion of Jesus Christ.

The Mistake of Denationalizing Indian Christians

Too often missionaries have made the mistake of thinking that being a Christian means being an Anglo-Saxon or a copy of the Anglo-Saxon type. Mr. Satish C. Chatterji, writing in the *East and West* for April, 1914, on "Indian Christians and National Ideals," shows that a very large measure of the blame must be laid on the shoulders of the Indian Christians themselves. During the last decade or so the progress of Christianity in India, so far as the higher or educated classes are concerned, has been greatly disappointing; this period of decline is contemporaneous with the birth and growth of a national consciousness of India. Christianity rightly understood ought not to be a denationalizing element. Mr. Chatterji studies the denationalization of Indian Christians from three different points of view: namely, religious, political, and social. He himself is a staunch Anglican but he thinks that church services ought to be shortened and that the music ought not to be an unintelligent adaptation of Western hymnody. Mr. Chatterji seems to believe that what is essentially English in the teaching, ceremonies, and organization of the Anglican church is not well adapted to Indian conditions. Catholic principles which underlie Anglican institutions are, however, of universal value. It is doubtful whether Indian Christians who have discarded the joint family-system of India have acted wisely. The custom of changing Indian names for European ones is happily dying out. Let Indian Christians be Indian to the core in their thoughts, sympathies, and hopes and Christianity will become the religion of India.

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BOOK NOTICES

Buddhist China. By R. F. Johnston. New York: Dutton & Co., 1913. Pp. xvi+403. $5.00.

The overshadowing influence of Confucius has led many to ignore the fact that China presents other manifestations of native religious life besides that which is called by the name of the great sage. The Chinese have "three religions"—Confucianism, Buddhism, and Taoism. Yet all students of Chinese religion and philosophy are familiar with the doctrine of the triunity of these faiths. The idea has found symbolic expression in the comparison of Chinese civilization with a bronze bowl, whereof the three religions are the three legs, all equally indispensable to the stability of the tripod. To the strictly orthodox Confucian, who holds that the social and moral teachings of China's greatest sage are all that mankind needs for its proper guidance, the doctrine of religious triunity is abhorrent. But large numbers of Buddhists and Taoists, while giving precedence to their own cults, are tolerant enough to recognize that Confucianism, if somewhat weak on the more narrowly religious side, is strong and rich on the ethical side. And the great majority of the people show by their beliefs and practices that they can participate in all three faiths at the same time. Such being the case, it is clear that the careful student of Chinese life should investigate not only Confucianism, but the other aspects of native religion in China. This book will be very helpful to that end. It has chapters on early Buddhism, sects and schools of Buddhism in China, pilgrimages and sacred hills, the Prince-Hermit and his successors, monks and monasteries, etc. A large number of illustrations from photographs are included.

The Flowery Republic. By Frederick McCormick. New York: Appleton, 1913. Pp. xv +447. $2.50.

The author is a special correspondent at Peking. The book is an account of the revolution which overthrew the Manchu dynasty and installed the present government in its place. The narrative is interesting and vivid, and will have to be reckoned with by the historians of the Chinese revolution. Its treatment of persons and events is attractive. The story proceeds through forty-two chapters with a wealth of detail and color. The book is not one which will have a large, miscellaneous circulation. But it should be placed in as many institutional libraries as possible; and it should be called to the attention of historical students and of persons in training for the missionary field.

Creation and Man. By Francis J. Hall. New York: Longmans, 1912. Pp. xvii+353. $1.50.

The author is professor of theology in the Western Theological Seminary, of Chicago, an Episcopal institution. The book is the fifth in a series of ten volumes, each complete in itself, designed to be a connected treatment of the entire range of "Catholic" doctrine. It takes up such matters as the will of God, creation, divine providence, the problem of evil, the origin of man, religion and morality, man's primitive state, man's fallen state, salvation, and progress. The book should be found in all theological libraries which aim to cover the field of discussion in this department of learning. The author has defined with great care his attitude toward the results of modern physical and biological investigation. He endeavors to take account fairly of all that has been done by natural-science research in its bearing upon the problems of creation and man. Professor Hall does well to emphasize that science is concerned with the "phenomenal" aspect of nature, and that the deeper side of experience gives room for the freedom of Christian faith. Accordingly, under carefully explained limitations, he assumes the validity of the doctrines of organic evolution and of man's descent, on the physical side of his nature, from brute ancestors. These views are adopted as "working hypotheses" which do not collide with any of the fundamental tenets of Christianity.

Psychology in Daily Life. By Carl Emil Seashore. New York: Appleton, 1913. Pp. xviii+226. $1.50.

Clergymen will find this book of importance in many ways. The author is professor of psychology in the State University of Iowa. The volume is one of a number edited by Professor Joseph Jastrow, of the University of Wisconsin, under the title, "Conduct of Mind Series." The object of these volumes is to bring the salient principles of modern psychology to bear upon popular interests and practical concerns. Instead of trying to write *about* the uses of psychology, the author has aimed to present actual bits of psychology with immediate application to daily life. Parts of some chapters have appeared in the *American Journal of Theology*, the *Journal of Educational Psychology*, and *Science*. The book consists of seven divisions, dealing with play, mental efficiency, memory, mental health, mental law, mental measurement, law in illusion. It is free from technical terms, and is a fresh arrangement of the material characteristic of modern interest in the laws of the mind.

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THE BIBLICAL WORLD

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GRADED SOCIAL SERVICE FOR THE SUNDAY SCHOOL[1]

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CHAPTER I

THE ESSENTIAL QUALITY OF SOCIAL SERVICE

It is fairly well accepted that education is a social process and needs to be interpreted and promoted by established facts regarding the interactions of mind with mind. Whenever this is recognized we see at once the educational significance of those units of society

[1] *Religious education in recent years has taken a new departure. Yielding nothing of its spiritual enthusiasm of faith, hope, and love toward childhood, it has made a more serious attempt to understand the nature of its task in the light of modern knowledge. Men and women carefully trained have undertaken valuable experiments in educational methods and some definite results have been secured.*

The time has come for presenting to the large body of workers in this field the theory and practice of those who have attained some measure of educational success. A series of books is therefore projected by the University of Chicago Press under the editorship of Professor Theodore Gerald Soares on "Principles and Methods of Religious Education." They are to be popular in presentation but thoroughly scientific in character. They will be issued at short intervals during the next two years.

The first two books in this series appear as book numbers in the "Biblical World." In the present issue Dr. William Norman Hutchins presents a study of the graded methods of social service that have won approval in some of our most aggressive churches. In the September issue will appear Professor Herbert Francis Evans' study of "The Sunday-School Building and Its Equipment."—Editor.

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which our social psychologists call primary groups. In primary groups, like the family, the play group of children, and the neighborhood group, with their intimate association and co-operation, every member enters more or less completely into the life of every other member. Through constant intercourse in the various activities of life they acquire the imagery which enables them to appreciate each other's point of view and to assume each other's rôle. This makes possible sympathy, comradeship, mutual insight, the sharing of the mental state of others. It does not mean that all the members of a primary group are just alike. In fact, as every mother will testify, the opposite seems to be nearer the truth. The primary group, as Professor Cooley says, "is always a differentiated and usually a competitive unity, admitting of self-assertion and various appropriative passions, but these passions are socialized by sympathy, and come, or tend to come, under the discipline of a common spirit."[1] In the primary group all distinctions are based on the function which each performs for the group. The various members of the group have different tasks for which they are responsible, but there is no definite conflict, for all the instincts, including even those of hostility, are so organized and controlled that rivalry or competition is of value to the group.

Now the socializing process, with its great educational significance, is essentially the process of enlarging these primary groups so that one comes into full human relations with a larger and larger number of persons. In his *Human Nature and the Social Order*, Professor Cooley has shown how the personal idea, the idea which we associate with a person, is the real person:

> The personality of a friend, as it lives in my mind and forms there a part of the society in which I live, is simply a group or system of thoughts associated with the symbols that stand for him. To think of him is to revive some part of the system—to have the old feeling along with the familiar symbol, though perhaps in a new connection with other ideas. The real and intimate thing in him is the thought to which he gives life, the feeling his presence or memory has the power to suggest. Thus the face of a friend has power over

[1] C. H. Cooley, *Social Organization*, p. 23.

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us in much the same way as the sight of a favorite book, of the flag of one's country, or the refrain of an old song; it starts a train of thought, lifts the curtain from an intimate experience.[1]

Thus the personal idea, the idea which we associate with a person, is the real person, and to make that idea full and adequate and human with more and more persons is the end of the socializing process. The socializing process is, therefore, far from being a mere matter of physical contact, or the multiplying of acquaintances. It calls for social imagination. It is promoted by the insight which enables us to understand other persons, to enter into their system of thought, to take up and share their sentiments and symbols. It involves appreciation, effective interpretation of other minds, co-operation for a common end, and the establishment of one's self in full human relations with other persons.

Every agency, then, that facilitates sympathy, gives vividness to the social imagination, and fosters co-operative endeavor performs a socializing function. Thus it is the unifying, fusing, enlightening character of the family, with its fine insight, mutual understanding, and common purposes, that makes it an outstanding socializing agency or force.

A congenial family is the immemorial type of moral unity, and source of many terms—such as brotherhood, kindness, and the like—which describe it. The members become merged by intimate association into a whole wherein each age and sex participates in its own way. Each lives in imaginative contact with the minds of the others, and finds in them the dwelling-place of the social self, of his affections, ambitions, resentments, and standards of right and wrong. Without uniformity, there is yet unity, a free, pleasant, wholesome, fruitful common life.[2]

So the school may be spoken of as a socializing agency because it not only transmits to each succeeding generation the spiritual possessions of the race, but through this heritage tends to enlist the sympathy and co-operation of people in worthy social ends. Geography, history, biography, literature, art, and science all help us to a fuller understanding and a more appreciative interpretation

[1] C. H. Cooley, *Human Nature and the Social Order*, p. 81.

[2] C. H. Cooley, *Social Organization*, p. 34.

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of other persons, and whenever the social values of the curriculum have been given efficient recognition the school has been a socializing force. But the socializing process comes to its best in the school, not through formal instruction, but through the development of a genuine community life, through the correlation of the didactic elements with vocational interests, through the organization of play, through the establishment of self-government.

The warm, intimate, vital association which develops in a neighborhood group has many illustrations, but no finer or more impressive one than is furnished by the immigrants in the poorer quarters of a cosmopolitan city. Reduced to the universal necessities and fundamental equalities of human life, hedged in by a life that is new, strange, perplexing in so many of its expressions, they draw the closer to each other and form associations which call for the finest and highest qualities of character. Knowing these groups as few others do and interpreting their significance as few others are able to do, Jane Addams has said:

> In the midst of the modern city which, at moments, seems to stand only for the triumph of the strongest, the successful exploitation of the weak, the ruthlessness and hidden crime which follow in the wake of the struggle for existence on its lowest terms, there come daily—at least to American cities—accretions of simple people, who carry in their hearts a desire for mere goodness. They regularly deplete their scanty livelihood in response to a primitive pity, and, independent of the religions they have professed, of the wrongs they have suffered, and of the fixed morality they have been taught, have an unquenchable desire that charity and simple justice shall regulate men's relations. It seems sometimes, to one who knows them, as if they continually sought for an outlet for more kindliness, and that they are not only willing and eager to do a favor for a friend, but that their kind-heartedness lies in ambush, as it were, for a chance to incorporate itself in our larger relations, that they persistently expect that it shall be given some form of governmental expression.[1]

So every institution is a socializing institution that helps us to pass into the life of other persons, to regard them as full human beings, to merge our energies and efforts for some commanding common purpose.

[1] Jane Addams, *New Ideals of Peace*, pp. 12, 13.

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Now in this sense and as one among many other institutions, the Sunday school has always promoted the socialization of its members. It has ever been a place in which face-to-face associations have been cultivated and more or less definite social ends have been set before the group. Through its hymns, its stories, its great biographies, and its dramatization of significant events in the history of another people, it has fed the social imagination, and made for breadth of vision and a fine enrichment of social sentiments and ideals. While it may not be clearly apprehended by all who undertake its tasks, religious education is essentially a socializing process, finding its end in the promotion of reciprocal relations of love and good will and co-operation between man and God, and man and man, and therefore as an institution for furthering the process of religious education the Sunday school of necessity has exerted a socializing influence.

The introduction of social service into the Sunday school must, therefore, be regarded as an extension of a function which it has always performed. When social service in the Sunday school is looked upon as something altogether novel, it is owing to the mistake of identifying it with the distribution of charity. But its function is far more significant, worthful, and urgent than a mere participation in philanthropic endeavor. The purpose of social service in the Sunday school is to socialize the young people, to develop their powers of sympathetic imagination and friendly co-operation; and this it does by promoting, enriching, vitalizing genuine personal relations with other groups.

One of the by-products of our industrial progress is a growing class-consciousness. Men, women, and children are regarded and treated as members of a class instead of being respected and approached as full human beings. They are rich or poor; they are employers or employees; they are capitalists or laborers; they are natives or immigrants; they are members of the upper ten or of the submerged tenth. Everywhere in our social intercourse these social distinctions obtrude themselves and "so distinct and radical is this classification that we frequently establish separate and diverse moral laws and standards for our different classes." But a true democracy, the democracy of the kingdom of God, refuses

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to recognize such incidental distinctions and artificial divisions. In his full human ministry Jesus always treated men as men, never allowing himself to become a partisan, the patron of a party, the admitted and recognized leader of any of the sects and schisms of his day; and as followers of Jesus "we must have one way of approach to all and one standard of judgment for all, the way of a common humanity and the standard of a common manhood." When Henry George once faced a great mass-meeting of workingmen in Cooper Union, New York, he was introduced as "the friend of the working-man." Immediately he rose to his feet and declared, "I am not the friend of the working-man." The declaration smote the professional politicians and campaign managers with unconcealed consternation. Then he added, "I am not the friend of the capitalist." And the tension slackened a bit. But still the audience waited for the final word, and it came, the word of a prophet of a true democracy and a friend of humanity: "I am for men; men simply as men, regardless of any accidental or superficial distinctions of race, class, color, creed, or yet of function or position." That is the spirit of a true social democracy, the spirit of the kingdom of God, and religious education has no higher task than the cultivation and diffusion of this democratic spirit.

If, then, social service is to contribute to the social banishment of class-consciousness and to take its place in the Sunday school as a socializing force, it must be accompanied by an interplay of life that issues in establishing full human relations with other groups. Education is essentially a social process. "Our minds are fashioned in a social medium and our intellectual operations are conversations from first to last." For the development of a larger consciousness that will take the place of class-consciousness, and give one "a consciousness of kind," an appreciation of every person as a full human being, it is absolutely necessary to afford opportunity for the development of full reciprocal human relations with other persons. Let it be said, therefore, with all stress, that social service involves infinitely more than merely engaging in desirable philanthropic endeavors. Worthy of our interest as they may be, serving the poor, taking flowers to the sick, making games for little

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children are not the heart of social service. All such activities are only means to an end, and only as they are directed to and realize that end, which is the socialization of those participating in them, may they be regarded as social service. The value of such activities is found in the fulness and wealth of experience which they mediate, in the intimate associations which they beget, in the clearer vision of the common needs and hopes and purposes and tasks which belong to our common human life. Where these values are sought and in a measure, at least, attained, we have participation in social service, be the program of activities ever so meager; but where they do not enter into consideration and no provision is made for their realization there is no participation in social service, no matter how elaborate the round of worthy endeavor may be. To set young people at philanthropic tasks is not, by any means, the same as engaging them in social service. And this cannot be too strongly emphasized, for they are engaged in social service only when their social activities mediate the process of their own full socialization.

But has the task of religious education, as thus described, sufficient significance to make it a matter of vital importance whether its end is ever realized or not? Suppose we put the question in another form. Is it worth while to nurture sympathy, to develop ability to assume the rôle of others, to deepen the desire to ally one's self with his fellows in a spirit of human comradeship, to make youth sensitive and responsive to the call for enlistment in the significant movements of the ever-enlarging social group? Throughout this discussion we have used the term "sympathy," not for mere sensation or crude emotion, but for the understanding of, and sharing in, the lives of others. Using the term in this sense, Professor Cooley has shown that sympathy is the measure of one's personality, a requisite to social power, that it underlies the rank of a man and goes to fix our estimate of his justice and goodness.

> What is it [he asks] to do good, in the ordinary sense? Is it not to help people to enjoy and to work, to fulfil the healthy and happy tendencies of human nature; to give play to children, education to youth, a career to men, a household to women, and peace to old age? And it is sympathy that makes a

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man wish and need to do these things. One who is large enough to live the life of the race will feel the impulses of each class as his own, and do what he can to gratify them as naturally as he eats his dinner.[1]

In making the complete socialization of the individual its end, religious education has set itself no light or easy task, for when that end is realized and every individual is living in reciprocal relations of sympathy with every other individual we shall no longer need to wait for that ideal kingdom which Jesus called the kingdom of God.

[1] C. H. Cooley, *Human Nature and the Social Order*, p. 109.

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CHAPTER II

DANGERS IN SOCIAL SERVICE

The best way to help another is to help that other to be his best. To assist anyone to realize his ideal self is not, however, an easy matter. To establish one's self in full social relations with an ever-enlarging group is likewise far from a simple process. But even more complicated and more difficult is the task of socializing the young people of the Sunday school so that while seeking to regard and carry themselves as children of the eternal Father they also make it their purpose to respect every other person as his child. Social service in the Sunday school is not be to entered into lightly. It is attended by serious problems. It is beset with difficulties and dangers that menace its success. As knowledge is power, it will be well to give some consideration to this phase of our problem.

A prime danger in social service springs from its popularity. This is distinctively the social age, the age of the social problem and the social program. Humanity has heard the call of humanity. Men have suddenly become interested in men. In place of the old individualism there has developed a social idealism, inspiring men with the vision of a new democracy, and a social conscience, impressing them with the claims of a social obligation. Says Dr. Peabody:

> The most remarkable discovery of the present generation—more characteristic of the present age than the telephone or the automobile or aerial navigation—is the discovery of the social conscience; the unprecedented activity of social responsibility and social service, the new definition of duty in terms of social obligation and social redemption. Never in human history were so many people, learned and ignorant, employers and employed, rich and poor, wise and otherwise, so seriously concerned with the question of social justice, the answering of social problems, the realizing of social dreams. . . . . Nowhere is this call of the social conscience more clearly heard than in organizations dedicated to religion. No church can justify its existence in the age of the social question without adding to its equipment for worship a further equipment for work. Behind the house of prayer rises the parish house, with its clubs and classes, its deaconesses and visitors, its gymnasiums and kindergartens, its social settlement and personal relief.[1]

[1] F. G. Peabody, *The Social Conscience and the Religious Life*, pp. 1, 2.

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And just because so many religious people are becoming sensitive to the claims of social obligation and are organizing their interest and effort for the promotion of the common welfare, these newer expressions of the social spirit are exposed to hasty adoption and crude imitation. Charity work has become the fashion if not a fad. To be interested in philanthropic endeavor is quite the proper thing. To go about doing good is to be up to date and progressive. In religious organizations as elsewhere there are always those whose sole and sufficient ideal is to be abreast of the times; and even a little observation is sufficient to convince one that some Sunday schools in their social activities are simply following the crowd without thinking of where the crowd is going. A campaign of social service has been introduced without knowing why it was undertaken, or what form it ought to assume, or what vital qualities were essential to the realization of its function. The issue of social service by such Sunday schools is not doubtful. Enthusiasm is not a substitute for knowledge. The desire to be modern will not take the place of trained intelligence. A religious attitude and skilful pedagogy are as necessary to the efficiency of a program of social service as they are to the didactic curriculum; and until the officers and teachers of a Sunday school have thought their problem through and made themselves acquainted with the forms and methods and essential quality of social service it would be better for them to hold in check the desire to be up to date.

We face another danger in social service in the fact that the activities incident to it can so easily become an end in themselves. When this occurs social service degenerates into a form of social enjoyment and the fine enthusiasm enkindled for altruistic endeavor spends itself in the lust of pleasure. A strong plea for bringing social service into the Sunday school is based on the attraction which it has for all ages. It meets the call for expressive activities, supplies every department with a unifying interest, and furnishes the week-day gatherings of the class with a program of vital attractive quality. But this source of its strength is also a source of weakness, and unless wise care is exercised the interest of the young people will be quite absorbed by the pleasure which their work affords. A young ladies' class in a city Sunday school became interested in

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a home for dependent children and resolved to make a contribution to its funds. In order to raise the money they decided to give a little play, and many happy winter evenings were spent in rehearsals at the home of the teacher. In a conversation with an interested member of the class, after the season was over, I discovered that while she abounded in exclamations over the good times they had enjoyed, she could not recall the name of the institution for which her class was working, knew next to nothing of its work, its necessity, its character, and had no personal relations whatever with the children who were the recipients of the beneficence of the class. Another active organization of this class was its sewing circle. Once a fortnight its meetings were held and while the rest sewed one read aloud, refreshments were served by the teacher before they parted, and a most delightful evening was spent. All this is very good. But what shall we say when it is learned that some of the class never knew the destination of the layettes which they cut out and made? Given a leader of attractive personality and the making of scrapbooks, jelly, games, fireless cookers, and baby clothes may become a most delightful pastime, but the pleasure is dearly purchased when it dulls the sense of social obligation and reduces social service to common charity with its lack of human relationship to those who are served.

Yet another danger in social service is the peril to which all philanthropy is exposed—the pauperization of the poor, the development of social parasites, the capitalization of fraud and deception. While social service is more than a synonym for philanthropy, it quite generally involves philanthropy and it is sure to issue in undesirable results unless it is safeguarded by a practical recognition of the established principles of human rehabilitation. As long as a Sunday school does its work through institutions and societies, its task is comparatively simple, but when it gives itself to the more personal ministry of assisting individuals and families, immediately the problem becomes more complicated. The lazy, the designing, the unscrupulous, the vicious, as well as the poor, are always with us and an institution that enjoys the reputation of being a generous "good fellow" can easily become their prey. Social service in the Sunday school must, therefore, be scientific

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in its methods as well as religious in its attitude. Indiscriminate giving should be avoided. Investigations should be made and records kept. Friendly visiting should constitute an integral part of the system and close relations should be maintained with the local charity organization. It is precisely in its neglect of scientific method that unregulated and undirected philanthropic impulse fails most grievously. It is supremely important, therefore, for social service in the Sunday school to be organized on the most approved basis and to avail itself of the enlightened, accumulated experience of social workers.

Again, social service in the Sunday school may fail of its highest efficiency through ignoring its expressive character. Whenever this happens no relation is set up between what is taught and what is done. Instead of reinforcing and supplementing each other the truth is isolated from its expression and the expression remains ignorant of the truth that gave it birth. A certain teacher said to her class, "You have been learning long enough. It is time now for you to put in practice what you have been taught." Then she introduced a varied program of social activities and turned loose upon her class a series of speakers who talked upon a multiplicity of unconnected subjects. Only unsatisfactory results can issue from such a procedure. The educational justification and value of social service is found in its expressive character, but what does it express if it sustains no relation to the truths to which the attention of the children is being directed. As truths become vital when they are embodied in significant expressions, so expressions become significant when they are made the embodiment of vital truths. A successful program of social service cannot be dropped down upon a school. It must grow out of the teaching which is given and be followed by more teaching, which in turn issues in more service, and so religious education becomes a real process of learning by doing.

Undoubtedly the most insidious danger attendant on social service is the patronizing spirit. Everyone who considers the problem recognizes this danger and it constitutes the chief reason for hesitancy among those of deep and genuine interest in programs social amelioration. Snobbishness is detestable. To turn children

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into prigs is unpardonable. To cause young people to regard themselves as the generous dispensers of bounty to inferiors and unfortunates is to make their last state worse than the first. Yet the danger is a real one and certainly the most threatening one that confronts the Sunday school in its attempt at social service. Several facts conspire to produce this peril. It is more or less difficult for children to understand the principles which preserve the purity of the social impulse. Moreover, the entire atmosphere of our social life is pervaded by class-consciousness. At the present stage of our social development very few adults are altogether free from the patronizing attitude. Often, too, the appeal for giving is so phrased as to suggest superiority. Why, then, should we wonder that it is so fatally easy for young people to play the rôle of Lady Bountiful?

No one will deny that welfare work exposes young people to the danger of developing a patronizing attitude, but in so far as this is true it argues for, instead of against, a definite program of social service. The philanthropic activities which spring from impulse are more liable to produce priggishness than those which take place as the natural and culminating issue of a well-arranged system of instruction. Impulse is impulsive. It acts on the spur of the moment. It does not wait to establish personal relationships. Consequently it is more likely to treat those whom it serves as members of a class rather than full human beings. But in a well-arranged and carefully correlated program of service impulse is controlled, enlightened, and directed, and the service which follows is pervaded by fine human qualities. Patronizing is a child of charity work, not of social service. Organized social service wherever done is far less patronizing than charity work, and the reason for this is that while charity work is the response of impulse, social service is the reaction of a broad intelligence, insight, experience, and sympathy, and sets up genuine human relations. A kindergarten teacher of ripe experience, fine culture, and spiritual insight, whose little folks have been given many happy times in social service, was asked what results she had secured. She stated that in her own work she had seen no patronizing. She attributed patronizing to clumsy methods and a failure to give the children

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concrete objects for which to work. It should be remarked that this teacher precedes the social service of her class with prolonged preparatory measures and carefully correlates it with her instruction. She never uses such terms as "orphans," "the poor." She has no classes in her vocabulary and hence her little folks have none in their spirit. It is classifying other folks that leads to the patronizing attitude and the best way to avoid classifying them is to make an intelligent and definite effort to establish personal relations with them. So we come back to our original proposition that the danger of developing little prigs through social effort furnishes an argument for, instead of against, a program of social service.

The dangers which attend social service in the Sunday school arise from a failure to use a technique adequate to the task. If social service meant nothing more than relieving need and entertaining young people it would call for little beyond routine and commonplace methods. The difficulties which are encountered are due to the loftiness of the ideal which social service sets itself and their solution lies in a full recognition of the essential nature of that end and in the employment of scientific methods by leaders who have been seized by the spirit of Jesus Christ.

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CHAPTER III

TYPES OF SOCIAL SERVICE

Social service, as we have seen, has one dominating end, the furtherance of the socializing process or the bringing-in of that ideal social order in which every person will treat every other person as a full human being. It does not follow, however, that social service will assume a single form or confine itself to one method of procedure. Ideal personal relations may be brought about in various ways and while social service has one essential purpose and under wise leadership adopts the scientific principles of philanthropy and pedagogy, already the Sunday school has given rise to several types of social service.

§ 1. SEASONAL

The seasonal type is a common one. In Sunday schools where this type prevails social service is practically confined to Thanksgiving and Christmas, when dinners are provided for the needy, Christmas trees are hung with gifts, festive gatherings are arranged, and worthy institutions are remembered. Even here there are wide variations, both in method and in spirit. While some schools are inspired by these seasons to service of a real socializing character, beautifully human and thoroughly expressive of the spirit of the occasion, others seem to miss the significance of their opportunity, and are satisfied if the conventions of the season are not externally ignored. When sufficient care is taken to prevent the idea of charity from creeping in and every effort is made to bring about a genuine human feeling, Thanksgiving and Christmas readily lend themselves to fine forms of social service and afford an excellent opportunity for introducing it into schools which have not yet given themselves to this ministry.

§ 2. CASUAL

Another type is best described as casual. It is represented by those Sunday schools which do more or less social service throughout the year, but have no systematized program. Quantitatively

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and qualitatively there is a wide variation in the work of these schools. Their common denominator is their lack of organization. Much of the social service of these schools is of a high order and with a little organization could be extended through the whole school and be made an integral feature of the program. A tabulation of all the social service done in quite a number of schools belonging to this group may be worth while:

1. Every year the whole school unites to establish a new Sunday school in some part of the country. The denominational Sunday-school society is the agency through which this task is carried on.

2. A kindergarten supports another kindergarten for Italian children in another part of the city.

3. Boys and girls, six to nine years of age, send gifts to a home for crippled children.

4. Girls of twelve to sixteen years, (*a*) sing at Old Folks' Home; (*b*) meet twice a month to make kimonos and scrapbooks for a children's isolation hospital.

5. Boys, thirteen to eighteen years of age, (*a*) distribute church literature and printed matter; (*b*) boys' choir sings at various institutions; (*c*) boys have assumed responsibility for raising $1,000 to pay a church mortgage; they solicit subscriptions and collect them under the direction of the superintendent of the Junior Brotherhood; (*d*) boys have assumed responsibility for expenses of a gymnasium.

6. Young women, eighteen to twenty-one years of age, (*a*) friendly visiting; (*b*) furnish helpers for church nursery on Sunday morning during public worship; (*c*) entertain juniors on Sunday afternoon; (*d*) have assumed responsibility for the maintenance of a gild where young women meet once a week in educational classes and for recreation. This class has supplied the teachers.

7. Young men, eighteen to twenty-one years of age, furnish helpers who assist in the gymnasium classes and with the games at a social center.

8. Annual offering to the National Child Labor Committee by the school.

9. Annual offering to the Red Cross Society by the school.

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The serious weakness in the work of this group of schools is their failure to organize their efforts into a graded program that would take in the whole school and cover the entire year. As our schedule shows, fine work is being done by these schools, but in every one of them the loss in efficiency is so evident that one is amazed that they do not immediately abandon their chaotic method and grade their expressive as they do their didactic work. Without a graded program of social service there is, (1) no strong probability that all the classes will be enlisted in some form of worthy endeavor; (2) no assurance that each class or grade will be given the service best adapted to the age and capacity of the pupils; (3) no provision for arranging social service in respect both to objects and to form so as to provide an orderly and progressive course of endeavor; (4) no likelihood that social service will be correlated with the instructional and devotional elements so as to constitute an adequate expressive outlet for religious belief and feeling.

§ 3. ORGANIZED

The organized type of social service is not of uniform character. Indeed, at least three distinct forms of organization or stages of development may be discovered.

First of all there are those Sunday schools which fully recognize the value of social service in religious education and are progressively giving it a place in the régime of the school. Their programs are in course of evolution. The work of three schools will furnish an illustration.

The first school has a regular calendar of worthy causes, in which the main school is interested as a unit. The classes are interested in all working together. Some of the organizations are local, others denominational. Speakers come once a month and address the school as a whole or the separate classes, just as seems best. Twice a year there is a united endeavor. At Christmas the school entertains poor children, everybody having his share to do, even the smallest, and about May 1 it gives a fair, in which all co-operate for a specific object. In November, various poor families are furnished with goodies. This is done entirely by classes, a family being found for each class, whose circumstances render it

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particularly appropriate for that group. Then the class has entire charge of collecting, arranging, and distributing its basket.

During October, February, March, April, and May the following objects are assisted by the main school as a whole: October, East End Christian Union; January, Cambridge Hospital; February, Visiting Nurses' Association; March, Avon Home; April (Easter), children's missions; May, Floating Hospital. The pupils of the Primary Department buy the Christmas tree for the poor children's party at Christmas, otherwise their money always goes to the children's missions.

The technique of another school may be outlined as follows:

1. The entire school unites once a year, on the Sunday just before Christmas, in a "gift service," when each person brings a gift or gifts of food, clothing, books, games, etc., which are turned over to the District Nurses' Association and Salvation Army for distribution.

2. The school as a whole gives all the offerings for one month to a near-by home for crippled children.

3. The members of primary class (*a*) give a little play and Christmas tree for the entertainment of the Day Nursery; (*b*) keep a bank for their birthday money, which they call their "give-away-money," all of which goes to the comfort of some needy person.

4. During last summer a great many of the primary and junior children came to the church daily and prepared scrapbooks and convenient-sized cardboards by pasting pictures, stories, poems, Bible and other devotional thoughts upon them, and cut up puzzles for use in the hospitals. They also, under the direction of the director of religious education, made jellies, fruit juices, and canned small jars of fruit, the children bringing the fruit and sugar to the church and doing most of the work themselves. These canned fruits and juices are given to the District Nurses' Association for distribution.

This same group furnishes flowers for the pulpit on the last Sunday of each month. After the service they carry them to sick and shut-in people.

5. Various classes engage in the following activities: (*a*) provide Thanksgiving and Christmas dinners for poor people; (*b*) make

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garments for the Day Nursery; (*c*) send garments, books, and games to the southern mountaineers and negro schools in the South.

Just before the vacation period, the weekly church calendar contained suggestions to the members of the school of "Things to Do" during the summer vacation of seventy days. These were the suggestions made:

THINGS WE CAN DO FOR OTHERS

1. Carry flowers to sick and old people.
2. Send postcards and letters to people who are kept at home.
3. Provide a day's pleasure for a group of children, going with them and playing with them.
4. Read, sing, and tell stories to children, sick people, and old people.
5. Make a glass of jelly, put up a jar of fruit or a bottle of grape juice for use for sick next winter.
6. Save pennies and nickels for paper drinking-cups for poor immigrants on trains.
7. Make scrapbooks, give toys, knives, and dolls for immigrant children detained at Ellis Island with nothing to amuse them.

The letter of a director of religious education gives such a vivid presentation of the constructive process in another school that we shall quote from it at length:

The immediate ideal was to get every pupil interested in some concrete piece of social service, the satisfaction of some human need. This was accomplished at first by the presentation of needs, which, after discussion, were satisfied by the voting of money from the school treasury. A threatening mortgage of a home mission church opened the way to vital giving to home missions. A child in China without education was the concrete object which gathered many dollars from the Junior Department. Little children in the neighboring orphan asylum furnished occasion for an avalanche of toys, picture books, and eatables from the Primary Department. At Christmas giving to definite needy families instead of to charity or charitable organizations was suggested. The Director obtained the names, addresses, with age, sex, and other information, of nearly a hundred needy individuals in the slums. These twenty or more families were given a good dinner and *individual* presents by the classes and members of the church school. These presents were given *personally* by individuals and class representatives. A class of young men as a result began to study social problems, using Dr. Henderson's book. A class of young ladies began to sew for the orphans. This class has organized a charity "shower," early in December of each year. This year they were "Santa" to scores of poor children. All of these, and many more, concrete problems aroused an interest in an organized work of some type.

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This letter is interesting because it indicates how social service in the Sunday school grows and calls for organization, and because it shows a program in course of evolution.

Thus the common characteristic of these schools is the progressive commitment of themselves to social service, growing out of their increasing vision of its vital qualities.

A second form of organization is represented by those schools which have no graded program but in which all the grades do definite social service. Various methods of administration for this form of organization are possible and are in operation. Some schools commit its oversight to the superintendent; others hold the teachers responsible; while still others appoint a social service committee which seeks to direct every class in the selection of some suitable form of endeavor. The technique of one school was described as follows:

> Our social ideals begin and go out from the home. We are a large home group together; the importance of home is emphasized as a place for loving works of service. The city is a larger home, the nation, and the world, all growing out of the thought that we are at home best of all in the heart of God. We strive to avoid testing too pointedly for the "daily good turn," in order not to give the idea of acquiring merit and praise merely from such acts. Our school flag bears a seal representing the character of Christ as founded on relationships suggested in his confession, "I must be about my Father's business." We build on this as the best social-service motto. It represents the duty, reason, love, and opportunity of life.

A third form of organization is the completely graded program of social service. This is the ideal, and must ultimately become the universal, form of organization. It places the expressive activities on the same plane as the other educational factors. It recognizes the necessity of making sure that all the classes are enlisted in some form of worthy endeavor, adapted to their age and capacity, arranged in orderly and progressive sequence, and correlated with the instructional and devotional elements so as to present a vital and essential unity. A subsequent chapter will be devoted to such programs.

§ 4. AFFILIATED

To the fourth general type belong the Sunday schools whose social service is carried on through societies affiliated with their

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respective departments. Each department has its corresponding society and all the social activities of the department, recreational or philanthropic, are under the direction of the society. The organization of one school will illustrate the method:

Wee Folks' Band, kindergarten and primary.
Lend-A-Hand Society, boys and girls, eight to fourteen years of age.
Boys Scouts, twelve to fifteen years of age.
Camp Fire Girls, twelve to sixteen years of age.
Messenger Cadets, fourteen to eighteen years of age.
Young People's Alliance, eighteen to twenty-four years of age.

The advantages of this method are obvious. It secures a simple and effective organization for the expressive activities. It defines the specific function of the young people's societies and indicates their relation to the Sunday school. It provides more adequate time for discussing and planning social service than the regular sessions of the class allow. It fosters the inspiration and enthusiasm which belong to larger groups.

There are, however, objections to this plan. In a small school to duplicate each department with a corresponding society would crush the school with the weight of its machinery. Teachers place a large emphasis on the unifying power which social service exerts over the class. With a society, which is not an integral part of the school, and which may not include all the class as the rallying center, this value is largely lost and the development of a class *esprit de corps* is made more difficult. The necessity of correlating social service with instruction also declares against the transference of its welfare efforts from the immediate control of the class. Social service is an expressive activity. That is its function and therein is its value. But to perform that function and carry that value it must be so presented and given such a setting that those who engage in its activities regard them as the natural and fitting expression of the truths which they have made their own.

§ 5. PERSONAL

Some Sunday schools confine themselves to personal service and eliminate social service in the form of gifts. Where this distinction obtains gifts are made by the school only at Thanks-

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giving and Christmas. Two forms of personal service, performed by a school of this type, seem significant enough to mention:

A Craft Gild

The program of this gild is set forth in the following announcement:

Cooking.—Excellent and practical recipes taught by an experienced domestic-science teacher. All materials provided.

Dressmaking.—You can bring materials for a dress or waist, cut it out, make and fit it yourself with the help of an expert dressmaker.

Plain sewing.—Undergarments, aprons, and children's clothing are being made in this class. Machines are ready for your use. Mending is also taught.

Embroidery.—French embroidery, eyelet work, punch work, cross-stitch, knitting, and Irish crocheting are taught.

Art.—An interesting class in sketching, designing, and lettering.

Millinery.—The teacher of this class will help you make and trim a hat for yourself or trim over an old one.

Music.—The choral club is studying two-part songs. They have made one public appearance and expect to appear again soon. A limited number of private twenty-minute lessons on the piano are given.

Story-telling.—This course teaches how to tell stories, what stories to tell, and to whom.

English literature.—A study of a few of our English classics, as well as some practice in letter-writing.

Gymnastics.—Various forms of delsarte, breathing work, Indian clubs, etc., are being taken up in this class.

Come Next Monday Night

We have a branch of the Public Library, magazines, and games, a pleasant place to spend the evening if you don't want class work. Every Monday night at 9:00 there is a short program of music or an interesting talk and then a good social time over a cup of hot chocolate. This is all free, but 5 cents is charged for lessons in classes. All young women will receive a hearty welcome. The craft gild is for you.

Every week three hundred and fifty young women take advantage of the privileges which the gild affords. Responsibility for the management of this gild has been assumed by a young women's class with a membership of forty. Only two paid workers are employed by the gild, the others are supplied from or by the class. The program which follows the classes is also furnished by them. The members of the class attend the gild, cultivate the friendship of the young women present, invite them to their class, and

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find opportunity for the kindly personal relationships which such intimacy always affords.

A second piece of personal service worthy of mention is that rendered by the mass club of this same church. The distinguishing characteristic of a mass club is well stated by Professor Fiske: "The mass club is wholesale work with boys, the group is retail work. The former is inclusive, democratic, free from castes or creedal tests. The latter is exclusive, reflective, homogeneous, and includes boys of the same age." The boys of this church were organized into a mass club. "Work for boys by boys" was their slogan, and they were scouring the community and bringing into their club boys of all nationalities and every social position. Great difference of opinion prevails respecting the relative value of the mass club and the group club. Into this discussion we need not enter. All will agree that the boy who is trained to work for other boys, whether in a mass club or in a group club, will know better how to live with them and will more readily find and fill his useful place in life.

§ 6. GIFTS

The sixth type appears in those schools which restrict themselves to gifts, mostly money, and refrain from personal service. Excellent service is being done by some schools which have adopted this type. Their work is well organized, and their classes are making regular contributions to a wide range of institutions with which they are intelligently in touch. Their social spirit is marked, the young people are well informed regarding the philanthropic agencies and institutions of the city and their offerings are generous. The giving of money, however, is a difficult form of effort by which to mediate the socializing process. With most children a gift of money is not their gift at all, and represents no socializing values. Giving money requires no immediate contact between the givers and the recipients. Such contact, of course, is not necessary, for social experience is a product of social imagination, and where there is social imagination there will be imaginative if not physical contact. Giving money, however, does not lend itself so readily to producing social imagination as other forms of effort, and where it alone obtains there is danger lest the group fail to realize the values of social

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service. Probably one of the best ways by which to mediate the socializing process through money-giving is to engender and direct discussion and then commit the givers to a selection of the objects of their gifts.

The feature of primary importance in social service is not the system by which it is carried on, but the assertion of the social spirit, with its quick appreciation of the distinction between social service and charity work. Yet even if the attitude and spirit of the workers leave nothing to be desired, a better service will be rendered if the method of procedure be worthy the spiritual end of the task.

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CHAPTER IV

SIGNIFICANT PROGRAMS OF SOCIAL SERVICE

The purpose of this chapter is to give a few completely graded programs of social service. As far as possible the technique is included with the program. As these programs are actually in use, they indicate what can be done, and may be useful as a guide to other schools in the formation of a program suitable to their opportunity.

The regular work of visiting sick classmates and looking up absentees is not included in this outline, for that is a part of the work of the entire school. For the same reason no mention is made of the Thanksgiving and Christmas baskets and gifts. The purpose of the plan is thus stated:

1. To systematize the activities of the school and to assist each class in selecting definite work adapted to the capacity of its members.
2. To make an impression strong, definite, and lasting of at least one of the good social agencies each year.
3. To arouse a genuine social spirit in our young people based upon the desire to put into daily operation the fruit of their Christian knowledge.
4. To assist busy teachers in securing a worthy and interesting purpose for their outside class meetings and to develop in the pupils a wholesome class spirit while they work together for the good of others.

The work is in charge of a secretary of activities who meets, from time to time, the groups and grades doing the same work, to stimulate their interest and to discover the problems which have arisen. A special effort is made to obtain representatives of the various organizations and societies to visit the school and present their work. Short talks are given, circulars of information especially prepared are distributed, and interesting pictures illustrating philanthropic enterprises and cut from annual reports are mounted on large cards and circulated among the classes. As a concrete illustration of one feature of their educational method we insert one of the circulars of information.

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§ 1. CHRIST CHURCH, CHICAGO

Training Children to Serve

Class	Working For	Form of Work
Bible class (Young men)	Visiting Nurses' Association	Visiting shut-ins.
Young ladies.....	Visiting Nurses' Association	Tearing bandages
Postgraduate.....	Visiting Nurses' Association	Tearing bandages
Teacher training class	Visiting Nurses' Association	Visiting shut-ins; tearing bandages
High school III...	Juvenile Protective Association	Giving a play to raise money to help a girl or boy in school
High school III...	Juvenile Protective Association	Giving a play to raise money to help a girl or boy in school
High school II....	Junior Auxiliary	Organizing the society in the church and carrying on its work
High school II....	Junior Auxiliary	Organizing the society in the church and carrying on its work
High school II....	Junior Auxiliary	Organizing the society in the church and carrying on its work
High school II....	United Charities of Chicago	Various kindnesses suggested by the Charities workers; sharing boys' magazines, etc.
High school I.....	United Charities of Chicago	Various kindnesses suggested by the Charities workers; sharing boys' magazines, etc.
Grade 8.....	Chicago Home for the Friendless	Making garments according to samples furnished
Grade 8.....	Chicago Home for the Friendless	Home-made games; home-made candy
Grade 7.....	St. Mary's Home for Children	Making scrapbooks; sewing simple articles
Grade 7.....	St. Mary's Home for Children	Making scrapbooks; sewing simple articles
Grade 7.....	Chicago Home for Boys	Home-made games; home-made candy
Grade 6.....	Chicago Home for Boys	Home-made games; home-made candy
Grade 6.....	Children's Hospital work, St. Luke's, Cook Co.	Making surprise bags, dressing dolls, bedroom slippers
Grade 6.....	Children's Hospital work, St. Luke's, Cook Co.	Making surprise bags, dressing dolls, bedroom slippers
Grade 5.....	Woman's Auxiliary (elementary, Sunshine Workers) home and foreign missions	Sewing; housekeepers; quilting for Providence Nursery; screens
Grade 5.....	Assist. Sunshine Workers	Carpenter work; screens, quilting frames; raising money
Grade 5.....	Assist. Sunshine Workers	Carpenter work; screens, quilting frames; raising money
Grade 4.....	Assist. Sunshine Workers	Sewing; housekeepers; quilting; scrapbooks for contagious patients; Alaska Missions.
Grade 4.....	Parish, diocesan, and foreign missions	Raising money to buy materials, etc.; selling magazines, etc.; caring for prayer-books and hymnals

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Class	Working For	Form of Work
Grade 4.....	Parish, diocesan, and foreign missions	Raising money to buy materials, etc.; selling magazines, etc.; caring for prayer-books and hymnals
Grade 3.....	Woman's Auxiliary, Sunshine Workers, foreign and home missions	Sewing; housekeepers; scrapbooks for shut-ins to send to Alaska
Grade 3.....	Woman's Auxiliary, Sunshine Workers, foreign and home missions	Sewing; housekeepers; scrapbooks for shut-ins to send to Alaska
Grade 3.....	Alaska, Japanese, and Home missions	Helping some child in each place; parish activities—errands, circulating petitions
Grade 2.....	Boys' Home, Girls' Home, St. Mary's Orphanage of Holy Child	Raise money, or bring things to help some individual child in the home
Grade 2.....	Boys' Home, Girls' Home, St. Mary's Orphanage of Holy Child	Raise money, or bring things to help some individual child in the home
Grade 1.....	Parish missions; Sunday school Home; St. David's	Ministering to sick; flowers, etc.; mail lessons to shut-ins; correspondence school
Grade 1.....	Parish missions; Sunday school Home; St. David's	Ministering to sick; flowers, etc.; mail lessons to shut-ins; correspondence school
Kindergarten.....	Parish missions; Sunday school Home, St. David's	Ministering to sick; flowers, etc.; mail lessons to shut-ins; correspondence school

The United Charities

1. What it is:
   Society for organizing the charities of Chicago, and relief society.
2. When founded:
   In March, 1908, the Relief and Aid Society, organized and chartered in 1851, amalgamated with the Bureau of Charities, founded in 1893, and took the new name "United Charities of Chicago."
3. Purpose:
   To provide for dependent families, in their homes, such personal service and relief service as will help them toward permanent self-support.
4. How supported:
   By private subscription.
5. Number of workers in Chicago and general methods of work:
   One hundred and fifty workers, nine district officers, one general office. Personal investigation and supervision of all applications for help. Registration Bureau a clearing-center for all social agencies in Chicago.
6. Number of inmates, or estimate of number of people reached annually:
   Last year, October, 1911–October, 1912, the Society helped 80,000 persons, in 18,889 families.
7. Does it exist in other cities than Chicago?
   Yes.

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8. Greatest need of the organization at the present time:
   Informed and thinking friends willing to serve the society and the poor in lines of personal service and money service.
9. How young people of Chicago can help the work:
   a) Personal service: Friendly visiting, clerical work in district office, accompany patients to clinics and friends of patients to visit them at Hospital, House of Correction, etc., tutor backward children, find proper work for fourteen- or fifteen-year-old child, take children to park, or for regular fresh-air walk.
   b) Relief: Material or money. Supply milk for underfed and tubercular children, clothing for children, especially shoes, stockings, underclothing, night clothing, etc. Assist visiting housekeeper by making fireless cookers, furnishing kitchen utensils, extra bedding, face towels, tea towels, brooms, closet and cupboard fixtures, etc.

An essential part of the plan is the report which must be made to the secretary of activities. This report makes it possible to keep a permanent record of all the endeavors of the school and to prevent any work being neglected through omission or oversight. Some four months after the program was inaugurated the following report appeared in the church calendar:

Training the Children to Serve

Some weeks ago we published our schedule of activities, by means of which we are training our boys and girls of the school of religious education to put into practical operation the good principles they learn from their books and teachers. A good deal of real work has been done. A definite work is assigned to each grade in the school.

Some things accomplished are these: The third-year high-school pupils gave a play by which they earned money to help the Juvenile Protective Association. The first- and second-year high-school grades have sent a box of gifts to an orphanage and are at work preparing a "Quarter Bazaar" for the benefit of a girls' school in the South. The boys of these grades have assisted the United Charities, and some of them are mailing their books and magazines to other boys. They have also made some fireless cookers for some of the pensioned families of the district. The eighth-grade boys have made popcorn balls and candy and have taken it to the Home for the Friendless. The seventh-grade girls have made scrapbooks and dressed dolls for the children at St. Mary's Home. The sixth- and seventh-grade boys have taken bundles of clothing to the Home for Boys. The sixth-grade girls have made little surprise bags, bedroom slippers, and paper dolls for the children of Cook County and St. Luke's hospitals. Throughout the entire school, and particularly in the junior and primary departments, special works of kindness are being done for

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absent members of the classes, such as visiting them when sick, carrying flowers, etc. At Thanksgiving and Christmas the boys and girls co-operated actively in providing baskets of provisions, games, books, etc., for needy people. A jolly Christmas party of children brought in by the United Charities workers was entertained by the Girls' Club during the holidays.

This very brief report will show how directly the children are learning to take an active interest in others, and to share gladly with them as well as to do personal acts of kindness for them. They are learning the meaning of the words, "Inasmuch as you have done it unto one of the least of these, my brethren, you have done it unto me."

While little more than a summary, this is an exceedingly valuable report, for it shows how completely the program of the school was carried out and establishes the feasibility of making social service a regular feature in the program of a school.

§ 2. HYDE PARK BAPTIST CHURCH, CHICAGO

The technique of this school is quite different. With a graded program as its ideal and a full desire for its realization, instead of assigning special tasks it has encouraged each class to discover its own work and develop its own program. Suggestion and direction are not excluded. But no definite line of endeavor is laid down and the work of one class is not specifically related to the others. A detailed description of the social service of this school is hardly necessary, as it is largely made up of the usual forms of work for families and institutions. As the work of the kindergarten, however, is of a high order, and as many find it difficult to select tasks for the little folks, it may be well to describe this work somewhat fully.

One of the impressive features in this kindergarten is the effort which is made to relate the activities of the children with the instruction which is given, and behind all the gifts they make for others and the little services which they do for one another there is a carefully thought out course of teaching which leads gradually and yet decidedly to the tasks which they undertake. We shall begin with the seasons, and the first is:

Thanksgiving.—About six weeks are required to lead up nicely to Thanksgiving, and so for the six Sundays preceding Thanksgiving all the talks are planned in harmony with the ultimate end.

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The aim is to develop a spirit of gratitude which will express itself in giving. Much is made of Thanksgiving as the close of the harvest season. Then from this general thought of the harvest time a skilful transition is made to our individual and family preparations for the coming winter. The children are asked, "What is mother making and putting away for the winter?" Then the suggestion is made, "Suppose each of us brings something that we have stored away for the winter so that we may see what a lot of things we have." Then a specific article is named and each child is given a note to take home which explains the plan. When the articles are brought together still another effort is made to deepen the sense of gratitude. Then comes the suggestion, "Suppose we give these to some other people who have not as much as we have." It is always put in this comparative way and great care is exercised in the choice of words and in avoidance of class terms. In this description we have only the bare bones of a plan that a skilful teacher requires six weeks to develop.

Christmas.—At Christmas the emphasis is on the side of giving and all the lessons are intended to bring out with increasing clearness that Christmas means giving. Last Christmas the suggestion of their giving was made in this form: "I know a place where they are going to have a Christmas tree for a great many children—let us help." Any questions that arise are answered with great care and the need of help is explained in terms of their own experience.

Easter.—The interest of children in Easter is small. It is too far away from children for them to celebrate and it is not possible to make a climax here with little children as at Thanksgiving and Christmas. This year bulbs were given to the little folks at the appropriate time and they were asked to plant them and care for them. Then on Palm Sunday reference was made to these bulbs, the coming Easter Sunday was spoken of, the children were told that all the churches were to be decorated with flowers, and they were asked to bring their flowering bulbs.

Children's Day.—Children's Day was preceded by a number of talks about the church. The first talk was about the room itself; its largeness—there was room for all the people. Then they talked

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about the beautiful things they found there—the windows, the organ, the desk. Then the talk passed to making the church beautiful for a special day. Then all agreed to bring flowers—cut flowers prove most successful—on Children's Day. The flowers were afterward sent to a hospital for children.

In addition to these seasonal gifts the children are interested in regular forms of benevolence and drop their pennies in four boxes of different colors and designated by terms which the children understand.

General expenses.—Their Sunday school box: Whenever anything is brought in the teacher calls the children's attention to it and the question is raised, "Who is going to pay for it?"

Missions.—The teacher talks about the children's own Sunday school and how they come every Sunday and what they do. Then they are told that some children have no Sunday school and no stories. "What can we do?" the teacher asks them. Then she suggests making scrapbooks with pictures of stories which they have heard and can recall, and little books are made with such pictures as Moses, Joseph, Rebekah, and Samuel from the Old Testament and similar ones from the New Testament.

Benevolence.—A little talk is given on hospitals—just enough to bring out the fact that sometimes when children are sick their mothers do not know how to take care of them. What will happen to them when the nurse is not with them? What will they have to play with? So arises the suggestion that they make scrapbooks.

Special offerings.—These come occasionally, when something happens which people are talking about. Just recently the children gave money for the flood sufferers. One summer they gave to Jackson Park Sanitarium. Another time they bought chairs and tables for a kindergarten in the South.

In addition to all this the children do much occasional social work. Last winter they folded papers and inclosed them in envelopes to be sent to their sick classmates, cut out pictures and made tiny scrapbooks for them, and sent out a number of valentines which they had made themselves.

To one who is looking for something spectacular this statement of facts may not be very impressive. But in the lives of the little

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folks the work itself is most impressive, for it constitutes their own reaction to the lesson they are being taught and carries the full value of a free, expressive activity.

§ 3. CHURCH OF THE DISCIPLES, BOSTON

The plan in use in this school has borne the test of several years of experience. It is described by Mrs. Clara Bancroft Beattey in *Bulletin No. 21* of the "Social Service Series" issued by the American Unitarian Association.

DISCIPLES' PLAN FOR SOCIAL SERVICE OF CLASS GROUPS

Kindergarten Department Ages four to five years	Gifts to Kindergarten for the Blind	Children of the King
Primary Department Ages five to seven years Grades 1, 2	Gifts to homes for crippled children	Children of the King
Upper Primary Department Ages seven to nine years Grades 3, 4	Visits and gifts to home libraries established by the Children's Aid Society	Ten Times One
Junior Department Ages nine to eleven years Grades 5, 6	The Animal Rescue League, visits, membership, and contributions	Ten Times One
Upper Junior Department Ages eleven to thirteen years Grades 7, 8	The South End Industrial School, gifts and visits	Young Readers' Round Table
Senior Department Ages thirteen to fifteen years Grades 9, 10	Visits and gifts to fraternity chapels	Young Readers' Round Table
Upper Senior Department Ages fifteen to seventeen years Grades 11, 12 Advanced Department Ages seventeen to twenty-one and upward	Elizabeth Peabody House; the Young Men's Christian Union, including Country Week; homes for the aged, visits to entertain, and gifts	Lend-a-Hand
Adult Bible Class Ages twenty-one years and upward	Gifts and visits to the grade schools for the adult blind	

Mrs. Beattey gives the following detailed account of the work:

The Upper Primary and the Junior departments (Grades 3, 4, 5, 6) unite in a Ten Times One Club which meets at the church monthly, at five o'clock, for social purposes. This club may plan for a lecture to which parents

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and friends are invited; it may make scrapbooks for the "home libraries," or prepare bandages for suffering animals. The hour may be spent in reading a new book, especially one that is intimately associated with the work at hand. A visit is planned to a home library, with its need of collecting books for children. A notice is arranged for the Church Calendar which states that the Ten Times One Club will welcome the gift of children's books to distribute in the home libraries of the Children's Aid Society. An out-of-door day is planned in June when all are to visit the retreat in the country for aged horses to learn something of the humane care given to these dumb animals; gift books on animals are chosen for schools; a prize is offered for an essay upon kindness to animals, to be written by boys from twelve to fourteen. Is a fair in progress for the benefit of the Animal Rescue League? Here is the opportunity to plan, in Ten Times One, what can be done. Shall the parents be asked to contribute to a table, or to visit the fair and purchase an article, or will someone make a cake for the food table? The treasury of the club is made up of the class contributions taken on successive Sundays throughout the year.

The Upper Junior grades are interested in the South End Industrial School, which it visits in groups and assists occasionally by giving time on Saturdays. . . . . This class group of twelve members was able to contribute in two years thirty-four dollars to the work.

"Fraternity chapels" claim the interest of the first and second years of the Senior Department, a part of the work being to understand something of the Benevolent Fraternity in Boston, and to help especially the work of the North End Union and the kindergarten of the Parker Memorial. Visits are made to the classes of the North End Union, books are given to its library, and such other aid rendered as the superintendent of the Union suggests.

Other details are given by Mrs. Beattey, but we have quoted enough to show the working methods of this interesting program.

§ 4. FIRST PRESBYTERIAN CHURCH, BUFFALO

Equally suggestive is the technique of this school, which issues a dainty and interesting brochure of twenty-one pages descriptive of its work as a church school. Four excerpts taken from the introductory statement of this brochure will give a good idea of the ideals and methods of this school.

Aim.—The aim of the Church School, as a whole, may be defined thus: To develop instructed and trained Christian lives consecrated to the realization of God's kingdom on earth. The kingdom of God is the comprehensive biblical term for all the good God desires for man.

Organization.—The Church School is the name of the institution which is created to carry into effect the educational ministry of the church. It includes a school of worship (church service), a school of instruction (the Sunday school),

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and a school of training for service (the young peoples' societies). These should be properly correlated as integral factors in a unitary educational plan. It has a young people's division and an adult division.

Method.—The method is the method of wise nurture. The Church School seeks the same general end as all the other major agencies of the church, but it seeks that end by an educational method, i.e., by instruction in Christian knowledge and by training for Christian service. Both instruction and training should be carried on in the spirit of Christian worship.

Instruction and training for service.—Training for service can best be given by actual service, but by service which awakens the interest and is within the power of the young people. Every relation in life opens up opportunities of Christian service, but these are sometimes not seen and therefore not seized. The characteristic environment of the primary child is the home; of the junior child, the play circle and the school; of the intermediate youth, entering upon a larger world, the church as a parish and the city; of the senior, the country and the world. Each of these should be studied with a view to discovering what each environment offers in the way of opportunity for service.

With this interpretative word of introduction we shall find it easy to understand and to appreciate the following outline:

PLAN OF ORGANIZATION

THE YOUNG PEOPLE'S DIVISION

Sunday School	Young People's Societies
The Kindergarten Ages four, five years	Mission Band Methods: Work for others under direction. The home as a field of service
Primary Department Ages six, seven, eight years	Primary Society Ages six, seven, eight years Methods: Work for others under direction; preparation of annual Christmas box for a colored school in the South; purchase and decoration of Christmas tree for some worthy and needy family in the city; the gift of one or more Thanksgiving dinners
Junior Department Ages nine, ten, eleven, twelve years	Junior Societies Ages nine, ten, eleven, twelve years Methods: The school and play circles as fields of service. One chief duty of the four adult leaders will be to find work for the children to do that is on the plane of their interest and capacity

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Intermediate Department Ages thirteen, fourteen, fifteen, sixteen years	Intermediate societies Ages thirteen, fourteen, fifteen, sixteen years Methods: I. Intermediate Boys' Club. The Boy Scouts. Useful service to be sought and done II. Intermediate Girls' Club. The parish and city as fields of service. Sewing once a month
Senior Department Ages seventeen, eighteen, nineteen, twenty years	Senior Society Ages seventeen, eighteen, nineteen, twenty years Methods: Seminar, sociables, practical service, the country (home missions), and the world (foreign missions) as fields of service. One feature of meetings presentation of plans of work and reports of work

§ 5. WINNETKA CONGREGATIONAL CHURCH

This church has a unique feature in its Sunday-school benevolence. The social service of the school consists largely in the giving of money, but a regulation of the school requires that all the money which is given either be earned or come out of the allowance of the giver. The first effect of this requirement was a decrease in the offerings, but recovery was rapid and the permanent result was increased generosity. We shall present this program in two distinct forms.

KINDERGARTEN

Object	Instruction	Gift
Our home church	About church, Bible school, community house	A picture to Bible school
Our home city	Stories of child life in Chicago through use of pictures of Gad's Hill Settlement, Chicago Commons, Children's Memorial Hospital	Apples for Gad's Hill children Thanksgiving Day. Toys for Chicago Commons at Christmas. Toys and clothing—Margaret G. Scrapbooks for Children's Hospital as Christmas presents

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Children of other schools (Chinese)	Stories of Chinese child life. Pictures of the same	Money to support a school for Chinese children for one year

Primary Department

Missionary Work

Object	Instruction	Gift
October, November: Our home church	About our pastors, choirs, clubs, through pictures of the church	Money given to the church
December, January: City missions	Stories of Chicago Commons. Pictures of Chicago Commons	Christmas gifts and money sent to Chicago Commons
February, March: Home missions	Story of Dr. Grenfell and his work. Pictures used to illustrate the work	Money for Dr. Grenfell's work
April, May: Foreign missions	Stories of China's children. Pictures of Chinese child life	Money sent to China for children's work

Fourth Grade

Missionary Work

Object	Gift
1. The home church: services and activities	Six weeks to Home church
2. The city: its needs	Seven weeks to city work
3. Work among negroes: Booker T. Washington	Seven weeks to Tuskegee Institute
4. Work among Indians: Santee Mission	Seven weeks to Santee Indian Mission
5. Foreign missions: J. G. Paton; Alexander Mackay	Eleven weeks to foreign work

The weeks refer to the length of time during which offerings were made for the respective interests.

Fifth Grade

One aim of this grade is to stimulate an interest in Christian work both at home and abroad. With this in view the grade studies about:

1. Joseph Hardy Neesima.
2. David Livingstone.
3. Industrial School at Albuquerque, New Mexico.

The offerings for the year were $23.50 and were apportioned as follows:

1. Home church $4.50
2. Work in Japan 5.00

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3. Industrial School at Albuquerque $6.00
4. Work in Africa 5.00
5. Community House 3.00

SIXTH GRADE

The offerings for the year were allotted to the following objects:
1. Tuskegee Institute.
2. Girls' school in Turkey.
3. Home church.
4. Dr. Grenfell Association.

SEVENTH GRADE

Gifts from this grade were sent to:
1. The little children of Bulgaria.
2. Gad's Hill.

EIGHTH GRADE

Gifts	Girls
1. Little children of Bulgaria	$10.00
2. *Daily News* Fresh Air Fund	12.10
Gifts	**Boys**
Religious Education Association	$10.00

HIGH SCHOOL

The classes of the high-school grade adopt the benevolent scheme of the church and are supplied with envelopes on which all of the benevolent objects are named, together with the percentage which they receive.

The program of this school has also been tabulated in the following interesting form:

WHAT WE DO FOR OTHERS

Giving

Money:
1. To city needs: Pay rent of family; *Daily News* Fresh Air Fund.
2. To home missions: Indians; Santee; Dr. Grenfell.
3. To foreign missions: Bulgarian and Chinese children; Japan; Africa.
4. To flood sufferers.
5. Educational: Tuskegee Institute; Industrial School, Alberquerque; Religious Education Association.

rsonal Service:
1. Leadership of club.
2. Teaching classes.
3. Entertaining groups from the city:
   a) Neighborhood Club. This club entertains 100 girls from Association Club.

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b) Camp Fire Girls. They entertain six little girls one day every week during the summer.

4. Dress babies. A baby is chosen for whom the group becomes responsible.
5. Dress dolls.
6. Make scrapbooks.
7. Make candy.

Materials:

1. Thanksgiving baskets and Christmas gifts.
2. Summer—flowers.
3. Lake Bluff Orphan Asylum—Dolls.
4. Scrapbooks for hospital.
5. Gifts—Children's Ward, City Hospital.
6. Apples—Gad's Hill.
7. Toys and clothing to Margaret G.

§ 6. THE PROTESTANT EPISCOPAL PROGRAM

This program is taken from the standard curriculum prepared by the General Board of Religious Education of the Protestant Episcopal church. It designates "the activities of the pupils in the parochial and social life of which they are a part, both as members of the congregation of a particular parish and as members of the city or town in which they live." Training for these activities is correlated with "church knowledge and the devotional."

PRIMARY DEPARTMENT

KINDERGARTEN: AGES FOUR, FIVE

PRIMARY GRADES: AGES SIX TO EIGHT

1. Acts of loving kindness to people and animals, helpfulness to parents and teachers, and pleasantness in home life.
2. Ministry to sick and needy.
3. Interest in the font roll.

JUNIOR DEPARTMENT

AGES NINE TO THIRTEEN

1. Personal and social duties to God and our neighbors based upon Holy Scriptures and set forth in the catechism.
2. Share in the corporate life of the parish, through the various parochial activities and gilds, e.g., Junior auxiliary candidates for the Girls'-Friendly Society, Boy Scouts, Knights of King Arthur, etc.
3. Efforts to bring others to church and Sunday school.
4. Gifts to missions based upon concrete information.

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5. Taking part in mission plays and making articles to be sold for the Lenten offering.
6. Collecting magazines for homes and hospitals.
7. Giving to specific local needs.
8. Making friends and being friendly to new boys and girls in the schools, playgrounds, and other social centers.
9. Visiting the sick and needy and institutions as far as suitable.

SENIOR DEPARTMENT

AGES FOURTEEN TO SEVENTEEN

1. Encourage the pupils to fulfil their responsibility to other scholars as leaders, helpers, and examples, especially in bringing others to Church, confirmation, and holy communion; and to continue their share in the parochial and general activities of the church, such as membership in missionary societies and missionary study classes.
2. Older scholars should be interested in matters pertaining to public welfare as expressions of their Christian faith and life.

GRADUATE DEPARTMENT

AGES EIGHTEEN AND OVER

All members should be engaged in some definite active service in the church, and should prepare themselves to become teachers in the Sunday school.

§ 7. SUMMARY

The formulation of a graded program of social service is not a forbidding task if we refuse to be carried away by the prevalent desire for something elaborate and imposing. A curriculum of social service may be very simple and yet very effective, for while it is simple it recognizes that everybody can do something and finds that something for everybody to do.

But is a graded program feasible in all Sunday schools irrespective of the economic character of the environing community? It is a prevalent idea, especially where there is a tendency to stress the idea of charity, that social service belongs to the institutional church whose neighborhood makes a large demand for assistance. A review of the situation, however, shows that the Sunday schools in which social service is highly organized are by no means restricted to downtown districts or areas contiguous to the slums. Nearly all of the schools whose programs we have given are located in good residential districts. A moment's reflection is sufficient to

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explain this fact. If a Sunday school is encompassed by human need it will, out of its own good impulses, spontaneously do much social service. The strong and repeated stimulus of its surroundings will evoke an immediate response. The demand knocks at all hearts. The summons is insistent. No time is spent in waiting to organize. Things are done at once, and, often without much definite thought, social service comes to fill a large place in the life of the school.

But when a Sunday school is more remote from human misery and its members do not assemble struggle, misfortune, or defeat into their own experience, any significant participation in social service is conditioned on an effective relating of the school to distant social conditions. Social service in such a school must be planned for and organized if it is to be done at all. The weak and fitful stimulus of unfamiliar and unappreciated social conditions, about which the glowing light of the imagination does not play, cannot be relied upon to produce a worthy and substantial response. Interest in welfare work under such conditions is assured only when social service is given a definite and vital place in the formulated program of the school. So it comes to pass that the Sunday schools in residential districts which are doing significant social service are schools whose programs are more or less thoroughly organized, for the very fact that a school is situated in the midst of prosperity and happiness makes organization the more imperative.

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CHAPTER V

EDUCATION IN MONEY-GIVING

A foremost task of religious education is the culture of the benevolent spirit so as to insure a fine subjective effect as well as a worthy form of expression. As the term is used by the church, benevolence should certainly be benevolent in its reflex influence. Its educational returns should be unmistakable and of significant moral quality. Giving should be a training in giving, developing a generous, unselfish spirit, increasing the power of discriminating choice, adding to the wealth of life a wide range of superb human interests. It may be objected that this is to reduce benevolence to a refined form of selfishness. But to recognize the educational significance of benevolence is neither to deny it an ulterior purpose nor to depreciate the value of the same. Along with its objective aspects benevolence has its subjective phases and it certainly seems like a self-evident truth that the benevolent offerings of an educational institution ought to carry educational values.

It is a matter of prime importance to religious education to recognize that the development of benevolence is fundamentally an educational problem. This may sound exceedingly elementary, but it is not too elementary to be frequently overlooked. How often are the ways and means of giving determined in accordance with well-established principles of education and how often are they nothing more than mere devices? Even the best devices are but poor substitutes for more effective principles, and their popularity and frequent use are convincing proof of a general failure to appreciate the educational principles which underlie the culture of a generous life. All education must be conducted in accordance with the general principles of education, and if the benevolence of young people is to fulfil its educational function it must be invested with the dignity of an educational problem.

§ 1. EDUCATIONAL PRINCIPLES IN BENEVOLENCE

Education in benevolence must give proper recognition to the spontaneous interests of childhood and youth. "Interest," it has

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been said, "is the greatest word in education." Subjectively, interest is a feeling of the significance which an object has for the individual concerned. It represents the worth which it has for him. It is an expression of values and indicates the point of entry into his life. When education aligns itself with the interests of childhood and youth it has a clear path of approach, it can appeal to them on the plane of experience, and it is delivered from the miserable necessity of groping in the dark for a point of contact. Their interests reveal their point of contact, and when we discover this we know where to begin, whatever our specific educational problem may be.

In applying this principle it will not be necessary for us to enumerate all the interests of the child. It will be sufficient for our purpose to emphasize the fact that they gather about activities and concrete objects. The child lives in the world of realities close at hand and therein finds the objects of worth to him. And this is the field in which religious education must work in its effort to deepen and enlarge the generous impulses of the child. "Foreign missions," "the salvation of the lost," "the evangelization of the world," are abstract terms which carry no significance for childhood. But every child is interested in other children, their plays, their pets, their toys, the stories their mothers tell them, their food and clothing, the hardships they have to endure, the festivals and holidays which they enjoy, their life at home, in school, at work—all these never waver in their attractive power. The world of children is the children's world and when we establish associations here we enlist their co-operation and their native interests stimulate and strengthen the appeal to their social and sympathetic instincts.

Ideal educational material for developing benevolence in children consists of all material which deals with children abroad or amid unfamiliar social conditions at home. Childhood speaks with a voice which childhood understands and can appreciate and there is no more natural or more effective way to create a genuine spirit of benevolence in children than to establish them in sympathetic relations with other children whose needs are obvious and within their comprehension. The child's plane of experience is in the simple, the concrete, the immediate, and direct. "Jesus," says

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Patterson du Bois, "went to the people at their point of contact with life, and, though a carpenter, he never drew a figure from his own calling, but from theirs."[1] In developing the religious impulses of childhood can we do better than to follow the example of our Master?

With the passage from childhood the character of interest changes. Life comes to have a broader outlook, the altruistic spirit emerges and the idealism of adolescence asserts itself. Great enterprises, heroic endeavors, significant movements, these captivate the imagination of young people, and it is through these that the benevolence of youth is most readily reached and raised to worthy expression. The commanding attraction which social service offers adolescents is the sense which it gives them of doing something. Nothing is too big, too daring, too idealistic for them to venture on. The call of the heroic is an appeal that stirs their hearts with irresistible force. Youth resents the suggestion of the paltry task and scorns to respond to the petty appeal. But present to it a task of heroic proportions, unfold before it the program of a religion which proposes to open kindergartens in Japan, schools in India, hospitals in China, neighborhood centers along the bleak coasts of Labrador, which aims to establish institutions of learning, of healing, of comradeship and hope in all the dark places of the earth, and yours will never be a forlorn cause.

No doubt there are prosaic causes which need help and humble movements for which religious education should develop an interest. But we must start with youth where we find it and lead it out as best we can, and finding our point of contact in its idealism and altruistic spirit seek to inspire it with a vision of the magnificent movements of the kingdom of heaven which will kindle its imagination and set it on fire with a passion for great service and significant giving.

But there is another educational principle which is pertinent to our problem. We mean the principle of self-activity. Education is not a mere assimilative process. It is far more an expressive process, in which the child discovers and expresses himself. The application of this principle is obvious. As the child must be more

[1] Patterson du Bois, *The Point of Contact*, p. 104.

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than a passive recipient of instruction if he is to enter upon the social inheritance of the race, so he must be more than a silent partner in generosity if he is to become a generous contributor to its future progress.

Education in benevolence demands a real participation in the full ministry of giving, and the full ministry of giving includes the choice of an object as well as the bestowment of one's money. A Sunday school that merely collects the offerings of its pupils is not educating them in benevolence. Benevolence must be discriminating as well as lavish, an expression of the judgment, not a mere outburst of impulse, and religious education must make provision for the cultivation of a selective discrimination as well as of the habit of giving. Efficiency in choosing comes through practice in choosing, and to secure such practice it is necessary to arrange a series of concrete situations which call upon the children to decide upon the disposal of their gifts.

In the primary department this may be accomplished by providing three or four differently colored boxes into which the children put their offerings for objects designated by terms within the scope of their experience and with which they are made familiar by frequent talks. Above the primary department each pupil should have his own envelope and each class its own treasurer. Once a month or at some other stated period the teacher should stimulate discussion concerning specific objects of benevolence and so guide the class in the disbursement of their offerings. As the pupils advance in maturity more and more freedom should be granted, but even the very youngest ought to be protected from exploitation and be given some opportunity for self-expression and choice. In the field of benevolence the task of religious education is to develop a generous spirit and the habit of selective choice in connection with a wide range of enriching human interests. The fundamental condition to the fulfilment of this function is the practical recognition of the two educational principles of self-activity and interest.

§ 2. CURRENT METHODS OF SUNDAY-SCHOOL BENEVOLENCE

A practical examination of the actual methods in use by Sunday schools will further illustrate these principles. The writer has made

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a canvass of seventy-five pastors or Sunday-school leaders with a view to securing representative testimony. About 25 per cent of those interviewed stated that nothing was done to make their benevolent offerings vital and significant. Two more might truthfully have said the same. One method was described as follows: "Missionary offerings are taken once a month. An address is supposed to precede the offering but this is not regularly given. The discipline of the church calls for the distribution of literature but this requirement is not observed." Is it any wonder that this pastor pessimistically observed that it was impossible to approach men on the missionary question? And what provision is he making for the dawning of a better day?

Another method was stated thus: "Ten per cent is given to benevolence from the offerings of the Sunday school. No regular instruction is given, but the school is always open to appeals. We wait the action of the boards." It is probably true, as was said, "our benevolence is not reduced to the level of a ritual or the mechanics of a program," but is it worth while to pay for such freedom the heavy price of dependence upon unregulated impulse?

Others gave the following accounts of their methods:

"Representatives address the school on behalf of specific objects."

"Speakers from various organizations; visits by older classes; letters of appreciation read."

"Weekly talks are given on missionary subjects."

"Instruction is given concerning the objects for which the offering is made."

"Children are told of the projects to aid which their offerings go."

"Letters from the field help."

"We give information about the cause to which they are giving."

"Keeping before the pupils the objects."

"We get reports, pictures, letters, addresses, dramatic presentations of the work in which we are interested."

"We keep in touch with objects and people helped."

"Imparting of missionary intelligence."

"The children are asked to give to concrete objects and these are intelligently set before them."

"Special, specific, definite instruction is given in all departments (except beginners) before offering is taken."

"They are made for specific objects each month and reports are made."

"The grades give to special concrete objects in which an interest is created.'

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"All offerings go to the support of our own Sunday-school missionary in Wisconsin."

"We give to concrete objects."

"By making the contact between the giver and the one in need as close and vital as possible."

"Twenty-five dollars is contributed monthly to specific causes and for that month that cause is made prominent."

"Once a month the entire offering goes to missionary work. There is a Sunday-school missionary society and the president arranges for giving missionary instruction on that day."

"Twenty-five per cent of the offerings go to mission work. Very frequent ten-minute talks are given by competent people. The kindergarten of the school uses four boxes of different colors, each of which is set apart for a specific object. The little folks drop their money in these boxes."

"Pledge envelopes for offerings are supplied to the children and the total Sunday-school offering for the second Sunday of each month is given to some missionary or benevolent object."

"We take up missionary offerings and have someone talk to the children so that they will give with more interest and intelligence."

"Courses in senior classes; attractive general program; literature."

"We seek to relate them to Christ and his religion in the individual life."

"Our adult Bible classes have each a missionary committee which takes care of the benevolence work of the class."

"All of the offerings raised by the school are used for benevolent purposes. The executive committee of the Sunday school decides upon their disposal. Freedom is allowed with regard to special gifts for philanthropic purposes. Speakers occasionally address the school. The birthday offerings always go to Jackson Park Sanitarium for Children."

"The boys and girls do the work themselves under guidance, earn their own money, and deliver their gift in person if that is wise."

"We have a philanthropic committee that seeks to direct every class in the choice of some benevolence, local or more remote. The class is directed to secure money for the help of the object or cause chosen, and is encouraged to study the character, work, and needs of the institution concerned."

"Every child is given a package of fifty-two dated and numbered envelopes. A record is kept of each child's offering and a regular report is made to him. The beginners have a missionary society called the Busy Bees which meets two or three times a year. At these meetings the missionary pigs are broken and appropriate stories are told. A similar method is followed in the primary department. The entire offering of the Sunday school is given to missionary work, its distribution being decided by the Sunday-school management. The Sunday school has its own mission in Lahore. Incidental missionary instruction is given every Sunday."

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"The denominational offering for foreign missions is taken at Easter. Beginning about Christmas time, a five-minute talk, accompanied by illustrations and curios, is given every Sunday. The chairman of the missionary committee is responsible for these talks and goes to each department. Missionary leaflets are also distributed every week and envelopes are given to the children some time before their offering is to be made. The offering at Thanksgiving for home missions is preceded by the same systematic effort to awaken intelligent interest. As a result of these efforts a large number in the school have given evidence of really getting to have a sympathetic interest in home and foreign missions."

"Last summer the summer school had a special study—a tour around the world with the stereopticon. Two lectures were given on each country. The teachers were given the lectures several months before so that they could make themselves thoroughly familiar with them. The slides were put into their hands two or three weeks before they were needed. The immediate result of this venture was a better attendance at the Sunday school than ever before."

"Each class from the primary up has its own envelopes for the individual members, elects its own treasurer, and disburses its own money. All funds are handed over to the general treasurer of the school and he in turn honors the checks of the class treasurers. The aim is to engender discussion under the guidance of the teacher with a view to securing the educational reaction. Once a month objects of benevolence are discussed, but the class is not restricted to any selected list. One Sunday the pastor happened to mention that the church had recently paid out an unusually large amount for postage. That day one class made an appropriation for church postage. A feature of the system is the addresses of representatives of institutions and boards who frequently visit the school."

The infant class of one school with an average attendance of sixty has had a remarkable record in benevolence. For the last year its receipts were $2,440.11. The only explanation of this achievement which we could obtain, aside from the personality of the teacher, who has been at the head of the class for twenty-five years, is afforded by the treasurer's report, and we give it in full with respect to the receipts:

TREASURER'S REPORT

MAY 1, 1911, TO APRIL 30, 1912

Amount on hand May 1, 1911	$ 63.94
Payments on loans	900.00
From three friends	25.00
Sunday offerings through the year	205.18
Offerings in Christmas barrels	54.20
By interest on farm mortgages	487.61
From proceeds of Harvest Home play, *Noah's Flood*	253.54
Proceeds of Easter eggs and play, *David and Goliath*	450.64
Total receipts	$2,440.11

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This class owns securities valued at $7,472.00, the result of the accumulated balances of a number of years. These securities are yielding the class good returns, but it is open to serious question whether a Sunday-school class should have large annual balances.

"We are just adopting the system of having the classes keep their collections in a class treasury; once a month or thereabout a cause is presented to them from the platform, that of a missionary or other benevolence, such as a New York settlement; they are told how much the apportionment of the school would be for that cause, on a basis arranged by the financial committee, and the classes are asked to vote from their treasuries such sums as they think their share of that apportionment demands."

"First let me say that we talk far less about money than about the right attitude of the heart. We seek also to educate in every way that all action shall be intelligent. There are in the west end of the city nine schools, all of them being the output of our church. We are planning to start another. These schools are banded together for some definite work each year. This year it is to put up some buildings in India. Each class in our own school takes a collection for this every Sunday and this is placed in a separate bag or box where it remains until the end of the year, when the amount is counted and brought to the platform at the annual festival of that part of the school and the sum reported. The interest then is intense. Last year the children alone gave about $900 in our school. As to keeping up the interest and educating the children, we have three sets of lantern slides and two of our men are out every Sunday with lanterns giving addresses. We try to have at least one address a month at each Sunday school. We try to get as many schools as we can to take up the work themselves and we provide them with the slides if they have a machine, and if not, we have a lantern that we lend them as far as it will go. We have no difficulty in getting schools to join us. The superintendent of our school doubles whatever amount is raised. However, as I said, our children alone gave nearly a thousand dollars last year. We give our offerings to a different mission each year."

What, then, are the findings of our study? We shall summarize them under four heads:

1. In about 25 per cent of these schools no effort is made to make the offerings vital and significant.

2. In most schools a more or less systematic effort is made to inform the children concerning the objects to which their offerings go. In some schools this instruction is extensive in scope and systematic in character, but in too many it is scanty in its range and occasional in its impartation.

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3. A fair proportion of the schools give definite recognition to the value of concrete objects in stimulating benevolence, and some discriminating care is given to their selection.

4. Only three, possibly four, schools give the pupils any responsibility in the disbursement of their gifts that calls for selective judgment.

This analysis suggests the probable direction of advance and the ideals for which we ought immediately to work. It is not at all likely that any large number of schools will recognize, in the near future, their responsibility for training their young people in wise habits of choice and allow them to select the objects to which they will devote their offerings. But already many schools are giving systematic instruction in order to make their pupils intelligent givers and almost as many are recognizing the necessity of appealing to the prime interest of children by giving them concrete objects of benevolence. Emphasizing these two elements, however, will almost inevitably result in a realization of the need of making the benevolence of young people still more vital by giving it the standing and insuring for it the essential characteristics of an expressive activity.

§ 3. MISSIONARY LEAFLETS

The canvass of the methods of Sunday-school benevolence was supplemented by an examination of missionary leaflets. Leaflets were chosen because the specific function for which they are designed and the prevailing use to which they are put is to stimulate benevolence.

One hundred and twenty-five of these leaflets were examined, obtained from five denominations and issued by eight boards. It was encouraging to find that just about one hundred of these were admirably suited to their purpose and possessed real educative qualities. Most of them are graphic stories of child life, a few of them sound the heroic note, while a large number, especially the leaflets of the home-mission boards, contain picturesque descriptions of events and movements which arouse enthusiasm and enlist cooperation.

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As many of them suggest their content by their title it may not be amiss to give the names of a few: *When Father Is a Missionary*, reproduced in the handwriting of a little nine-year-old girl and full of human interest for children; *Homes of the Mountain Children; Children of the Hogan; Snow Children; Cuban Village Children; One Little Injun; America's Welcome; In Chicago's Ghetto; A Day with a Missionary Doctor; O Kei San, the Child with No Hands; Igorrote Boys in the Philippines; The Children of Turkey; A Tokio Lily; Pak-Si-Mi-Do, or From Shadow to Sunshine; Ten Chinese Robbers*. These leave no doubt as to the persons for whom they are intended. *Livingstone Hero Stories; Our Call from Liberia; Heroes of the Island World*, belong to the heroic type. *The Outposts of the People; Creating a Frontier; The Puzzled Ranchman; Foreign Missions at Home; Foreign Missions under the Stars and Stripes; In the Land of Adobe; The Story of Pah-Ah-Wat; In the Detention Room; Is Alaska Part of Us? The Empire of the East;* and *The Empire of the Pacific Northwest*, are vivid stories of national problems, events, and movements which easily capture the imagination and the interest.

More stories of boy life, more leaflets which strike the heroic note, and more of the picturesque material which sets forth in a vivid and striking way the bigness of the foreign-missionary enterprise ought to be added to this leaflet literature, and instead of being sold the leaflets ought to be distributed without cost, so that every Sunday school could use them freely for their educational effects. Pictures, postal cards, posters, and curios are also supplied by the missionary boards and some societies indicate in their catalogue the grade for which their material is suitable.

Of the other twenty-five leaflets we cannot speak so favorably. Three mistakes are committed by their writers. The first mistake consists in making the needs of the society central instead of the needs of the children. In these leaflets procuring the children's money is the primary, and promoting the moral education of the children the subordinate, end. Invidious comparisons are made between what the children spend on themselves and what they give to missions. A boy, for instance, is told by his uncle: "Now, my young man, you know very well that a quarter for peanuts

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doesn't look any larger to you than a pin's head, and that a quarter for *giving* looks as big as a cart wheel—but that's got to stop."

Instead of being given educative, constructive, and interesting stories the children are given a scolding. Instead of being inspired with a sense of the privilege of participating in a great human movement they are coaxed or cajoled or shamed into giving. Supplying neither information nor inspiration, these leaflets are an attempt to get something for nothing, and the children whom they dupe yield up their pennies and receive no enrichment of life in return. Of course there is bound to be a reaction, and the last state of these children is worse than the first.

A second mistake consists in making too heavy demands on the social sympathy and unselfishness of children. The material possessions of children are necessarily limited and they are not easily increased or replenished. It is almost impossible for the adult to realize how dearly the toys and keepsakes of a child are treasured. To stimulate the sacrifice of these is to assume a grave responsibility, and any impoverishment of the child is certainly immoral and the ultimate effects are sure to be unfortunate. It must further be borne in mind that the social experience of the child is naturally confined to a relatively small compass. Outside of its own encircling group it has little knowledge and consequently small interest. Parents and teachers are often tempted to enlarge this circle by force, but the precocious development of any natural capacity or faculty is always unwise and hazardous, and in the end the best results are attained by assisting and directing, not by hastening, the natural processes of the developing organism. With the ripening of the sex impulse the social nature blossoms into fuller beauty and one may ask and expect an increasing recognition of social obligations, but the social impulses of childhood lack both intensity and range and any strong and stirring call to sacrifice does violence to its undeveloped social nature.

But the meagerness of the child's possessions and the narrowness of its social interests are frequently forgotten by the writers of missionary leaflets and every effort is made to stimulate sacrifice which would be heroic enough in their fathers and mothers. Stories are told of little children set forth as ideals, who, after great struggle

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and triumphant effort, take their best-prized treasures and heroically give them for the salvation of the heathen. One little girl gives her cherished silk mitts, which her father was too poor to buy, but which her aunt had given her at Christmas; another gives her "darling dollie," "dearest one I ever loved"; while yet another, to obtain money for the missionary offering, sells her great shaggy Newfoundland dog, the pet of her life, who saved her from drowning when she was only three years old.

Such productions are nothing short of a deliberate attempt at the exploitation of unprotected childhood. Deep and urgent social feeling issuing in costly sacrifice is not natural in a child, and the more one considers the child's highest welfare and greatest usefulness the more one deprecates its premature development. Benevolence of a fine type and enduring character is a result of careful nurture and cannot be promoted by impoverishing the child or by violating the laws of his unfolding personality.

A third mistake consists in the creation of little "improbables," whose amazing missionary zeal is expected to provoke a similar interest in others. The psychological blunder of this method of appeal is obvious. As is the case with all devices, these idealized children concentrate the attention upon themselves and absorb the interest while the real object of importance is forgotten. The more impressive these stories are the more deplorable is their effect, for their very success signifies that these pious improbables have become focal, while the children abroad or in other social conditions, for whom an interest should have been aroused, have become merely marginal in consciousness. If these stories have any purpose it is to create a worthy interest in the missionary enterprise; but instead of doing that they create an interest of no real worth in fictitious children and the missionary enterprise is side-tracked and forgotten.

The moral blunder is also obvious. Sooner or later young people discover that they do not meet such children among their playmates, on the street, or in the schoolyard. The fiction is too palpable to deceive them long and the discovery of the deception is sure to react upon the missionary enterprise. Instead of looming up as a great human interest it becomes associated in their minds with

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pious fictions and sentimental unrealities, and a bias is created which in later life it is difficult to overcome. Fiction, when true to life, is almost invaluable and has proved its worth in more than one humanitarian cause, but when it descends to the grotesque and disregards the universal laws of human nature its effect is pernicious and the most worthy cause will suffer through its use.

The missionary societies should eliminate these three types of leaflets. They carry no educational values and it is only through education that any permanent and vital interest in missionary effort will be aroused. Concrete presentations of child life, stories of heroic endeavor, picturesque descriptions of vital and significant movements, these are rich material for the religious education of childhood and adolescence and the missionary enterprise has this material in abundance.

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CHAPTER VI

VALUES IN SOCIAL SERVICE

The pragmatic spirit of our age is indisputable. The only standard it knows for estimating any institution or movement is its contribution to the common good. What credentials, then, can social service present? What are its values? In seeking an answer to that question it should be borne in mind that social service in the Sunday school is only in its infancy and most of the graded programs in use have been developed only within recent months. So far social service by young people is in its purely experimental stage, and, while good results have been obtained, a much more substantial body of objective, concrete evidence is needed before it can be claimed that social service has demonstrated its value in religious education.

It is not the purpose of this chapter to present a theoretical discussion of the value of social service for religious education. The pedagogical, psychological, and religious arguments are more or less familiar and need not be repeated. If we "learn by doing" and self-activity is essential to education, if conduct engenders emotion and emotion follows in the line of conduct, if religion is an affair of life and expresses itself in concrete forms of social experience, the significance of social service for religious education is beyond dispute. There are two sources, however, from which we may obtain definite, concrete evidence of the value of social service —the leaders who direct its activities and the young people who are engaged in its tasks. It is to these sources we shall look for the contents of this chapter.

§ 1. TESTIMONY OF SUNDAY-SCHOOL WORKERS

In seeking information from Sunday-school workers we are confronted by two difficulties. In the first place, with too many, personal opinion clothed in pedagogical phraseology or expressed in sociological terms is made to do duty for concrete facts. Familiar with the educational basis on which social service is admitted,

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these people take it for granted that the educational values will realize themselves.

The second and more fundamental difficulty grows out of the impossibility of tabulating spiritual results or showing moral growth by a schedule. Character is a product of slow development and it is not easy to measure its progress or to indicate it in diagrammatic form.

Yet notwithstanding these difficulties, and they are accentuated by the brief history which social service has behind it, a body of data has been accumulating. Sunday-school workers refer to such objective, concrete values as increased offerings, enlarged attendance, gratified parents, interested pupils, improved church workers, greater democracy of spirit, a more social attitude, and better knowledge of social conditions. From a large number of testimonies which have been secured it might be well to present those of half a dozen workers whose experience in social service makes their evidence significant.

1. *a*) "It assists young people to apply the religious impulse to the problems of their own life and to those of the community.

b) "It promotes their recognition of the fact that each individual is personally responsible for the social welfare of the community. The importance of this emerges when we realize that the individual conscience is the field of social control.

c) "It improves the whole situation of the school. It increases the attendance, improves the quality of the work, and strengthens the hold of the school upon the pupils."

2. *a*) "It is absolutely essential to the correct interpretation of the Christian life.

b) "It teaches the pupils to expect that impulse should bear fruit in action.

c) "It trains the children in the habit of looking to religion as the source of motive for living.

d) "It gives an immediate test of the reality and worth of religious experience.

e) "It gives the sound ethical habit of putting all our love and testing all our impulse in the furnace of actual human conditions."

3. "It provides definite, concrete, human ways of expressing the religious impulses. When free from the patronizing, Lady Bountiful spirit it generates the Christian spirit and carries its own inherent stimulus and motive. It often enables Sunday-school scholars to realize what religion is all about and

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to transfer it from the mysterious, sad-faced unreality in which it often languishes to the living world of actual human relations."

4. "I believe this work to be of the greatest value in teaching people to live happily and usefully together. It is an excellent cure for snobbishness, and for the teaching of some of the most valuable lessons of life it is unequaled."

5. "The two most notable results of social service in the Sunday school, so far as I have seen it, have been the eager interest of the children and the profound gratitude of parents. Children bring to this a concentration of attention, an intensity of anticipation, a joy of sacrifice, and a persistence of human purpose that I have seen nowhere else in their life. If one may interpret the evident satisfaction that follows, from one's own experience, one would say that they have really learned that it is more blessed to give than to receive.

"The thankfulness with which parents, in church relations and outside of church relations, see their children really interested in something that seems to them vital and at the same time connected with the church, and the interest which the parents themselves acquire or renew in these same things, is most significant."

6. "I was much pleased with one young girl's behavior last summer. For several weeks previous to the time when our Sunday-school closes for the summer I emphasized to the whole school the idea of doing *for others* while they were enjoying their seashore and mountain vacations. I learned at the end of the summer that a fifteen-year-old girl who had never known a hardship or deprivation herself nor, at that time, scarcely ever a disappointment or sorrow, chose as her regular deed of kindness to go every evening to see an old lady, tiresome and complaining, and listen to all her complainings and talk in a cheerful way to her."

The testimonies of these workers are worthy of consideration. They indicate results which have already appeared and they suggest the direction from which others may be expected. Undoubtedly some are getting more values out of social service than others, but then some are putting higher values into it. As in all education, so in social service used as material for religious education, the personality of the teacher is of supreme importance. A leader who does not distinguish between social service and charity work, who is indifferent to the necessity of establishing his young people in reciprocal relations with other persons, and who takes it for granted that the educational values of social service will realize themselves, has failed at the very outset. The letter killeth, the spirit maketh alive, and for the attainment of the high values that belong to social service it is essential for the leader to be thoroughly possessed by the social spirit.

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§ 2. A STUDY OF PERSONAL REACTIONS

An intensive study was made by the writer in order to obtain the reactions of young people who were participating in some form of social endeavor. Twenty-two young people contributed to the study, their ages ranging from six and a half years to twenty-one, with the number of males and females equal. The nature of the social service in which they participated varied somewhat, though most of them were interested in needy families and nearly all were continuously engaged in activities for others. Except in one or two instances, where two pupils together described the work of the class, each pupil was seen alone, and as there was no opportunity for conference any similarity or agreement of expression cannot be ascribed to imitation or suggestion, but must be found in more fundamental causes.

Every precaution was taken to guard the results from unreality. Embarrassment and awkwardness were carefully avoided. Definite information was sought in accordance with a formulated technique, but this technique was never exposed to the subject and he was never made to feel that he was being studied. The approach was always objective and attention was centered upon the concrete.

The pupil was asked and encouraged to describe the social work the class was doing. Now and then, at opportune moments, questions were injected into the narrative, but these interrogations never induced self-consciousness and were never prolonged. Questions introduced in this casual way brought unstudied answers and at the same time stimulated the interest of the subjects in the description and enabled them to continue their story.

The objective approach had yet another value. For this descriptive method not only kept the pupils in close contact with the concrete, furnishing facts and preventing self-consciousness, but the rehearsal of their class activities in a measure reproduced and disclosed their own emotional attitude to the work they were describing. The personal element could not be eliminated. The activities of the class were a part of themselves and the significance which they had for them was spontaneously revealed. What is set down in this study is based, therefore, not only on the direct response to questions, but also upon the emotional attitude which came out in the rehearsal of their activities.

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§ 3. THE POPULARITY OF SOCIAL SERVICE

The popularity of social service in the Sunday school cannot be questioned. Without exception all the pupils, from the youngest to the oldest, talked of the work of their class with unconcealed delight. It lit up their faces, colored the tone of their voices, and gave vivacity and freedom to their manner. It was not necessary to ask the question, "Is social service popular in the class?" For the sake of making the evidence as clear and convincing as possible, however, the question was asked, and in every instance an affirmative answer was given with unhesitating decision.

A little girl six and a half years old not only showed intense delight in filling a stocking for a kindergarten Christmas tree, but on her own initiative and entirely without suggestion she took money out of her own purse to pay for a present on another kindergarten tree. The act was the more significant with her as she is not in the habit of using her own money except by the suggestion and under the direction of her parents. Some weeks later when a little friend became ill and was quarantined she took great pleasure in cutting out scrap pictures for him and in sending him picture postcards and Sunday-school papers which she had saved.

A boy (age of class eleven to thirteen) said of his class, "We would rather do it than not." A girl (age of class eleven to thirteen) remarked, "It makes the class more interesting." A girl (age of class thirteen to fifteen) expressed her feeling somewhat decisively when she said, "We would not like to have it cut out." Another girl in the same class said, "Everybody responds to it." A boy (age of class fourteen to sixteen) put it this way: "It takes fine with the boys." A second boy of the same class said, "The boys are much interested in their work. Every Sunday school should do something of this kind. It is only right that they should." A third boy remarked, "Social work is very popular with the boys," and the tone was more significant than the words. He also added, "Every Sunday school should do it." A fourth boy of the same age declared, "The boys like to do social work. Every Sunday-school class should do more of it than they do." A young man (age of class seventeen to twenty) said with much spirit, "All the boys enjoy it and they are hustling. We feel like doing more of it."

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In the case of two young women, the members of a popular class, the enthusiasm for social service was especially suggestive. This class was taught by a teacher of good ability, unusual training, and ripe experience. Her methods were the best and the materials of her course had large values for the class. Yet when these two young women were asked if the class would not have been equally as popular without its social activities they immediately replied, "It was the social service more than the lessons which made the class popular." The meaning of this for religious pedagogy lies upon the surface.

In social service we have discovered a real interest of youth and childhood and so a new clue to the educative process in its religious aspects. The history of education shows that wherever the child has been regarded and respected all forms of external stimulus were unnecessary. The use of the rod, with its appeal to fear, and of prizes, with their appeal to rivalry, is the surest evidence that education has lost its way and is devoting its energies to an artificial rather than a natural process. An intelligent recognition of the spontaneous interests of the pupils makes punishments and rewards unnecessary. The discovery of the interest which social service holds for the young people in the Sunday school is therefore of large significance.

In the history of religious education hundreds of devices have been suggested and used to make the Sunday school more attractive and to increase its attendance. Giving no sympathetic or intelligent consideration to the natural interests of those most immediately concerned, the inventors of these devices have gone upon the assumption that the problem at hand was to make the Sunday school interesting; and, ignoring the interests already present—those of the pupils—their solution has uniformly taken the form of a pleasing novelty. But why resort to artificial interests when the natural are so much more effective and carry such large values? A Sunday school with a program of social service is not only an interesting Sunday school, but, better by far, it is a Sunday school of interested pupils and teachers. Whenever the pupils were asked if they preferred a Sunday school with or without social service they promptly and decisively replied in favor of social service.

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Young people usually know what they want, and when given an opportunity to express their preference they seldom fail in frankness. The attraction, then, which social service possesses for them cannot easily be denied.

There is good reason, too, for social service seizing young people as it does. It links itself with the elemental social instinct. It furnishes an attractive expressive activity and deals decidedly with the concrete. The child's interest is primarily in activities and in concrete objects or experiences, and when religion is presented to him in a concrete and objective form it is not only more easily comprehended and more warmly appreciated, but its institutions become more real and its expressions more attractive to him.

Then social service gives significance and strength to the group life of the class. Many in the Sunday school are under the dominance of the "gang impulse" and readily yield to any attractive unifying force. By making the class significant as a group, social service becomes such a force and pre-empts this social impulse for the larger socializing process of religion. With adolescence comes the larger social interest and the altruistic spirit. The appeal of social service to this period of idealism is irresistible.

> Compositions written by thousands of children in New York with reference to the vocations they desired to follow when they were grown up were collated by Dr. Thurber. The replies show that the desire for character increased somewhat throughout, but rapidly after twelve, and the impulse to do good in the world, which had risen slowly from nine, mounted sharply after thirteen.[1]

With reference to the choice of ideals during childhood and youth, Dr. Hall summarizes his investigations with the conclusions:

> Civic virtues certainly rise; material and utilitarian considerations do not seem to much, if at all, at adolescence, and in some data decline. Position, fame, honor, and general greatness increase rapidly, but moral qualities rise highest and also fastest just before and near puberty, and continue to increase later yet. By these choices both sexes, but girls far most, show increasing admiration of ethical and social qualities.[2]

With adolescence comes the instinctive awakening of the larger social interests and to the idealism of youth the altruism of social service speaks with inherent strength.

[1] G. S. Hall, *Adolescence*, II, 389.

[2] *Ibid.*, II, 390.

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§ 4. MOTIVES IN SOCIAL SERVICE

"Children act morally," says Edgar James Swift, "long before they know why they do so. The discussion of principles of conduct comes later. Indeed, it is a mistake to make boys and girls overconscious of ethical motives."[1] After endeavoring to make one's way into the secret recesses in the moral life of young people, one finds it easy to indorse this statement. No feature in this intensive study presented more difficulty than the problem of obtaining a clue to the motives behind social service. The young people who furnished information were not strongly conscious of their motives. No doubt if a direct approach had been made and the question had been bluntly asked, "What is your motive in doing this work?" quite definite replies would have been given. But the value in such answers would have been very slight, and it was felt, moreover, that we had no right to impair their moral life by making them overconscious of their motives. Accordingly we were restricted to flank movements in our endeavor to bring out statements which would unconsciously expose their real motives, and all their statements must be estimated in the light of this method.

With one exception all of the motives were entirely objective. A young man of twenty-one referred to the strong incentive to social service which he found in the comradeship with an older man which a certain work afforded him. Yet after emphasizing this subjective element he added, "I can remember of feeling that it seemed worth while doing it all just to see and to know of the joyful surprise and joy and happiness that this effort was bringing to others who except for that might not have a good time."

As the motives were prevailingly objective, so they were uniformly humanitarian and altruistic. A little girl six and a half years old showed great interest in the Christmas activities of her kindergarten. At home very little purposely was said about the work the class was doing. But some weeks later, when sufficient time had elapsed for the novelty to wear off and any excitement to subside, she was carefully drawn into a description of what they did. In the midst of the conversation, when she expressed a liking for

[1] E. J. Swift, *Youth and the Race*, p. 234.

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doing such things, her father said to her, "What do you like about it?" Instantly she replied, "I like to think they will be happy." Six weeks later she was artfully engaged in a similar conversation. This time when she referred to the children to whom the presents went she tarried longer over their personal condition—they were orphans—and she accordingly gave as her reason for liking to make them presents, "Because they cannot have their fathers and mothers."

A girl (age of class eleven to thirteen) used the one word "sympathy" to indicate her motive. A girl (age of class thirteen to fifteen) said, "We like to make others happy," while another member of the same class said, "The circumstances of the family make us feel like doing something." A boy (age of class fourteen to sixteen) was very earnest in declaring, "We like to do good." A boy (age of class fourteen to sixteen) gave expression to his views by saying, "It is just the Christian spirit." He added the further statement, "It makes the class feel as if they were doing something." A boy (age of class fourteen to sixteen) very suggestively remarked, "It gives one something to think of besides himself."

With two boys (age of class fourteen to sixteen) there was much in common in their thought. One was interested in the social work of the class because, "It gives us a chance to help others and we have not had much experience in that"; while the other found himself attracted to it because, "It is something out of the ordinary and it helps us to get into the spirit of giving."

A boy (age of class fourteen to sixteen) who seemed very wise for his years observed, "If we help others they will see there is something in Christianity. They can see the brotherhood of man. It helps to make better citizens."

A girl (age of class fifteen to seventeen) showed the weak spot in her heart when she expressed a preference for a family with children and referred to the children as the strong attraction for her class.

A young woman (age of class sixteen to eighteen) made a practical point when she said, "All classes should do some social service. It is an expression of what they are taught." She also added, "In social service one is doing something. You are making yourself felt."

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A young woman (age of class seventeen to twenty) whose class did continuous and significant service, made use of just a passing phrase, "helping others," that revealed her motive; while another member of the same class substantiated her testimony by declaring, "We were interested in the families we were helping and wanted to do good."

A young man (age of class seventeen to twenty), with a world of significance for religious education, gave as a reason for the activities of his class, "We like to help other people. We have been brought up in that way."

This is certainly a very creditable exhibition of motives. The religion of these young people is one of vigor, healthy-mindedness and human interest. It finds expression, not in pious platitudes nor sanctimonious reflections nor unnatural exhortations, but in activities which embody and reveal the living spirit of religion. Jesus proclaimed not merely a rule of his own faith, but a law of life itself, when he said, "He that would be greatest among you, let him be the servant of all." It is certainly very gratifying, therefore, to find a company of young people who are learning to identify religion with kindness, sympathy, and service, and who are doing religious work without ostentation and with no consciousness of merit. These young people, too, were not on dress parade. They were caught unawares, and what we are able to present is a snapshot of their motives actually at work. If a program of social service in the Sunday school will promote the development of such a type of religious life it cannot too quickly be given a place.

§ 5. REFLEX INFLUENCE OF SOCIAL SERVICE

One of the first effects of social service of which we shall take notice is its socializing character. The whole tendency of social service is to establish the participants in personal human relations with a wider and wider range of people—in other words, to socialize them. The contrast between living in full personal relations with other people and sustaining merely abstract relations with them is fundamental. When personal relations prevail all the members of the enlarging group are regarded as full human beings, whereas if abstract relations alone exist the various members of the group are

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arranged, labeled, and treated as belonging to a class. Reference has already been made to the essential difference between social service and charity work. The difference is due to the fact that each represents a distinctively different attitude toward the objects of its attention. The attitude of social service grows out of the perfectly definite human feeling which is cherished toward those whom it serves, while the attitude of charity work has its origin in the aristocratic caste spirit which thinks of those whom it helps as members of a class. The relations in social service are personal; the relations in charity work are abstract, and while charity work hinders, social service promotes the socializing process.

The socializing character of social service came out clearly in our intensive study. Several of the older pupils made definite reference to the larger social vision which came to them through participation in social endeavors. A girl of thirteen believed that social work "made them more appreciative of conditions in life." A boy of fourteen thought it was good to do social service because "we see conditions." A boy of fifteen was on the same trail when he remarked, "It helps one to realize conditions." With the memory of a familiar saying in his mind a boy of sixteen pointed out as a chief effect of doing social service, "We realize what half of the people are doing and get a broader conception of life." A young woman of eighteen expressed satisfaction over the work her class did in a settlement because, "It brought us face to face with needs"; while another member of the same class gave as the source of her satisfaction, "It made us realize what was going on. It brought us in closer touch with other people and broadened us. We saw there was a lot to be done." A young man of twenty-one, who gave a somewhat fuller statement of the effect of social service on himself, very definitely declared its socializing value by saying, "I was led to think upon the unusual conditions of these people who were strangers to the common, matter-of-course joys that I had."

Taken by themselves, isolated and fragmentary, these statements may not carry much value. But they cannot be taken by themselves, for what we see as a mere suggestion in these statements was a vital reality of large value in experience. With many of these twenty-two young people social service took the form of helping families, and in every instance they had a precise and intimate

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knowledge of the family. As often as a family was mentioned the pupil was asked to describe it, and not one ever failed to do so. They knew who was head of the household, they could give the relative ages of the children, and they were fully acquainted with the occasions for help. What does this signify? Nothing or everything. Nothing as a collection of statistics; everything when the basis of this knowledge is, as it was with these young people, personal friendship for those whom they served. The spirit of these young people abounded in kindly human qualities, and with this attitude of personal interest it is no wonder that they came to know the families for whom they worked and to regard and treat them as friends.

A young woman of eighteen described the work of her class as friendly visiting and referred to the visits which they frequently made as the most valuable service which they did for their family. Yet this class went a long way toward supporting this family during the illness of the husband and father, and when he died they rendered them much invaluable help. Through their counsel and assistance the mother made application for a widow's pension, a good position was obtained for one of the daughters, and the family was kept together and set on its feet. In describing their work for this family this young woman remarked, "We came to have a real friendship for these people and they were always so pleased to see us." Later when she was asked, "Was any feature of your work unsatisfactory?" she replied, "Yes; we should have followed up the family longer, but the class was broken up and we were not able to do so." We were told, however, by another member of the class that some of them were keeping in touch with the family; and as the need of help no longer existed, the relations, it is evident, were purely friendly.

A boy of sixteen described a crippled lad whom his class visited. They took him books and papers, "told him what was going on outside and tried to cheer him up." Could one ask from boys a more beautiful expression of the social spirit? The crippled boy did not belong to their natural group. There were no common interests between their parents and his. But he was a boy, lonely and unfortunate, and that was enough to make these boys give him their friendship.

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A girl of fourteen afforded an opportunity for an interesting experiment. With the family her class was assisting the need for help was not so evident as in the other families described. There was no sickness in the family, the mother was able to be at home, and the father was working. A number of questions were therefore asked, which would bring this fact consciously before her, to see if she would criticize or blame them in any way. It was all in vain, and when she was asked outright, "Why do the family need help?" "Well," she said, "the family is large, there are seven children, and the father is not able to earn enough." Her explanation was the real one, and she hit upon it when others would have missed it, because along with other members of the class she was a frequent visitor at the home and had entered into intimate relations with the family.

So the closer one came to these young people the more he was convinced of the socializing character of social service. They themselves were conscious of it. It gave them a better knowledge of life, a fuller understanding of its struggles, and a truer appreciation of the conditions in which many people are forced to live. Their spirit likewise revealed its broadening influence. They were human, sympathetic, kindly, free from all priggishness, and above harsh judgment. Beyond all, their attitude of personal interest and real friendliness showed how far they had traveled from the region of abstract relations and how completely they had come into full realization of the people of another group as full human beings. If participation in social service would do as much for all young people as it has evidently done for these, certainly its value in religious education is placed beyond all question.

§ 6. SOCIAL SERVICE AND THE EMOTIONS

When we come to the emotional effects of participating in social service we find ourselves in possession of an equally decisive body of evidence. Doing for others enriches the emotional life. It stimulates and develops the higher feelings and worthier sentiments. It favors emotional attitudes of a social character and of the most desirable type.

The testimony of the young people themselves is most convincing. A girl of twelve stated the case for social service with the

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remark, "It makes one more sympathetic. It adds more pleasure to life." A girl of fourteen added another item when she said, "We feel happier after doing such work. I think it makes girls more self-denying." Another girl of fourteen brought out still other elements when she declared with some emphasis, "It makes one more thankful. One would like to do more. We do mighty little." A boy of fourteen thought the chief effect of working for others was the fact that, "It makes one feel as if he had done something." Another boy of fourteen who was enthusiastic over social service, remarked, "It stirs the heart to do more. It fills one with sympathy." A boy of fifteen in describing his visit to a family said, "I felt awful happy. I wished I could give a bunch of coal." When he was asked, "Was any feature of your work unsatisfactory?" he replied, "Yes; we could not do enough." Another boy of fifteen, with his eye on the future, said, "Work of this kind is just the beginning of a greater work," while yet another of the same age expressed a similar feeling by saying, "It makes one want to get more into it." A young man of eighteen gave as his testimony, "One feels better afterward. He feels like doing more of it." A young woman of eighteen, whose class had done very significant work and at some financial outlay, when asked how they financed their work, answered, "We took the money from our allowance, but we did not feel it." We learned, however, from another source that this young woman's giving was of such extent that most people in her position would have felt it. Another member of the same class said, "It gives happiness to one's self to do for others. It tends to develop the self-sacrificing spirit." Speaking of his own experience, a young man of twenty-one confessed, "It developed a sympathy for those less fortunate or less favored than myself. It caused me to have more of a willingness to help them."

These statements speak for themselves and any analysis of them is unnecessary. Sympathy, gratitude, benevolence, the joy of service, appreciation, contentment, all are here, and some qualities which it would be difficult to describe in a single word. We do not mean to say that these emotions or sentiments had ripened into their full, mellow beauty. Their development no doubt varied with the individual and varied greatly. But the fact that these

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feelings were aroused in these young people shows that we are on the right track when we adopt social service as material for religious education. The thesis of modern psychology that feeling is generated by conduct is true. Emotion accompanies conduct and conduct conditions emotion. What we feel depends upon what we do. To initiate and promote the higher forms of conduct is to induce emotional attitudes and dispositions equally commendable and worthy, and the value for religious education of a program of social service is that it provides selected forms of behavior which carry high emotional values.

An impressive illustration of the religious value of social service was furnished by the experience of one young woman, a university student, whose story was told by her Sunday-school teacher. This young woman was brought up in a decidedly non-religious home. While her parents were respectable and cultured people they were utterly indifferent to religion in any of its forms or expressions and their daughter received no religious instruction and never attended church or Sunday school. When about seventeen she was invited by a teacher in a Baptist Sunday school, a friend of the family, to unite with her class and she received the proposal with favor. This class was known for its zeal in social work and she was very quickly seized with its enthusiasm and became one of its foremost workers. Before uniting with this class she was self-centered and had no sense of responsibility. It never occurred to her that she had any duties in life and she was quite regardless of the needs of others. But under the influence of her associations in this class and her participation in its social service a decided change came over her that was most evident to those who knew her. Her mother remarked repeatedly, "What a change has come over M———. She is getting to have a sense of responsibility. . . . . Her work in that class has done more to develop her than any other factor that has come into her life." In a year or so she united with the church and she is now one of its valued Sunday-school teachers, a generous giver to all good causes, a devoted follower of Jesus Christ. She has learned that the joy and meaning of life are found in service, and the appeal that reached and won her was the appeal that comes through personal participation in social service.

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CHAPTER VII

A SUGGESTED CURRICULUM OF SOCIAL SERVICE

The aim of this chapter is to suggest a program of social endeavor which will exhibit forms of service suited to the developing capacities of young people. These forms of service, it must be said, are merely typical and are not presented as an exhaustive list of the activities which religious education may employ for its purposes. To formulate a program of social activities which would be adapted to all Sunday schools or to any single Sunday school all the time is not possible. Every community furnishes its own tasks and every Sunday school must largely construct its own program.

One of the first duties of a Sunday school is to discover its opportunities for service. It will facilitate this attainment to make a list of the organizations, in the immediate neighborhood or more remote, with which it can most naturally work, and then to ascertain what forms of service by young people these institutions and societies would most appreciate. When this is done any school can formulate a graded program of social service if it will recognize the gradations in interest and capacity in young people and if it will select forms of service in which all departments of the school can more or less constantly participate.

§ 1. OBJECTS OF SOCIAL SERVICE

The objects of social service suitable for young people may be arranged in five classes:

1. *Animals.*—All children should be taught to enter into sympathetic relationship with all forms of life about them. They should study these manifestations of life from the artistic, economic, and sympathetic sides and should be vigilant in preventing, as far as they are able, suffering and wrong treatment to others. Such sympathy and interest can best be developed through kindly efforts for the welfare of animals.

2. *Babies and older children.*—These may be either orphans or half-orphans, sick, dependent, or neglected.

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3. *Unfortunate families.*—Families overtaken by misfortune and in need of sympathy and friendliness appeal strongly to young people and call for forms of assistance quite within their powers. The more complex problems of relief which arise in connection with intemperance, vice, and habitual shiftlessness should not be introduced before the college years. Caring for needy families affords a fine opportunity to correlate the social service of children and parents and as far as possible advantage should be taken of this opportunity. When the parents and children co-operate in this way the social ministries of the family are unified, and through this unification the great end of social service is facilitated and it becomes possible for the family as a whole to ally itself with another family in reciprocal social relations.

4. *The aged.*—In private homes, almshouses, old people's homes, and homes for incurables there are many old persons who need the light and cheer and good spirits which belong to the buoyancy of youth.

5. *The local and missionary work of the church.*—There is no better way to heighten their appreciation of the church as a social institution than to engage the young people, especially in their adolescent years, in appropriate efforts to promote its purposes. Through such participation in the life of the church there will come to them an enlarging sense of the multiplicity and variety of endeavors which make up the content of ordinary church work. Possibly many churches may experience more difficulty in discovering tasks which their young people can perform for them than in finding services with a philanthropic intention, but the problem is one to be vigorously and persistently attacked. It is likewise exceedingly important to enlist the young people in the missionary enterprises of the church, for this will constitute their affiliation with the distinctively religious advance of the kingdom of God.

The value of this analysis is that it sets forth in a systematized form the comprehensive field which solicits the energy and enthusiasm of childhood and youth. It is not proposed that any group will be occupied with all of these interests at any one time. Great care must be taken not unduly to burden young people nor to make demands of them to which their developing natures are not ready

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to respond. A main purpose in formulating a program of social service is to secure an arrangement and distribution of activities which will assign appropriate tasks to each department and give the young people, as they pass through the successive grades of the school, a progressive knowledge of social needs.

An effective program of social service demands both skilful pedagogy and a religious attitude. No program will work itself. A program is a dead thing. If ever it throbs with life, it is with the life of a vitally contagious human spirit. To instal a program of social service and expect it to work automatically and produce religious results is a vain hope. The religious results of social service will be in direct proportion to the religious spirit of the directing forces. One of the first prerequisites to a satisfactory program of social service in the Sunday school is a church pervaded with the social spirit. The church and the Sunday school cannot be divorced. The relation between them is vital and inseparable. A church with an aristocratic temper cannot maintain a Sunday school with a democratic spirit and it is useless for a church to expect religious results from a program of social service if it assumes an irreligious attitude to the entire social situation.

It is further essential to the effectiveness of social service in religious education that it should not be isolated from the didactic material of instruction. To generate religious emotion, to afford an adequate expressive outlet for religious belief, to develop genuine human comradeship, it must be correlated with the instructional and devotional elements with such intimacy and warmth of relationship that it becomes an integral, vital, and inevitable feature in the life of the school.

§ 2.S OCIAL SERVICE AND SPECIAL OCCASIONS

Every Sunday school should provide some form of service for the four special occasions of the year—Thanksgiving, Christmas, Easter, and Children's Day. Indeed, a history of social service in the Sunday school would probably show that it was largely through an effort to make these occasions vital that social service first found its way into the Sunday school. Certainly these occasions afford an excellent opportunity for the introduction of social service into

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a school, and when it becomes fully organized around these days its expansion into a full program of graded endeavor will be a mere question of development. A brief reference to suitable forms of service for these occasions will be sufficient here.

At Thanksgiving nothing better can be done than to provide good dinners for needy families. A whole department should act as a group, assuming responsibility for as many families as they can manage. As kindergarten children can hardly be asked to provide everything required for a complete dinner, it is wiser to ask them to bring one thing—apples, nuts, squash, pumpkins, etc., and then distribute these over the general offering. Let it be said again with all emphasis that no effort should be spared to bring the young people into some reciprocal social relation with the families.

Christmas permits and calls for more personal forms of giving than Thanksgiving. So the Christmas gift should be a group gift to another group. Whether one or more classes compose this group circumstances must determine. Nothing is more interesting to kindergarten children than to provide and trim a Christmas tree for other little folks. In order to secure uniformity in the character of the gifts and avoid unpleasant comparisons among those who receive them, it is well to ask each child to bring a stocking of mosquito netting, the size and contents of which have been somewhat definitely specified.

One year a class of boys spent the whole of Christmas afternoon playing with the boys to whom they had taken gifts. This was a fine expression of the Christmas spirit, and the good time they had in making it a Merry Christmas for others has never been forgotten by those boys. Another class of boys gave vent to their love of adventure as well as their good will by going out beyond the city limits and gathering Christmas trees which they donated to a settlement. The beautiful appropriateness of this bit of social service makes one wonder that more boys' classes have not discovered and appropriated this form of Christmas giving.

Easter suggests flowers and any special service very naturally will take advantage of this suggestion. If plans are made in the fall, at the time for planting bulbs to blossom at Easter, this service

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may assume quite extensive proportions and be made a very beautiful expressive activity. The planting should be done by the children themselves and if the basement of the church is available, so much the better. Let the bulbs open in the spring in the kindergarten room, so as to be ready for Easter Sunday, and then be carried by the children to the Easter service and left on the pulpit, to be taken later to the aged or sick or to some appropriate institution. The possibilities of this service are really very large.

Children's Day should be devoted to some form of significant service for children. In one school the birthday money of all the members of the Sunday school is brought on this day and is used to give outings to children from the congested districts of the city. Whether this method be adopted or not, this is social service of the highest value, and might very fittingly be made a regular feature of Children's Day.

Thus all the festival occasions should be given a touch of service, so that all the good times at the church are associated with giving happiness to others. As far as possible, too, the ministries of these special occasions should be made to fit into the regular program of social service. In the same way the money-giving should be correlated with this program. Where each pupil has his own envelope and each class its own treasurer it will be an easy matter for the teacher to promote discussion concerning suitable objects of benevolence and so guide the class to an intelligent disbursement of its funds.

For our purposes we shall divide the school into the following five departments:

Kindergarten, from three to five years.
Primary, from six to nine years; Grades 1–4.
Junior, from ten to thirteen years; Grades 5–8.
High school, from fourteen to seventeen years; Grades 9–12.
Young People, from eighteen to twenty-one years or farther.

Inasmuch as the program is only suggestive, it would be very easy to adapt it to the six departments of the International system.

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§ 3. KINDERGARTEN DEPARTMENT

Ages three to five

Objects of Service	Forms of Service
Home church	Folding papers and inclosing them in envelopes to be sent to absent and sick classmates. Preparing pictures and small scrapbooks for members suffering from prolonged illness.
The community	Gift to a day nursery. Filling envelopes with beads, thread, and needle, and making small scrapbooks for children's hospital.
The larger world	Providing equipment or contributing to the support of a kindergarten. Making small scrapbooks with biblical pictures for children in a mission field.
Animals	Providing water and food for birds. When the kindergarten meets through the week as well as on Sunday this can easily be done.

Three sheets of manila paper 9×15 will make scrapbooks large enough for the kindergarten. In some cases the pictures may be sent to be pasted in by the recipients.

§ 4. PRIMARY DEPARTMENT

Ages six to nine; Grades 1–4

Objects of Service	Forms of Service
Home church	1. Assisting kindergarten teacher in preparation of material (girls). 2. Sunday-school messenger service (boys). 3. Beautifying their room. 4. Boy's choir.
The community	1. Making paper houses, furniture, dolls, and doll dresses for a home for foundlings. 2. Making scrapbooks for children's hospital. 3. Utilization of postcards. 4. Pooling toys for orphanage. 5. Making May baskets to be sent to a home for crippled children. 6. Occasional concert by boys' choir at old people's home.

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Ages six to nine; Grades 1–4—Continued

Objects of Service	Forms of Service
The larger world	1. Supporting a kindergarten in a mission field. 2. Making collapsible paper houses and furniture and cutting out paper dolls and dresses to be sent to children in some mission field. 3. Making scrapbooks to be sent abroad. 4. Utilization of postcards.
Animals	Preparation of bandages for injured animals, to be used by Humane Society.

A few words of explanation will be sufficient to clear up any obscurities in this program.

Assisting kindergarten teacher.—Any kindergarten teacher will suggest to the superintendent of the elementary department plenty of work for her girls, such as folding paper, making collapsible furniture and houses.

Sunday-school messenger service.—This service consists in carrying a message, signed by the superintendent, together with a copy of the Sunday-school paper, to each absent member of the department and in bringing back replies, so that the officers may know the cause of the absence and the condition where sickness prevails.

Beautifying their room.—The gift of a picture chosen under the direction of the teacher would fulfil this suggestion.

Boys' choir.—Boys ranging in age from nine to twelve are the best with which to start. Boys of thirteen, fourteen, and fifteen have stronger voices, read better, have better breath control, but unless trained earlier they are low and coarse in voice, and habits are so firmly fixed that it takes the most strenuous coaching to get a pure head-tone and real singing out of such lads. Boys greatly enjoy chorus work under the right leadership and they can render the church valuable service.

Scrapbooks.—The scrapbooks made by this department should be larger than those made by the kindergarten. Four or five sheets of paper 11×17 inches folded through the center will make a very suitable size. It will be better to devote each book to a single topic, such as "A Day in the City," "Life in the Country," "Summer Pleasures," "Winter Scenes," "Life by the Seaside." Magazines furnish abundance of material.

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Utilization of old postcards.—Take a yard of narrow ribbon or wrapping tape and cut it in halves. Use postcards having writing only on the address side. String the cards together by pasting writing-face to writing-face with the ribbon between them widthwise of the cards and about one inch from the outer edge of the cards. One yard of ribbon will hold six pairs of cards. The distance between each pair should be about one-sixteenth of an inch. When not in use the cards may be folded together or hung by a loop at the upper end of the top card. These postcards will be equally welcome at a children's hospital or a mission station.

May baskets.—In some parts of the country the pretty custom prevails of children leaving May baskets, made of tissue paper and filled with candy, at the doors of the homes of their little friends. Similar May baskets could be made by the children of the elementary department and be sent to a home for crippled children. Valentine's Day offers a similar opportunity.

§ 5. JUNIOR DEPARTMENT

Ages ten to thirteen; Grades 5–8

Objects of Service	Forms of Service
Home church	1. Looking after their own classmates. 2. Beautifying their room by a gift. 3. Mass club for boys. 4. Girls' chorus choir. 5. Making and securing illustrative objects for Sunday-school lessons. 6. Assisting at church functions.
The community	1. Collecting and arranging duplicate stamps from their own collections for boys in a home for dependent boys. 2. Making games, puzzles, and reins for boys in orphanage. 3. Raising popcorn and gathering nuts for home for crippled children. 4. Making candy and popcorn balls for orphanage or settlement. 5. Making kimonos, surprise bags, and bedroom slippers for hospitals. 6. Dressing dolls for orphanage. 7. Growing flowers for flower mission. 8. Occasional concerts by girls' chorus choir. 9. Selling Red Cross Christmas seals.

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Ages ten to thirteen; Grades 5–8—Continued

Objects of Service	Forms of Service
The larger world	1. Gifts of games and puzzles of own make to Grenfell mission or an Indian mission or southern mountaineers. 2. Dressing dolls to be used in the same way. 3. Collecting Sunday-school papers and helps to be sent abroad. 4. July Christmas tree. 5. Making workbags and furnishing them with needles, thread, yarn, buttons, and other useful articles for seamen. 6. Gift of money to a school like Tuskegee.
Animals	1. Making birds' nests. 2. Gift of money to Humane Society.

EXPLANATIONS

Classmates.—Pupils of this department should be given a large responsibility in looking up absent members. The sick should be remembered by frequent calls, or where this is impossible on account of the contagious nature of the illness, a systematic arrangement should be made for the regular forwarding of cards, papers, and other small remembrances. Members of the class might even offer to do errands for the mother. While not relaxing his own efforts a wise teacher can apparently give the responsibility of the absentees largely to the class. This is the "gang period" and its spirit should be utilized.

Girls' chorus choir.—At this age girls read music very readily, their voices are exceedingly sweet, their articulation never better, and a girls' chorus choir offers a most attractive field of service.

Illustrative material.—The value of objective teaching is well understood, but its value will be all the greater if the objects are made or secured by the pupils themselves. Experience proves this is quite within their ability.

Assisting at church functions.—Almost every church function, such as a church supper or social, will call for work which the older members of this department can perform. Such services as gathering flowers, ferns, or evergreens for decorations, arranging chairs and tables, checking coats and hats, serve as illustrations. Care

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should be taken to give all such services a setting of dignity, so that the young people will feel that their contribution is worth while.

Raising popcorn and gathering nuts.—This is a bit of service which is open to children in the country and which would bring great delight to the group of children who received the popcorn and nuts. The mention of this opportunity for giving happiness will suggest others of a similar kind.

Surprise bags.—These bags are so useful that they are warmly welcomed at a children's hospital. Hung over the bedpost a surprise bag provides a convenient receptacle for the child's little belongings for which there is no other place. Two or three little "surprise" gifts should be placed in each bag.

Growing flowers for a flower mission.—This is another piece of social service appropriate for schools in the country or smaller towns. A village Sunday school sent 150 large boxes last summer to the Chicago Flower Mission. The flowers should be gathered and packed on a stated day every week and shipped in cardboard boxes. Boxes shipped to Chicago bearing the label of the Chicago Flower Mission are carried free by the express companies. The seed should be bought by funds from the treasury of the class or department concerned and each member should be given a packet.

Collecting Sunday-school papers and helps.—These are not in demand in all mission fields but there are special stations where they are very welcome. In the Philippines our International Uniform Lessons are studied some months later than here. On this account undistributed clean quarterlies may be used to advantage. They may be forwarded to the Philippines as "second-class matter," at the rate of one cent for each four ounces. The department for utilizing waste material of the World's Sunday-School Association will gladly furnish information concerning the disposal of such material.

July Christmas tree.—A July Christmas tree is a barrel or box packed in the summer with Christmas presents for children in some far-away land. Children always enjoy the preparation of such a "tree," and if they pack the barrel or box themselves under direction their enjoyment will be all the greater.

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§ 6. HIGH-SCHOOL DEPARTMENT

Ages fourteen to seventeen; Grades 9–12

Objects of Service	Forms of Service
Home church	1. Looking after their own classmates. 2. Interesting themselves in younger boys and girls of the school. 3. Messenger cadets. 4. Editing Sunday-school department of church paper. 5. Beautifying their own room. 6. Designing posters and place-cards for the church functions. 7. Contributions to current expenses of the church.
The community	1. Providing a scholarship for a boy or girl under the direction of the Juvenile Protective Association. 2. Remailing *Youth's Companion* and other papers. 3. Helping at social centers in games and gymnasium classes. 4. Telling stories and directing appropriate games on Sunday at social center. 5. Giving a picnic to a group of children. 6. Providing a week in the country for a boy or girl. 7. Making fireless cookers and ice boxes and screens under the direction of the visiting housekeeper of the United Charities. 8. Making jelly or grape juice as a class for District Nurses' Association. 9. Tearing up bandages for District Nurses' Association. 10. Making simple garments according to patterns. 11. Collecting magazines for almshouses or hospitals. 12. Taking out patients from the home for incurables for a ride in a wheel chair. 13. Kindnesses as Boy Scouts or Camp Fire Girls. 14. Participation in civic improvements.
The larger world	1. Collecting papers to be sent abroad. 2. Making sheets, pillowslips, quilts, and simple garments for Grenfell Mission. 3. Educating a boy or girl in some foreign country. 4. Simple missionary plays.
Animals	1. Reporting to Anti-Cruelty Society all stray dogs and cats. 2. Furnishing a drinking fountain.

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EXPLANATIONS

Older boys working for younger boys.—"The leverage on every epoch of boy life," says Fiske, "is the age next older; near enough to it to gain confidence and admiration, yet enough older to hold respect." Boys must be won by boys, and as its boys can do no better work for the church than to win the boys a little younger, so the church can do no better work for its boys than to direct and guide and inspire them in this service. The boys to enlist in this service are third- and fourth-year high-school boys.

Messenger cadets.—The function of this organization is the distribution of printed matter of various kinds issued by the church. The value of this service will be realized when it is stated that pastors sometimes have more of this work than their cadets are able to handle.

Beautifying their own room.—As the more the members of a class do for their room the more they will prize it, they should be encouraged as much as possible to decorate and beautify it. Recently a class, after prolonged discussion among its members concerning the color scheme of their room, spent a whole evening talking it over with a professor of aesthetic and industrial education in a neighboring university. Aside from the educational value of such an interest and effort, can there be any doubt of the larger attraction which their room will have for them when their decorative scheme has been carried into effect? One valuable bit of service which is possible to young people at this age, who have been properly trained, is the designing of appropriate mottoes for the wall. Their manual training also qualifies them for making useful and ornamental articles, not only for their own room but for other departments as well.

Church functions.—The specific service which we have mentioned here is the designing of posters and place-cards. The interest awakened by a fine poster and the pleasure given by an appropriate and dainty place-card make this service significant and desirable. To some this may seem too advanced a form of service to expect. But if the young people have been properly trained it is quite within their ability. Young people like to be honored by significant tasks that call for ability and ingenuity and there are

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few mistakes more fatal than a failure to appreciate this desire for recognition.

A scholarship.—In the prosecution of its work the Juvenile Protective Association frequently comes across a child who would like to continue his studies throughout the high-school course, but who is compelled to discontinue his work because of the financial condition of the family. One method of the association is to say to the parents, "How much would the earnings of this child amount to in a year?" Then a class either alone or in combination with other classes undertakes to provide this amount of money. The designation of it as a scholarship places it upon a dignified basis. This is a task for boys of the third and fourth years in high school.

A week in the country.—Mention of this is made here for the purpose of calling the attention of country Sunday schools to a very valuable and practicable service which lies at their door. It ought to be very easy for a Sunday-school class in the country to entertain one or two children for a week in the summer.

Collection of papers.—English is spoken in many of the foreign mission fields. In these places such papers as *Christian Endeavor World*, *Youth's Companion*, *Classmate*, *Forward*, and illustrated papers are of special value. In the Philippines 600,000 public-school children and their 9,000 teachers are eager for papers in English.

Reporting stray animals.—Besides suffering themselves from exposure and hunger stray dogs and cats are a social menace. It is therefore both an act of kindness and of social protection to report them to the Anti-Cruelty Society.

Erection of a fountain.—In addition to being very ornamental, a fountain in front of a church constitutes a distinctive contribution to the social welfare. All too frequently watering-troughs are in front of saloons with the result that cartmen feel under obligation to patronize the saloon when watering their horses. A church fountain is, therefore, a fine piece of constructive social endeavor, as well as an act of humanity and thoughtfulness.

Participation in civic improvement.—Many a town would be a far more desirable place in which to live if its streets were neater, its alleys cleaner, and its vacant lots more tidy and ornamental. That boys will respond to an appeal of this nature is abundantly demonstrated by the *Garden Cities of Worcester*.

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§ 7. YOUNG PEOPLE'S DEPARTMENT

Ages eighteen to twenty-one

Objects of Service	Forms of Service
Home church	1. Regular contributions to the current expenses of the church. 2. Promotion of class welfare and friendly oversight of class members. 3. Personal interest in boys and girls of the church. 4. Conducting walks and talks on Sunday afternoon. 5. Editing class paper. 6. Ushering. 7. Rallying of the young people to attend church functions.
The community	1. Entertaining at the home church a group from a settlement. 2. Friendly visiting. 3. Making layettes for District Nurses' Association. 4. Tutoring backward children. 5. Outings and picnics for poor children. 6. Serving at social centers—teaching, conducting games, leading classes. 7. Providing a pleasant Sunday afternoon for young men and women who live in boarding-houses. 8. Reading to the sick, the aged, and the blind. 9. Singing at Old People's Home. 10. Giving entertainments at almshouses and asylums. 11. Auto rides for shut-ins and convalescents. 12. Disposing of work made by inmates of almshouse. 13. Clerical work at district office of United Charities. 14. Accompanying patients to clinics, and friends of patients to visit them at hospital, house of correction, etc. 15. Community survey. 16. Co-operating with the United Charities in assisting family. 17. Assisting in Sunday-evening chapel services at county hospital. 18. Contributing to outgoing patient's wardrobe.
The larger world	1. Adoption of the church scheme of benevolence. 2. More elaborate missionary plays.
Animals	Co-operation with humane and anti-cruelty societies.

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EXPLANATION

Walks and talks.—In the modern city Sunday afternoon presents a serious problem in the moral development of young people. What shall they do? They cannot keep quiet and they will not remain by themselves. To the young man or woman who knows something of botany, ornithology, or geology this problem presents a rare opportunity. For in what better way could young folks spend a Sunday afternoon than in walking out into the country and in learning something of the birds, flowers, and stones they pass, while under the helpful influence of a strong young man or refined young woman?

Editing class papers.—A description of a class paper which is now in its third year, and has proved one of the most successful ventures of the class, may be worth while. This paper is issued every week and contains eight pages, $4\frac{1}{4} \times 5\frac{1}{2}$ inches in size. The cover, a standard, is printed in quantities with the name and picture of the church on the front and a list of the class officers on the back. The inside pages are typewritten and multiplied by a duplicating process. Every week a new committee is appointed and this committee assumes full responsibility both for the contents and for the cost of the paper.

Disposing of work of almshouse inmates.—A paragraph from Dr. Henderson's *Dependents, Defectives, and Delinquents* will explain this form of service:

> A very needy and attractive field for private charity at the poorhouse is the provision of employment for aged women. A life of inactivity and aimlessness is torture. A society of good women in a county, imitating the example of Lady Brabazon in England, could furnish materials for plain and fancy work, and aid in occasional bazaars for the benefit of the unfortunate and aged people. This would relieve the tedious and depressing monotony of the almshouse life, bring cheerful motives into the dull existence, and awaken sisterly interest for the desolate and friendless in the entire community.

Here is a field in which a class of young women could do a fine piece of social service.

Missionary plays.—The presentation of such plays as *The Pilgrimage, Two Thousand Miles for a Book, Sunlight and Candlelight,*

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Slave Girl and School Girl, is a field of endeavor that appeals to young people and is sure to issue in a more intelligent and more vital interest in the missionary enterprise. Several classes in a school or classes from several schools might unite their forces and by selecting those most gifted with dramatic powers give a really first-class presentation that would do the missionary cause good service.

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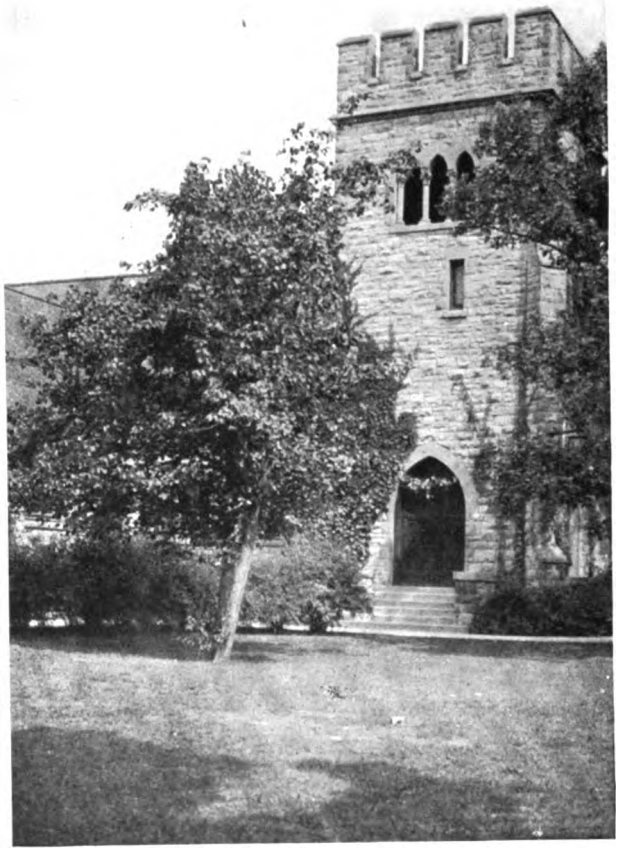

An Attractive Entrance

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THE BIBLICAL WORLD

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THE SUNDAY-SCHOOL BUILDING AND ITS EQUIPMENT[1]

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PREFACE

The dominant purpose of this little book is a practical one. One of the great wastes in modern church life is in the construction of the working plants. The rapid adoption of the graded lessons has made an added problem in church construction. This book seeks to accomplish two results: first, to outline, so far as it is possible at the present time, the ideal Sunday-school building; and secondly, to present some of the best recent plans which point toward the degree of efficiency desired in the church schoolhouse.

The author wishes to express his obligations to the architects whose names appear beneath the cuts which illustrate the book. Their co-operation makes possible the later chapters. These men will be found reliable and efficient in their profession. The author expresses his appreciation also to Rev. J. W. F. Davies, of Winnetka, Illinois, Rev. Herbert W. Gates, of Rochester, New York, and Rev. Albert W. Palmer, of Oakland, California, who furnished several cuts.

[1] *This number of the "Biblical World" is again devoted to the publication of a complete book. It is the second volume of the series on "Principles and Methods of Religious Education," which the University of Chicago Press is publishing under the editorship of Professor Theodore Gerald Soares.*

The modern movement in religious education is now sufficiently far advanced to make it wise to present certain practical results that have become reasonably clear. Perhaps nowhere has experience taught us our needs more definitely than in the matter of the physical equipment for educational work.—Editor.

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CHAPTER I

FUNDAMENTAL PRINCIPLES

The guiding principle in this discussion of the Sunday-school building will be *efficiency*. The religious-educational, and social needs, especially of the young people of the community, will be regarded as primary. The child is in the midst, not only in the conduct of the worship and the determination of the curriculum of the Sunday school, but also in the construction of the building for his use. This position does not need defense in enlightened circles today. We are beginning to build churches with the fact in view that the child is present in life.

The type of future members in our churches is being determined in the Sunday schools of today. Let us build so that in the highest degree the facilities are available for the highest efficiency in the realization of our great purpose.

The leisure hours of our young people are potent for good or evil. The church touches the lives of its young people at too few points. The need of direction of young people's leisure time is recognized and the new architecture is responsive to the need.

The Sunday school is regarded as an integral part of the church's activity—its most important service to the community. If this is recognized there will be no objection to the larger amount asked for the provision of adequate buildings and necessary equipment.

The test of *efficiency* does not deny the value of the traditional in architecture. Indeed, properly considered, the beautiful in exterior or interior aids in the high endeavors of teacher or superintendent. These pages, however, will not discuss the traditional forms of church architecture. The underlying purpose is practical, and such matters are left to the architect who breathes the poetry and imagination of past architectural forms.

We turn now to the principles which shall actuate the author in his discussion of the interior of the Sunday-school building. Here the principle of *efficiency* will have full sway. The following principles will be kept in mind throughout the discussion of the

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problems involved in an effective housing of the church's educational and social activity: (*a*) The importance of beautiful and harmonious arrangement is recognized. The spirit of worship is encouraged by an environment of beauty and harmony. This will lead, for example, to a recommendation to use the church auditorium for the worship period in the Sunday school. (*b*) Although the teaching function of the church is regarded as of primary importance in this book, the building must be adaptable to other needs of the church as represented by organizations and activities other than those of the Sunday school. Any other attitude than this would be selfish and contrary to the spirit which should dominate the construction of a church building. (*c*) The needs of each department will be determined by investigation and the building will be constructed in such a manner as to respond effectively to these departmental requirements. For convenience the terms adopted by the International Sunday School Association will be used. Those schools which use different departmental divisions will find it possible to make the adjustments without serious difficulty. (*d*) Provision for the individual class will be regarded as of primary importance. An entire chapter will discuss this important matter. (*e*) The efficient building will be related vitally, not only to the religious educational needs of the members of the Sunday school, but also to their physical and social life. (*f*) Facilities for worship will be planned for the whole school, divided into the units demanded by the best results of psychological study. (*g*) The recognized principles of sanitation and hygiene will be regarded as necessary to any correct construction. Religious education is dependent upon good air and light in the accomplishment of its high task. (*h*) Before proceeding to the determination of the ideal building, we shall profit by the experience of the past. The next chapter will discuss the dominant type of architecture of the last quarter of a century.

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CHAPTER II

THE AKRON PLAN

The modern Sunday-school movement started less than a century and a half ago. For over a half-century it was of doubtful respectability. Not until some of the church's far-seeing leaders approved the plan of Sunday schools for religious instruction was the school welcomed into the churches of the land. These early church buildings were of the one-room type with straight pews. Some of the larger buildings had a basement room or two. In the sparsely settled regions of the West, private houses and public-school buildings were used commonly for Sunday-school purposes. The genius of the Sunday school makes it possible to do its important work with little or no facilities or special equipment. The influence of personalities on fire with the ideals of Jesus Christ is not prevented from doing its work by the absence of special buildings. We need at the very outset of our discussion to recognize that ideal buildings and equipment do not *make* a successful Sunday school. The essential element is the consecrated, intelligent teacher. But given a corps of teachers of this type, a good building and equipment greatly multiply efficiency.

With the advance of population and material wealth, and the increase in popularity of the Sunday-school idea, the need of better facilities became pressing.

ADOPTION OF THE AKRON PLAN

The story of the inception of the Akron plan has been related fully in another volume.[1] Lewis Miller, a lay Sunday-school worker of Akron, Ohio, created the idea which is now known as the "Akron plan." Bishop John H. Vincent defined an ideal Sunday-school room in the following sentence: "Provide for togetherness and separateness; have a room in which the whole school can be brought together in a moment for simultaneous exercises, and with a minimum of movement be divided into classes for uninterrupted

[1] Lawrance, *Housing the Sunday School.*

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classwork." With this definition in mind Mr. Miller, in consultation with Mr. Snyder, a local architect, and Mr. Blythe, a Cleveland architect, prepared the plans for the First Methodist Sunday School of Akron, Ohio. This building was constructed in 1867 and soon became the center of interest for Sunday-school workers and building committees from all over the continent, and indeed from all over the world. The original plan, now familiar to all because of its frequent duplication, is reproduced in Figs. 1 and 2. It has been stated that three-fourths of the churches during the last fifty years, making special provisions for their Sunday schools,

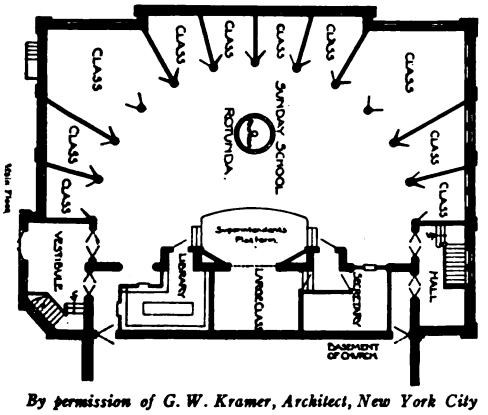

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FIG. 1.—The Original Akron Plan. Main Floor.

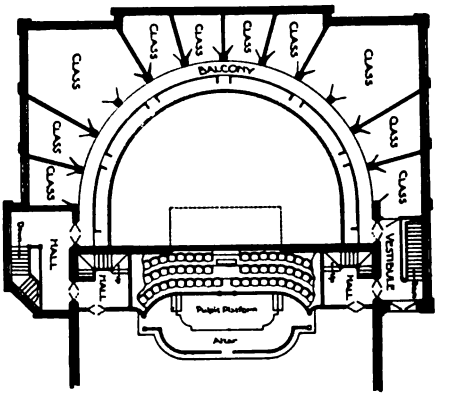

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FIG. 2.—The Original Akron Plan. Balcony Floor.

have used the Akron plan in some form. The essential features of the original plan were a semicircular auditorium with a balcony; the space under the balcony was divided into classrooms, the front of each being open so that all could see the superintendent's platform; a similar series of classrooms in the balcony provided further facilities for privacy. A row of seats made it possible for all in the balcony to see the superintendent also. A fountain and flowers occupied the center space, which was lighted by clerestory windows. The side walls of these odd-shaped classrooms were plastered and the front was closed by glass doors. Certain obvious advantages were realized at once by this plan. The classes heretofore had not

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been separated satisfactorily in the one- and two-room church buildings. With the Akron plan many classrooms were made available and much privacy was afforded. The building must have seemed a wonderful advance and quite ideal to the Sunday-school workers of the seventies.

The Uniform Lessons were inaugurated in 1872 and soon the Akron plan showed its adaptability to this system of lessons. All the school studied the same lesson and worship for all was conducted by one man. Perhaps it would be more accurate to say that "opening and closing exercises" were conducted by the superintendent, who was the all-important individual. Most of our Sunday schools fail to use effectively the time for worship. Plenty of noise and "enthusiasm" led by a popular business man is mistaken often for successful worship in the Sunday school. The Akron plan lent itself to the "togetherness" idea of Bishop Vincent. One of the features of the Uniform Lesson system in later years has been the superintendent's five-minute review of the Uniform Lesson at the close of the class-study. This was facilitated by the Akron plan. For forty years most of the churches have used some form of the Akron plan in their provision for Sunday-school instruction. The plan was varied in many ways, such as the development of a more satisfactory balcony seating arrangement, the introduction of more effective means of shutting out sound, the squaring of the class-rooms, and the seating of the center space on the main floor. But the essential idea of "togetherness" has reigned supreme.

FAULTS OF THE AKRON PLAN

With wide experience in the use of buildings of this type difficulties arose. Discriminating Sunday-school workers discovered that these difficulties were largely due to the way in which the building was constructed. The many partitions of the Akron plan created problems of discipline that interfered seriously in the efficient conduct of worship. Thoughtful workers realize that worship is one of the great opportunities of the Sunday-school hour. Any lack of efficiency here must be studied carefully and removed. The worship of God is a social act and needs to be conducted in a spirit of fellowship. The numerous plastered walls of

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the Akron plan broke the Sunday-school congregation into segments and prevented the helpful worship possible in the open room of churchly architecture. Architects attempted to obviate this difficulty by providing balcony seats from which a portion, at least, of the Sunday school could be seen; but this was not wholly satisfactory. One of the best known of our Sunday schools has not for years allowed classes to go to the balcony, except for the class hour. This, no doubt, is but one instance which might be multiplied by hundreds.

We are still controlled largely in our Sunday schools by the "togetherness" idea. The Akron plan will be considered of great advantage as long as the superintendent is regarded as the most important personage in the school. Just as long as he is considered the most efficient individual to conduct worship for *all*, just as long as the superintendent's review of the lesson is considered as superior to the specialized summaries of the individual teachers, the Akron plan will lend itself to the "togetherness" idea.

As better methods of instructing young children came into our Sunday schools the teachers of Beginners and Primary departments began to demand entire separation. This has been realized only gradually and with great reluctance on the part of the superintendent. But the inevitable has come to pass and reflects itself in separate rooms for the two lower departments. George W. Kramer, a New York architect, apparently saw the trend of Sunday-school development and as far back as 1893 prepared a model building which was exhibited at the World's Fair that year. This building provided separate rooms for all departments, still retaining, however, the possibility of "togetherness."

Nor was the method by which "separateness" was gained altogether satisfactory. Reference has already been made to the demands of the Primary teachers. The requirements of pedagogy call for frequent change of program with the little children. The use of music could not but disturb the rest of the school. The strangely shaped classrooms required for the focus of all upon the superintendent were not satisfactory. Frequently they were poorly lighted, and almost always, especially in the smaller churches, the ventilation was seriously defective. So often is this the case that

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very frequently the curtains or doors of the Akron-plan classrooms will be left open during the class hour. Poor air and light will defeat the best efforts of an efficient teacher. The elimination of disturbing noises was not completely successful, because of the flimsy partitions and temporary provision for the front closing so frequently used.

THE AKRON PLAN AND GRADED LESSONS

In 1908 the International Sunday School Association in convention at Louisville, Kentucky, authorized the preparation of graded lesson outlines. The graded lessons for the lower departments had been in use for several years. The architectural situation soon became acute. Within five years 35,000 schools adopted the graded lessons. These schools felt the pressure of inadequate building facilities. The Akron plan was found to be unsuited to the new lessons. This was foreseen by the more intelligent of the advocates of the Akron plan. The graded lessons require several separate departmental assemblies as well as separation by grades or classes within departments. Each grade in a fully graded school uses different lesson material. The review by the superintendent is no longer possible. The superintendent of a school of 1,000 members told the author that he was going to resign, for there was nothing worth while for him to do, now that the lesson did not require review at the close of the hour! With the new graded lessons a general assembly is only occasional, except in the smaller schools. Stress is laid upon a carefully conducted departmental assembly, and especially upon the work of the pupils in the individual classes. The new unit is the classroom. The new person of importance is the teacher.

There has been much activity among architects since 1909, seeking to produce a building which shall be satisfactory with the new graded lessons. Much progress has been made. This volume will show plans of some of the newer types and will indicate the line of progress. But before considering the plans in detail it will be advisable to determine the lines which an ideal Sunday-school building will follow. This we shall do in the following five chapters.

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CHAPTER III

THE IMPORTANCE OF THE EXTERIOR

THE IDEAL SUNDAY-SCHOOL BUILDING

It will, of course, be impossible to present in the following chapters the plans for a building which will satisfy every need of every Sunday school, regardless of situation and size. However, there are certain fundamental features which should be present in the ideal building for the modern graded Sunday school. Indeed, those churches which still prefer to use the Uniform Lessons will find here helpful suggestions in planning their new buildings. The question is asked in every case, Will this feature make the building more efficient in carrying out the ultimate purpose of the Sunday school as the educational arm of the church? The author has in mind the average school rather than the very large or the very small school. Practically every suggestion will be found adaptable in some measure to every school. The reader will find in the succeeding chapters the principles and illustrations by which he may work out the solution of his individual problems.

EXTERIOR ARCHITECTURE

The purpose for which the Sunday school exists can best be served by a substantial, dignified, and beautiful exterior. If beautiful architecture can be justified at all, it must be used in the buildings which house the religious educational facilities for our growing young people. The church building should incorporate in itself, in a sense, some of the great thoughts for which religion stands. It is a reflection of the value which its builders place upon God and his worship.

Therefore it should be durable in construction, with simple exterior plan and notable absence of flimsy ornament. That construction material which is genuine, rather than that which is veneer or showy in character, is to be preferred. The lines of the building should suggest strength and repose, dignity and reverence.

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FIG. 3.—Second Baptist Church, St. Louis, Missouri

Courtesy of Rev. J. W. F. Davies, Winnetka, Ill.

FIG. 4.—Winnetka, Illinois, Congregational Church

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Thus the unconscious impression of the building in which the Sunday-school interests of the church are housed will serve that for which the Sunday school exists. It will take a courageous committee to withstand the temptation to make a large, showy exterior. The ministry of art in giving refinement and proportion to our church buildings is an undoubted influence for religious education. While these considerations are usually given due attention in our larger and more pretentious buildings, they are often forgotten in our humbler churches, which, nevertheless, are planned to perform the same function in the lives of our people.

Attention should be called also to the necessity of surrounding our churches with artistic and well-kept grounds. Many otherwise beautiful buildings give a poor impression because of the wrong treatment of the grounds. The buildings are oftentimes placed too near the street, or face the street in a wrong direction. The vertical surface of the side of the building should be blended with the horizontal surface of the ground by judicious planting of shrubbery or vines. The landscape gardener often can render great service to the committee just completing a new church and Sunday-school building. Too much attention cannot be given to the impression made upon boys and girls by the buildings and grounds with which is associated their religious education. The buildings of the Second Baptist Church, St. Louis, Missouri (Fig. 3), illustrate in a marked degree the use of the splendid Lombardy Gothic architecture. The left-hand building is used for church worship and the right-hand building for educational and social purposes. The space between is a sunken garden. Above the rear loggia rises the noble campanile. Thus the church in its architecture declares to the world its faith in the importance both of worship and the educational and social work of the church.

An excellent example of a good exterior for a church seeking to serve the community at large is shown in Fig. 4. This church is located in a suburban district where the cost of land is not so serious a factor as in a large city. The plans of the community house of the Winnetka (Illinois) Congregational Church are shown in Figs. 17, 18. The notable absence of the showy, the noble tower entrance, the blending of lawn and shrubbery with the rough stone

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of the walls, all contribute to a harmonious whole which must have a refining influence upon the hundreds who come and go every week.

It is not necessary to expend a large amount of money to gain a building the exterior of which is satisfying. Often a large amount of money fails to gain the very elements which are here regarded as essential. It is more a matter of good taste and artistic judgment than the expenditure of money. If the architect employed is an artist he will breathe into the church, whether large or small, an atmosphere of reverence and worship.

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CHAPTER IV

SUNDAY-SCHOOL WORSHIP AND GENERAL ASSEMBLY

The worship of the pupils of our Sunday schools should be graded as well as the curriculum material. This is made necessary, not by any passing fad, but by the newly discovered growing child, who determines for us the proper equipment for his education. It is not possible to conduct properly in one session the worship of pupils varying in age from four years to full maturity. When the appeal is effective for one age, other groups are listless or inattentive. Thus the problem of correctly grading Sunday-school worship becomes a vital one to the person seeking to house the Sunday school effectively. An understanding of its function in directing the worship of children and youth will urge careful attention to that portion of the Sunday-school activity which takes one-half of the pupil's time in the Sunday-school session. Psychology, then, demands that the Sunday-school worship shall be graded and conducted in several groups.

When the school is large the problem is not so difficult. The Beginners will have a separate room with musical instrument. So also will the Primary children, aged six to eight. Some schools find it possible to conduct worship in an "Elementary Division," constituting Grades 1 to 4 or 5 (Fig. 6). The Juniors in a large school will worship in their own room, effectually shut away from outside disturbances. This department should be cared for generously in every way, for the church's recruits are largely prepared for the new loyalty in this period. Worship, then, should be directed carefully for the Junior group. The Intermediate and Senior departments will worship together most frequently. It is true that a demand for sex separation in the "teen-age" period calls for two groups for worship. Where this seems to be wise, separate rooms will be required. Later plans will show how this is possible. The great majority of schools, no doubt, will continue for some time the worship of ages thirteen to twenty of both sexes in one group. Separate assemblies of boys or girls after classwork can be planned

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easily. Adult worship comes normally at the church hour. No special provision is needed for men and women in most schools. Either they will worship with the upper departments of the school, or, meeting a half-hour later than the rest of the school, they will go into the regular morning service for their worship.

When the school is smaller, combinations will be necessary and desirable in worship. The Beginners and Primary departments will unite for worship, and the remainder of the school will worship together. Such a plan will be shown later (Fig. 10).

But what provision will be made in the ideal building for general assembly of the whole school? There are the special days with large attendance and many visitors—Rally Day, Thanksgiving Day, Christmas, Easter, Memorial Day, Graduation, etc. The whole school will meet in general assembly only occasionally, not over seven or eight times a year. A large auditorium should not be built to be used on so few occasions. Where shall these sessions be held? The obvious answer is, In the church auditorium. Some may object at once. The church proper should not be used for children's exercises lest reverence be destroyed. One of the important duties of the church school is to develop a sense of reverence in the growing child. Surely no place could be found more calculated to arouse reverence than the church auditorium. It is true that the use of the church auditorium might change the type of worship and general assembly. That might not be a serious result. We suspect that the unwillingness to allow the use of the church auditorium for Sunday-school purposes, in many cases, arises from a knowledge of the type of worship often conducted in our Sunday schools.

In the larger buildings there will be a demand for a general assembly room for entertainments and social purposes. Such a room should then be provided in the ideal plan. Often it will be the gymnasium when facilities are afforded for physical recreation (Figs. 8, 13, 39, will illustrate this suggestion).

The worship facilities of departmental groups will be discussed more fully in the next chapter. This chapter has sought to make clear the fact that the worship of a modern Sunday school will be conducted in from three to five groups, according to the size

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of the school. The secondary auditorium for Sunday-school assembly has been discouraged, for the space is needed for class-rooms, as chap. vi will make clear. Where the building is large, a secondary auditorium, also fitted to serve the church for social and gymnastic purposes, is recommended. The plans shown later will illustrate the possibilities in this direction.

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CHAPTER V

MEETING THE NEEDS OF THE DEPARTMENTS

Departmental needs will be discussed under the following heads: Beginners, Primary, Junior, Intermediate, Senior, Adult. Access to any of these departments must be direct from halls and not through other departments. The classroom facilities for each department will be discussed in detail in the following section.

It is clear that absolutely separate rooms must be provided for the first three departments. The method of combining these departments into a large assembly room by the use of temporary partitions of any kind must be abandoned, and perfect freedom from disturbance by those near by must be accorded each of these departments. Each of these three departments ministers to a distinct epoch in the life of the child or youth. If a given department does not do its full work, all later departments will suffer in their efficiency; or, stated in more serious language, the religious life of the boys and girls in the departments not properly provided for will suffer beyond recovery.

BEGINNERS DEPARTMENT

No movement in modern education has better vindicated its right to be than the Kindergarten. The religious significance of the work for the smaller children is well recognized by educators. The Beginners Department in the Sunday school, then, should have every facility for its work. It would be foolish policy indeed to limit the efficiency of the educational work at its very foundation. How permanent can we expect the superstructure to be that is placed upon an inadequate foundation? The social experience of the children of the beginners' age is limited very largely to the home. The room used for their religious education should therefore partake as largely as possible of ideal, homelike conditions. The ideal Beginners' room will be flooded with sunshine and cheeriness and provided with ample fresh air. The young child in a new environment will be fearful if the place is gloomy. The department

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will be on the ground floor with the fewest possible steps. Even two or three steps should be eliminated, when direct outside entrance is possible, by the use of a rubber-covered gentle incline. The ceiling of the ideal department for beginners will be low and studded. Care will be taken that the room is not unduly large. The department needs little more room than for the circle of chairs and the kindergarten tables. The visitors should have an inconspicuous place at the backs of the children; possibly, if the school is large and visitors are present often, in an alcove built a step above the room. The pictures used to decorate this room should be hung low, near to the line of vision of the children; a burlap dado is useful on which to fasten lesson pictures close to their eyes. The floor plan will be more homelike if covered with a rug. If bare floors are used, the legs of the little chairs should be provided with rubber tips. The blackboard is desirable, either built into place or movable. The children can do their work best seated on small chairs at standard kindergarten tables. Thoughtfulness for the teachers dictates ample locker and cabinet space, so that all lesson material may be stored in order and be quickly found when needed. The lack of this simple requirement often has interfered with efficient work. The ideal calls for a cloakroom; a closet with low toilet for children; and a screen near the entrance of the room to prevent undue disturbance from those entering during the exercises. Screens will also be found valuable for the separation of the two years of the beginners, and of classes seated close to each other. In the larger school a folding door, or other device, may be helpful during the class hour for the separation of the two years of beginners' work. Other suggestions for this department may be found in the examination of modern kindergarten departments in our better public schools.

PRIMARY DEPARTMENT

This department should have a room entirely its own, truly separated from other departments by permanent walls. It should have access to the rest of the school by means of halls, not by means of doors entering directly into other departments. Where the Primary and Beginners departments are located in close contiguity, a cloakroom may, with advantage, be placed between the

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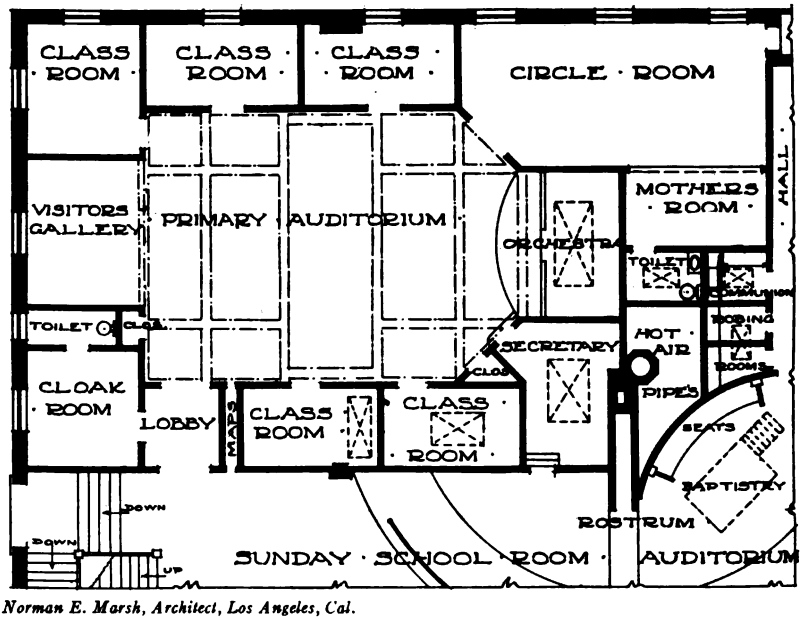
two rooms. The Mothers' room, to which reference is made later, may be located with convenient access to these departments. The Primary Department room should be large enough to permit of division into three rooms by means of accordion doors or other device. This will permit each grade to have a room by itself for the class hour. Should this not be practicable, a compromise may be made by having two smaller classrooms opening from the main Primary room. All that has been said in the paragraph on the Beginners



Norman E. Marsh, Architect, Los Angeles, Cal.

FIG. 5.—Long Beach (Cal.) Methodist Church. Primary Department

Department concerning sunshine, height of ceiling, placing of pictures, tables, and chairs, is applicable here. The tables should be of a height that will enable the pupils to work with comfort. The chairs should enable the children to sit with their feet easily reaching the floor. Fig. 5 gives the floor plan of the Long Beach (California) Methodist Primary Department which has many admirable features. Note the provision for children's toilet, visitors, separate classrooms, and soft, overhead light. The Plymouth Church, Minneapolis, has a department for Grades 1 to 4 (Fig. 6) which is thus described

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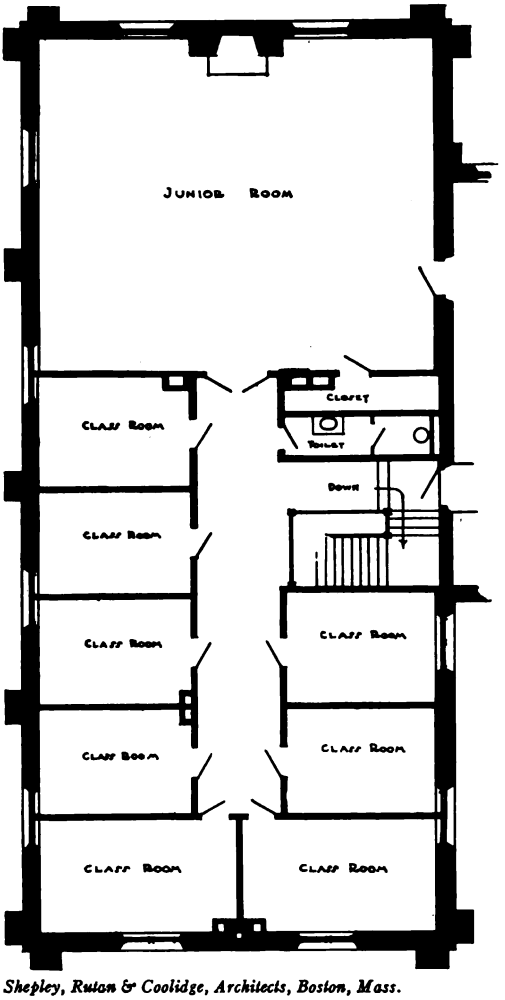
by the superintendent of the school in *Religious Education* (August, 1910):

The Junior Department includes the Kindergarten class and the first four grades, and for this section of the school the Junior or Children's room was



Shepley, Rutan & Coolidge, Architects, Boston, Mass.

FIG. 6.—Plymouth Church, Minneapolis, Minn. Junior Room

designed. Accessible through a large double door, it is a room 30×34 feet in size. In one corner is a door which leads to a safe iron fire escape. The room

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is lighted by eight Gothic windows. The woodwork is a soft brown-toned oak, the walls painted in flat color to harmonize with the panelings. A good yellow-brown carpet covers the floor; simple net curtains soften the light which comes through the many diamond panes of clear glass. The room is furnished with 120 specially designed little Gothic chairs in the same soft brown color.

A unique feature of this room is the generous use of the best art in its decoration. A beautiful fireplace is centrally located. On the wainscoting of three sides of the room are installed forty-four brown carbon prints of the life of Jesus. Opening from this room are enough classrooms to allow each grade to withdraw to its own room, leaving the larger room for the Beginners' circle.

JUNIOR DEPARTMENT

Some of the most important work in the Sunday school is done during the four years of this department. More study may be expected and more information is absorbed by the pupils during this period than in any other to which the Sunday school ministers. A separate departmental room is absolutely essential in which worship can be conducted without disturbing other departments or being disturbed by them. The same suggestions made earlier concerning cloakrooms may be used in this case to insure sound-proof partitions.

The room should be capable of division into four separate grade rooms by removable partitions. Experts vary as to the separation of the sexes for class work in this department. The writer regards the separation of boys and girls as desirable at this age. In such case the provision of four additional classrooms opening from this departmental room would be ideal. Where the divisions are made as first suggested, screens may separate the classes in the same room. These classes will be seated at tables about 3×7 feet in size, the teacher seated at the middle of one side of the table. Where provision is made for a geography room it should be located in convenient relation to the higher grades of the Junior Department. See a later paragraph for a description of this room. Blackboards should be available for each class in this department, and maps for the upper classes, depending on the grade in which they take up geography in the public schools.

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The Junior Department is a busy workroom, having no special provision for visitors. This department needs every facility for worship and for grade instruction, and in the larger schools for separation into individual classes not exceeding ten pupils in number.

INTERMEDIATE DEPARTMENT

The architectural requirements for the Intermediate and Senior departments vary with the size of the school. With the average school these departments will probably meet together for worship, also including adult members of the school. In this case there will be required a room of adequate size for the assembly with a sufficient number of adjacent classrooms of varying size. The assembly room may also be divided into several temporary classrooms. Not every grade of the International system will be represented always in these departments. It will be better to group a larger number with a fine teacher than to break up these departments into numerous small classes which will lack the essential quality of enthusiasm.

There is developing a considerable sentiment for Boys' and Girls' departments from the Intermediate age on. Where this is desired, adequate architectural provision can be made in a manner similar to that recommended for the Junior Department. Illustrations of such a division will be shown later (see Figs. 19, 20, 35). In the larger schools the Boys' and Girls' departments will be found of considerable advantage, especially if provision is made for regular worship together. The larger school will make provision for separate assembly for the Intermediate and Senior departments. The assembly room of the Intermediate Department when provided could be divided into two rooms, one for each sex, for departmental meetings. Close to this assembly room the classrooms should be located. The use of the church auditorium for the worship of the Intermediate, Senior, and Adult departments is recommended where the school is not too large. This would give a beautiful, churchly room for the worship of these groups and would obviate the necessity of building a second auditorium for this special purpose. A later section will indicate more in detail the character of the classrooms.

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SENIOR DEPARTMENT

The needs of this department have been covered practically in the foregoing section. The unit is the classroom of the type suggested in the discussion of that important subject. The classes will tend to become larger in size in this department, hence larger classrooms for organized classes will be required.

ADULT DEPARTMENT

The worship provision for the members of this department should be either in the united session of the upper departments referred to in foregoing sections or in the regular service of worship of the church, which is the logical time for adult members of the school. In that case adult classes will meet in their own classrooms a half-hour later than the rest of the school if the session precedes the morning worship of the church. Large, cheerful rooms, comfortably seated, provided with built-in blackboards and a nest of maps of biblical lands, will provide adequate accommodation for adult classes. These rooms may be thrown together by means of folding doors and thus make the large church parlor for general social occasions.

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CHAPTER VI

THE CLASSROOM—THE NEW UNIT OF CONSTRUCTION

The classroom is the unit of architecture for the graded lessons. The teacher is the important personage whose class of whatever age must be given adequate provision. In general an *ideal* classroom may be described as a rectangular, plastered room, with outdoor light and good air. This room will have entrance by but one door to a hall, not connected with a neighboring classroom, except by the hall. Wall space will be sufficient for all equipment, including maps and blackboard necessary for the conduct of the class. A cabinet will be in place in which the class supplies can be kept. The floor space will be sufficient for a large table about which the class will sit, or in the case of high-school pupils desk chairs may be substituted. Upon the walls will be hung beautiful art reproductions suitable to the age using the room and appropriate to the lesson material studied. Clearly this is an ideal situation which in many cases must be approximated rather than fully realized. But it is well to recognize the ideal; often it will be found not more impossible of realization than other unpedagogical construction.

CLASSROOMS BY DEPARTMENTS

In the Beginners and Primary departments separate rooms for a portion of the membership are desirable in some degree, but not so essential as in later years. Screens, curtains, and folding doors will frequently afford such a degree of privacy and freedom from disturbance as will give efficient service. The larger the departments the more provision should be made for some additional classrooms for these departments, but in the average school such provisions as are suggested in the previous section may be regarded as adequate.

The Junior Department, however, presents a different problem. Discipline must take a different form. Outside interruptions must be shut out in every way possible. The author regards separate classrooms as pedagogically valuable for this department or for the upper classes in it. At least screens or curtains should be employed. If these Junior classes can be shut away from outside

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noises and sights, efficiency will be greatly increased. A much larger number may be handled in a class when a quiet room is provided. The classrooms for the Junior Department should have large tables of proper height, comfortable chairs, blackboard, suitable pictures, and, in the upper grades, maps of Palestine.

It is in the Intermediate Department that the classroom is of the utmost importance. Answering to the general requirements of the ideal classroom it may also become the clubroom for the social life of this class during the week. Its decoration may be made a matter of class interest under the direction of the teacher. Knowing that 60 per cent of all the pupils who leave the Sunday school do so during the ages which this department includes, what should we not do to make the church life of these unstable youths of the utmost attractiveness?

All that has been said concerning the classroom requirements of the Intermediate is true also of the Senior Department. These young people will very soon be active in many of the church organizations. Let them have every encouragement. The church should be the most attractive place in the community life to them. Churches which desire to improve present buildings by providing better classroom facilities will find suggestions in chap. xii, "Remodeling Old Buildings."

A word may be added about different methods of making classrooms. Curtains are better than nothing, but should not be planned in a new building. In one of the recent notable Sunday-school buildings from the standpoint of expenditure, a sum of $1,200 was expended for curtains and brass rods to make sixteen classrooms! A few hundred dollars more would have given a much superior form of separation of classes. Screens are good to separate classes from passing people, but are not efficient in shutting out noises. Accordion doors when tightly fitted, or flexible doors similar to a roll-top desk, are good. Architects are using a door consisting of a frame covered with heavy canvas on either side and inclosing an air space. This door or partition is said to be very effective. The architect should be consulted about these details. Nothing, however, will take the place of the plastered wall and the closely fitted door.

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SPECIAL ROOMS

There are a number of special rooms, several of which should have place in every progressive Sunday-school building. The director or superintendent should have an office conveniently situated with reference to the activities of the school and easily accessible to the public on week days, especially when the director is a salaried official and keeps regular hours. The teachers should have a room to which they may come at any time for study. It should have facilities for keeping books; should have a comfortable table, and good light for reading. It should be large enough for the weekly or monthly meetings of the teachers. It might profitably be *en suite* with the museum, missionary, and exhibit room, and the geography room to which reference is now made. The museum, missionary, and exhibit room serves a threefold purpose, for within its walls should be brought together every object that will help to illuminate the Bible, which is essentially an oriental book, objects which will help the pupils of the school to understand the activities of missionaries, and lastly an exhibit of the work of the pupils of the various grades. The knowledge that their work, if of sufficiently good quality, may be exhibited will be a legitimate incentive to many. The geography room is in line with the tendency in our best schools toward departmental methods in teaching a difficult subject. This room will be equipped generously with the best maps, topographical maps, globe, sand-trays, work-table, etc., and will be in charge of an expert teacher in geography. Classes of various grades, especially those of the late Junior and early Intermediate ages, will receive in this room the special geographical instruction which will enable them to pursue their regular courses intelligently. The secretary and librarian should have good rooms with convenient facilities and ample cabinet space for supplies. In the largest schools all of the extra supply equipment may well be kept behind a counter, which will enable the secretary and librarian to meet all needs in an orderly manner. The Mothers' room, situated close to the Beginners and Primary departments, has been found to serve a good purpose. This room can be made of additional value by equipping it as a classroom in child life for the mothers who wish to be near their children.

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CHAPTER VII

THE CHURCH-HOUSE AND COMMUNITY SERVICE

One of the most serious problems of our modern life is the proper use of our leisure time. Many of the evils of city life are caused by misdirected activities of the hours when labor or school does not keep young people occupied. Our boys and girls and young people are on the streets and become patrons of commercialized amusements, most of which are superficial and give distorted views of life. The motion-picture show, as now conducted, is frequently positively harmful and imparts conceptions of life at serious variance with those ideals for which the church stands. The stress and struggle for physical stability in young people requires abundant expression of the play impulse. In our modern life there is scant opportunity for this expression. The national game is splendid for the players, but the effect is not permanently good for the thousands of young people who crowd the bleachers. The influence of the amusement parks in our large cities is almost uniformly harmful. The student of conditions discovers a generation of young people who are giving their leisure time to a search for pleasure which often proves to be pleasure of an unwholesome type. This search takes them far from the church, the doors of which are closed during six days of the week.

There is developing rapidly in our churches a desire to serve the community at the point of need, whatever that may be. Developing the kingdom of God on earth is becoming a dominant motive rather than the preparation of people for life in another world. In the new social era upon which we are just entering, some organization should become the educative influence toward higher civic ideals. Why should not the church accomplish this task for the community? Who shall provide a center for social and recreational activity? Why not open the church buildings and put them to use seven days in the week instead of only occasionally, as in so many cases now? The great play impulse deeply implanted in

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human nature should not be wholly commercialized. The aesthetic nature of man should not be turned over entirely to grand opera.

This chapter is concerned with the architectural needs of the church which is seeking the largest possible service to the community of which it is a part. Obviously these needs will vary widely and the demands upon some churches will be much greater than upon others. As long as boys and girls need recreation and social life the church is charged with the duty of either supplying the opportunities or being sure that other community agencies provide wholesome recreation. There should not be serious duplication of agencies. If a Y.M.C.A. provides *ample* opportunity for physical exercise and play it would be better for the church to support the agency already established. It will be better to censor strictly the motion pictures of a dozen theaters, if the proprietors will submit to a censorship, than to provide the pictures for a comparatively small number in the church-house.

A large social hall and gymnasium combined will be found of great service to the community. Here entertainments and musical occasions can serve the community at large. The play instinct of young people can find full opportunity for expression. This room should have a high ceiling and should usually have a gallery for spectators. The room should not be stocked with a full assortment of apparatus. This is expensive and unnecessary. Better results may be obtained with games which excite the interest of the boys and girls. The room should be as large as possible in floor space, up to 50×80 feet in size. A stage at one end will give opportunity for amateur dramatics. At the other end a fireproof motion-picture operating-room can be constructed. Folding chairs should be provided for audience purposes. Special attention should be paid to exits from this large general room. They should be ample in size, not less than two in number, preferably four if it is a full-size room, and stairs should be as few as possible. Single steps in halls are an abomination and should be avoided absolutely. Inclines are preferable, especially when large numbers of people use the halls for entrance and exit purposes.

Where the opportunity for exercise is afforded it is essential that lockers and shower baths be provided also. And in this

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day of "the boy problem" we must not forget to provide for the girls also.

The church-house seeking the largest service to the community will provide, in addition to entertainment and gymnasium features such as have been outlined above, rooms for reading and games, in case such service is not rendered adequately by the community library or other agency. It cannot be concluded that this service is unnecessary because there is a public library or a Y.M.C.A. a mile or two away. Perhaps a branch ought to be located in the church, which many public libraries are very willing to permit. The direction of children and youth in their reading is one of the most potent, and as yet neglected, opportunities for character development. Rooms should be provided for the club life of the boys and girls. The clubs under skilled direction are powerful factors in the creation of high ideals. These same rooms are, of course, available as classrooms for the Sunday school. Attractive parlors for social life, with convenient kitchen arrangements near by, are also valuable for the largest community service. Special community needs often make it advisable to have provision for billiards and bowling in the community building. Provision for bowling should be in the basement and should be so located that the noise will not disturb other activities. Let those who would criticize sharply the provision for billiards and bowling in the church-house ask the question of themselves, Are buildings more "sacred" than boys?

There are scores of church buildings today which approximate the service to the community described above. Plans of the Winnetka (Illinois) Congregational Church and the St. Paul's Methodist Episcopal Church, Cedar Rapids, Iowa, shown in later chapters, are especially good illustrations. Note the plans offered in all of the later chapters. There are shown here (Figs. 7, 8, 9) the three floors of Plymouth Center Building, Oakland, California. In a very few years this church has multiplied its membership fivefold and crowded its two buildings by rendering the type of service indicated above. The plans largely explain themselves. In the basement there is provision for bowling, a men's league room, several clubrooms for boys, and showers and dressing-rooms. The

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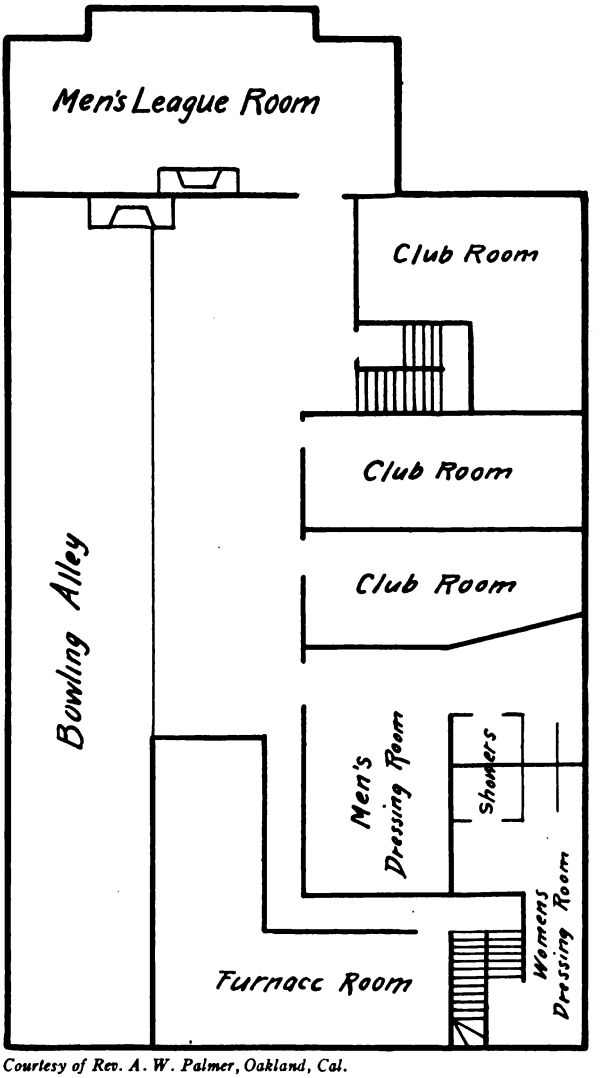
first floor provides a boys' and girls' gameroom, and a reading-room, and accommodations for pool tables. The use of this



Courtesy of Rev. A. W. Palmer, Oakland, Cal.

FIG. 7.—Pilgrim Center, Oakland, Cal. Basement

building is scheduled so that girls and young women are in exclusive possession at stated periods. A large gymnasium and

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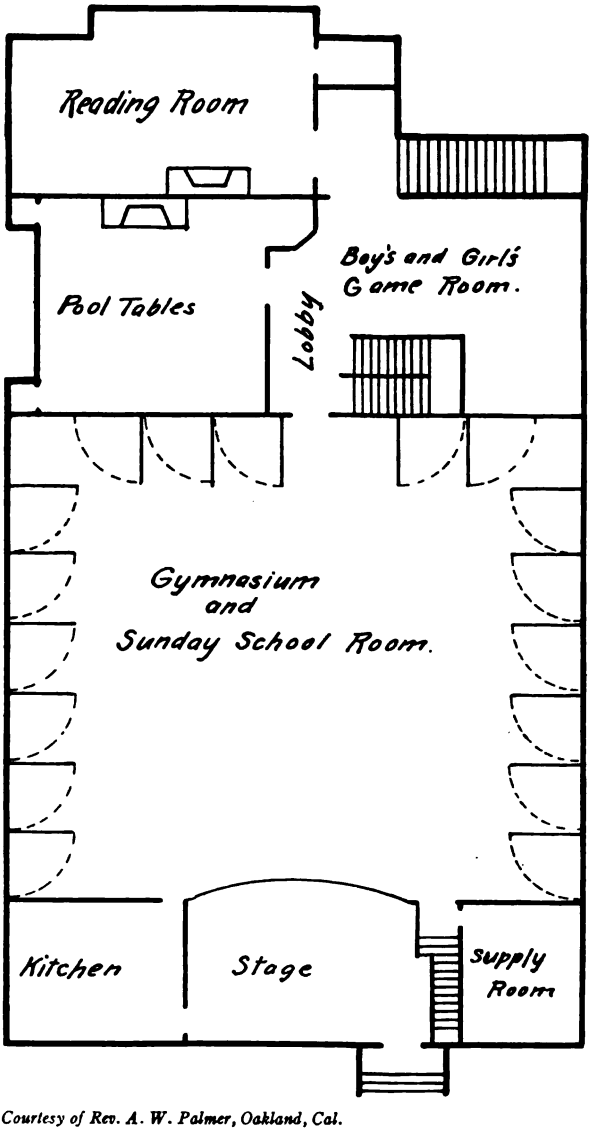
Sunday-school room occupies most of the first floor. Alcove classrooms are provided by large doors which swing out from the



Courtesy of Rev. A. W. Palmer, Oakland, Cal.

FIG. 8.—Pilgrim Center, Oakland, Cal. Main Floor

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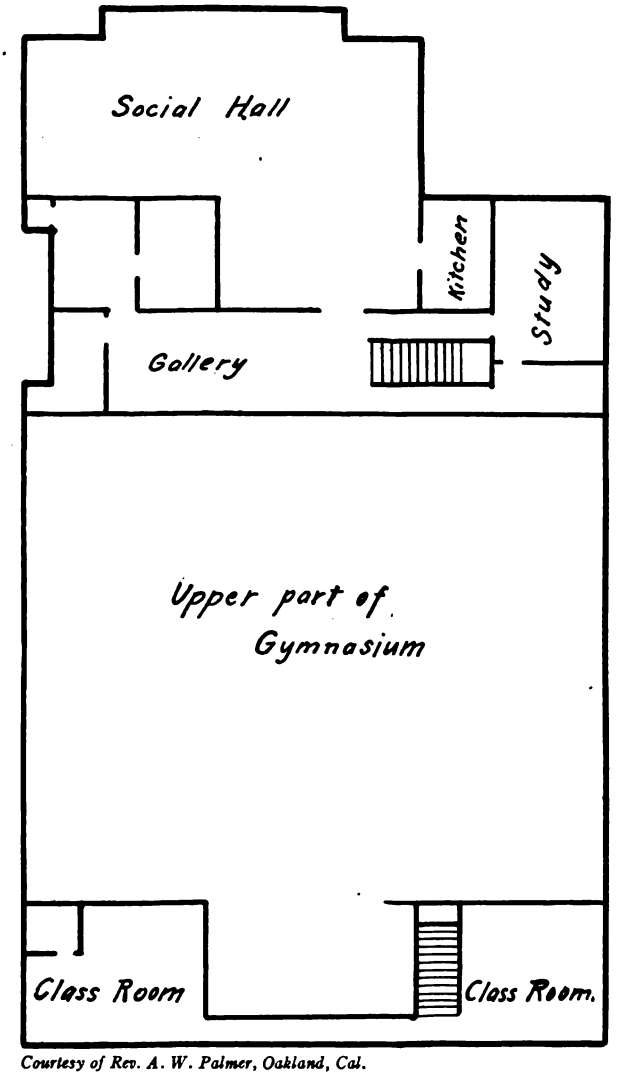
side walls. During the week these make a wainscoting for the gymnasium. This is not an ideal arrangement for classrooms, as



Courtesy of Rev. A. W. Palmer, Oakland, Cal.

FIG. 9.—Pilgrim Center, Oakland, Cal. Second Floor

an earlier chapter has indicated, but at least eye-disturbances are avoided. This room, 55×65 feet in size, has a 22-foot ceiling, thus

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making an ideal play gymnasium. The second-floor plan shows a gallery for spectators, classrooms, a study for the pastor, and a social hall with adjacent kitchen. This plant is separate from the church building proper, and cost $25,000. The response of the community has been such that already it is overcrowded.

While providing for the week-day activities of the church this building lends itself well to the Sunday-school classwork. Every portion of the building is occupied with Sunday-school departments and classes. In a short time the Sunday school has grown to about six hundred members. The Junior Department occupies the gymnasium; the Girls' High-School Department, the reading-room; the Boys' High-School Department, the men's league room and adjacent classrooms; the Primary Department, the social hall.

Our churches are increasingly providing for this larger service to the community. It will be well for all building committees to consider carefully the rich opportunities in this direction.

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CHAPTER VIII

THE VILLAGE AND COUNTRY SUNDAY-SCHOOL BUILDING

Much is being written on the rural problem at the present moment. There is not space here to discuss all of the problems which have been shown to be present in our village and rural situation. When the investigations have been completed it will be found, no doubt, that men and women, boys and girls, are essentially the same, whether they live in the crowded city or in the small village or in the open country. Their desire to worship, their need of knowledge of the Bible, their need of social and recreational activity will be found to be similar to that of their city cousins. The country church will seek to develop its possibilities to supply that which the community needs for its larger life. At the present time the average village and country church building consists of one or two rooms. Chap. xii will suggest some ways by which these buildings may be improved. This chapter seeks to give some suggestions to the village or country church which is about to construct a new building.

WESTERN (NEBRASKA) BAPTIST CHURCH

The ideals suggested in the preceding chapters are not entirely impossible for the village or country church. Not everything mentioned is required for the smaller group of people to which such a church ministers. Fig. 10 gives the floor plans of the Western (Nebraska) Baptist Church, altered, by the courtesy of the architect, to approximate the needs of the graded lessons. An examination of this plan will show that separate departmental sessions will be possible for Beginners and Primary, Junior, Intermediate, Senior, and Adult. For a school of approximately one hundred and fifty pupils separate classrooms will be provided for all of the classes of the Junior and Intermediate departments on the basis of combining two grades in one class in each case. This is more desirable than attempting a full-graded plan with only four or five at most in a class. The Primary Department would have an excellent room in the chapel. Senior and Adult classes could meet

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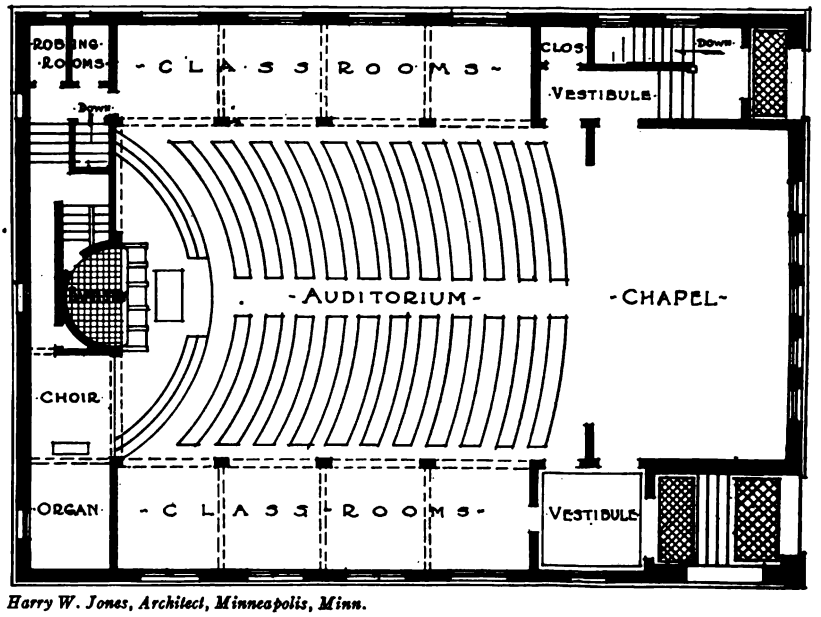
in the corners of the auditorium, which could be used for the worship service of the whole school from the Junior Department up. The chapel-room would be found excellent for the social life. The number of classrooms could be doubled by building a second story of them on each side with stairways from the vestibules. A basement floor would give added facilities for social and recreational activities, adding, however, considerably to the expense of the building. This church can be built for a modest sum, varying



Harry W. Jones, Architect, Minneapolis, Minn.

FIG. 10.—Western (Neb.) Baptist Church

with the material used and the place of construction. An inquiry to the architect will give the information desired.

TEMPLE CHURCH, MINNEAPOLIS

Fig. 11 illustrates another type of medium-cost church which provides an equipment that will relate itself very well to the demands of the graded lessons and social work. Note on the ground floor the departmental rooms for the Primary and Junior departments. What is denominated "Sunday-school Room" in the plan

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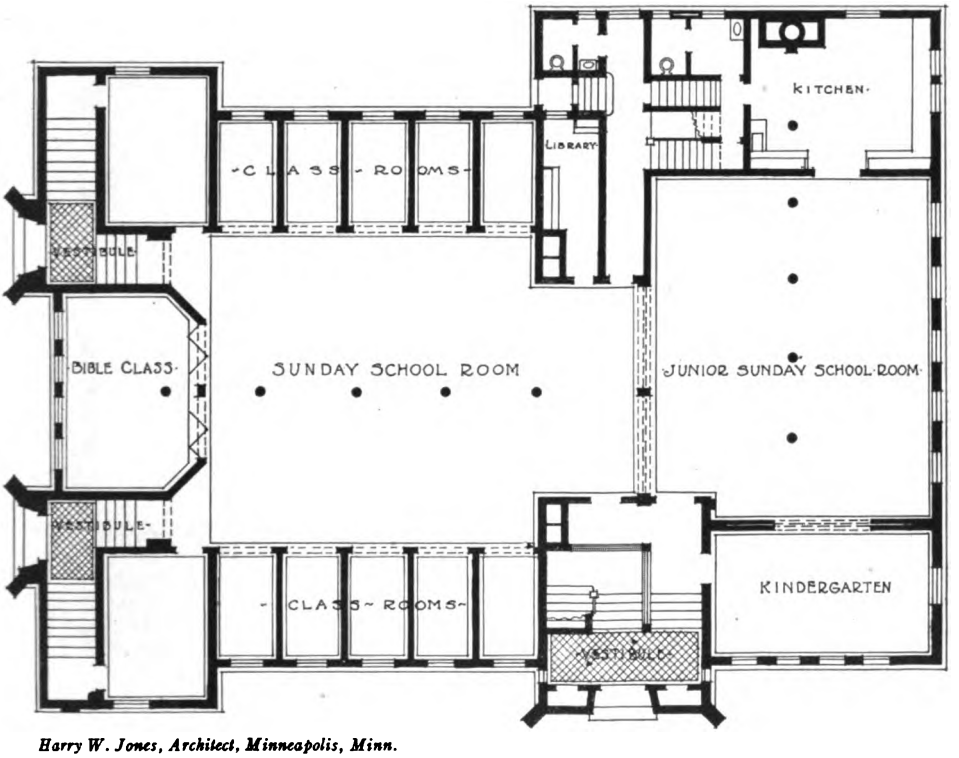
serves for general assembly of the Intermediate, Senior, and Adult departments. Ten classrooms aid in providing quiet for the lesson hour. Curtains or flexible doors would divide the main room effectively at the line of posts. The gymnasium, on the floor above the "Junior Room," provides excellent floor space for play and entertainment. The main auditorium provides ideal assembly for



Harry W. Jones, Architect, Minneapolis, Minn.

FIG. 11.—Temple Church, Minneapolis, Minn. Ground Floor

worship should the ground floor be needed for additional classrooms or departmental space. In a building of this type, which, by the way, has a pleasing exterior, there is possible every provision for social life for young people. A gymnasium is planned at the rear of the auditorium floor above the "Junior Sunday-school room." The graded school will find reasonably adequate accommodations and good opportunity for departmental organization

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and sessions, five rooms being available for this purpose. This building is considerably more expensive to construct than the

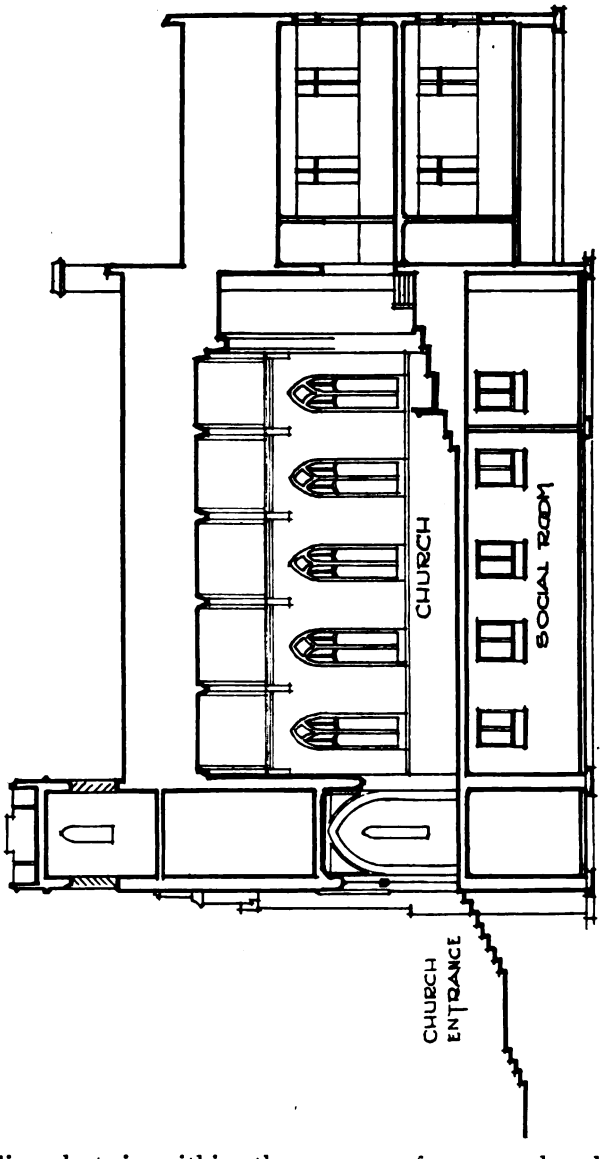

FIG. 12.—Canadian Commission Plan. Longitudinal Section

preceding, but is within the means of many churches in the country centers.

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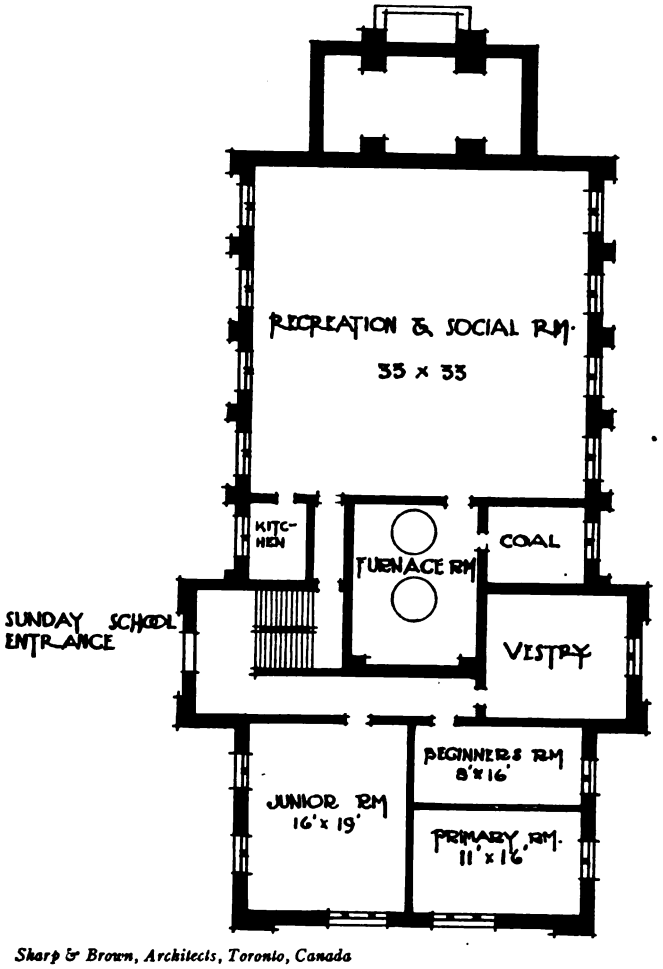
CANADIAN COMMISSION PLAN

Figs. 12, 13, 14 reproduce a plan offered in the "Report of the Commission on Religious Education" to the Canadian Presbyterian



Sharp & Brown, Architects, Toronto, Canada

FIG. 13.—Canadian Commission Plan. Ground-Floor Plan

General Assembly. The plans are for a building to care for about one hundred pupils. The longitudinal section (Fig. 12) is suggestive in that it shows that the class or departmental rooms are entirely

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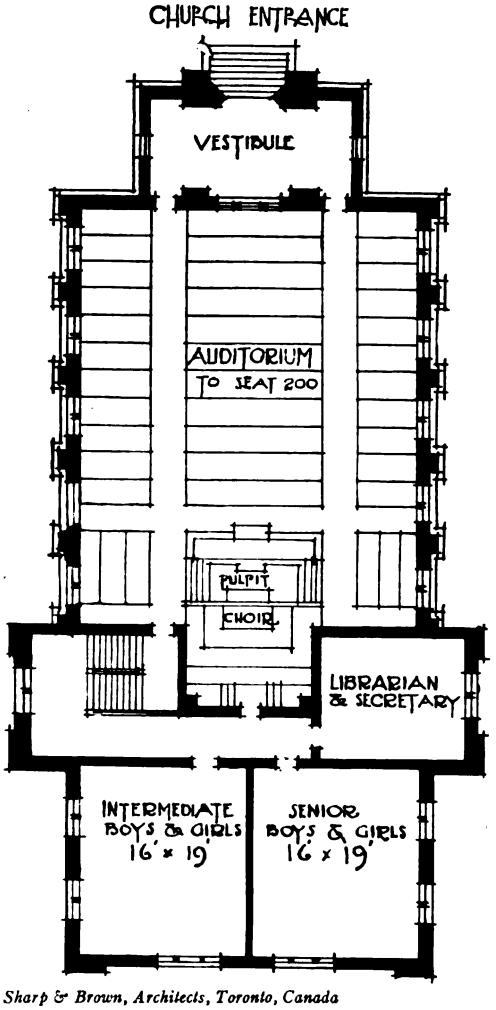
above ground. The Beginners, Primary, and Junior rooms may be thrown together for worship. This room makes a desirable



Sharp & Brown, Architects, Toronto, Canada

FIG. 14.—Canadian Commission Plan. Main Floor

chapel for other church purposes. The Intermediate and Senior young people have two excellent departmental rooms which, by means of partitions, may be made into four good classrooms. The

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auditorium is available for worship, which in a small school will include all from the Junior age up. A recreation and social room of generous size and high ceiling provides admirable facilities for play and social life (Fig. 13). There is much that is valuable in this plan. The author ventures the suggestion that with the use of the auditorium for worship, *four* plastered classrooms with separate entrances would add to classroom efficiency.

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CHAPTER IX

THE SUBURBAN SUNDAY-SCHOOL BUILDING

The "suburban" church problem is recognized as a peculiar type. But when it is approached from the standpoint of community service it does not possess the hopelessness which seems to envelop the church of conventional type. It is possible to develop a community spirit in a suburban situation which cannot be accomplished in a section of a large city. Hence a church which intelligently seeks to serve its community will get a response that will be gratifying. The nearness of the city demands that special attention in many cases be given to the problem of recreation and amusement. The near-by city makes it possible to bring fine talent for aesthetic development to the suburb. Lecturers on civic topics are readily obtainable. Indeed, the leaders in the city often live in the suburbs. Opportunities for social service are abundant in the city so easily reached by convenient transportation. The problem of the suburban church is not insoluble. There is presented below the plans of buildings in two suburbs of Chicago which will prove suggestive and in many cases revolutionary.

OAK PARK CONGREGATIONAL CHURCH

Figs. 15 and 16

This plan will illustrate two things: the response of this church to the Oak Park suburban situation and also the possibilities of remodeling an old building. The ground-floor plan shows the assembly room of the school for the Intermediate, Senior, and Adult classes. Each group of five classrooms is separable from the main assembly room by heavy curtains. This makes possible, for example, a Boys' and a Girls' department. The adult classes adjourn to the dining-room and parlor of the "Church-House," as they call their newly constructed addition to their main building. The dining-room may be divided by rolling partitions when necessary into four or six classrooms. The second floor provides a generous-sized pastor's study which is also used as a popular adult classroom. The

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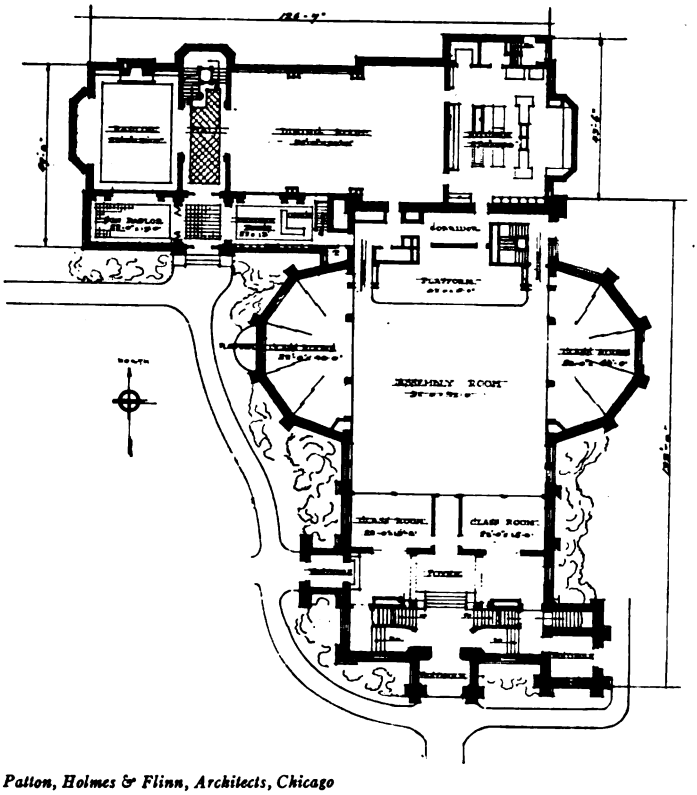
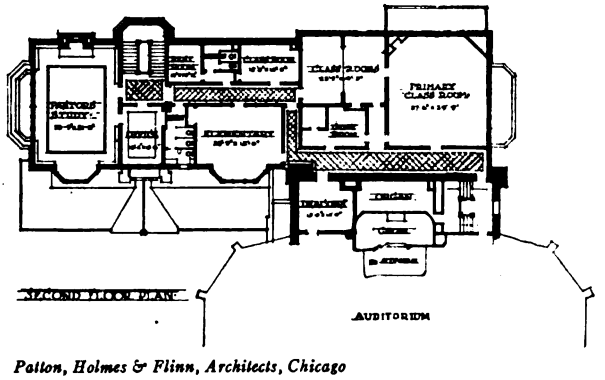


Patton, Holmes & Flinn, Architects, Chicago

FIG. 15.—First Congregational Church, Oak Park, Ill. Ground-Floor Plan



Patton, Holmes & Flinn, Architects, Chicago

FIG. 16.—First Congregational Church-House, Oak Park, Ill.

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Primary Department has a large, cheery room, and the Junior or Elementary Department has a general assembly and adjacent classrooms. Contrary to general usage, the entire third floor is planned as a play gymnasium. At present it is unfinished, but is available for this purpose or for additional classrooms whenever needed. There is a large clubroom in the basement, the plan of which is not shown here. A large gymnasium under very competent management is open to the young people of the church in a near-by high-school building, hence that feature is not at present developed in the church. It will be seen that the "Church-House" lends itself admirably to social life, for the young people and for the entire parish. This plan will repay careful study, especially of its provisions for social life.

WINNETKA (ILLINOIS) CONGREGATIONAL CHURCH

One of the most complete plants for a suburban church in the United States is that of the Winnetka Congregational Church (Figs. 4, 17, and 18). Ideally situated in natural woods, with grounds skilfully handled by the landscape gardener, the approach is all that could be desired. Winnetka is a suburb 17 miles from Chicago and has a population of about four thousand people. A few years ago the church was only a small wooden structure, unattractive in character. Under the skilled direction of a man with a vision, a stone church was constructed which everyone thought would be adequate for a generation. The splendid graded school within two years overcrowded the new building and for a time was compelled to meet in two separate sessions. The people of Winnetka were pleased with the work of the church and responded generously to a second appeal, giving over a hundred thousand dollars in all for the church and "Community House." (The plans of the Community House only are shown here, Figs. 17 and 18.) Part of the work of the church school is done in the other portion of the church building, which is not shown here.

An excellent room is available on the ground floor (Fig. 17) for the Primary Department. A modern kitchen supplies convenient service to any portion of the first floor. Fully appointed clubrooms are open for men all day and evening. The large gym-

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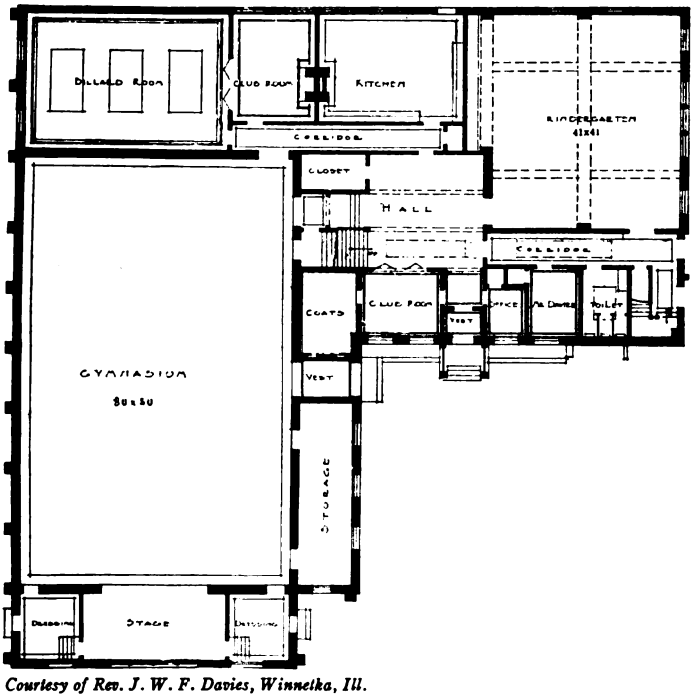
nasium with high ceiling affords an ideal floor which is busy morning and afternoon all the week, with classes for men, women, boys, girls, and young people. A stage gives opportunity for amateur entertainments. This room is used two or three times a week for motion pictures. The seating capacity of seven hundred is frequently taxed by the people of Winnetka. Only the highest grade of films, locally censored, is ever allowed. So successful is



Courtesy of Rev. J. W. F. Davies, Winnetka, Ill.

FIG. 17.—Winnetka (Ill.) Community House. First Floor

this feature of the work of Community House that no commercial motion-picture theater has located in Winnetka. Community House is a real center for the people of this little suburban city.

The second-floor plan (Fig. 18) shows ten clubrooms which are occupied week-day afternoons and evenings by the boys and young men, and on scheduled occasions by the girls and young women. These rooms are used for classwork on Sunday. The basement plan, not shown here, has ample facilities for private shower baths and

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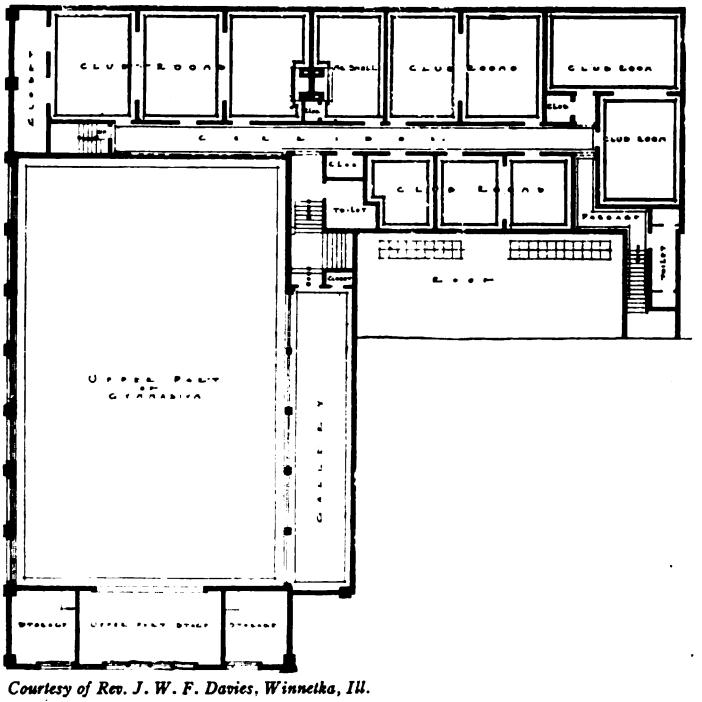
locker-room and additional play space that some day may be used as bowling alleys. In the height of the winter season the weekly attendance at this busy community center exceeds two thousand. Here is a church which believes in serving every need of the



Courtesy of Rev. J. W. F. Davies, Winnetka, Ill.

FIG. 18.—Winnetka (Ill.) Community House. Second Floor

community. Its buildings have become a center of local activity. The two ministers are busy men in the large service that they are rendering. The story of Winnetka Church is an inspiration to anyone who learns of its high degree of efficiency and its extended service in manifold ways to the entire community.

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CHAPTER X

THE CITY SUNDAY-SCHOOL BUILDING

More large graded Sunday schools will be found in our cities, and the requirements will call generally for larger and more complicated buildings. In this chapter plans will be shown that seek primarily efficiency for Sunday-school instruction. In the next chapter plans of buildings will be shown which also include facilities for community service. Probably no one building plan will be found suitable to the needs of any given community. These plans reflect the efforts of building committees and architects to meet the peculiar needs of special communities. Their value to the reader lies in their suggestiveness. The ideal building in any community involves consultation with skilled architects. The individual needs will find expression in architectural forms, perhaps allied to some one of these plans, or possibly initiating a partially new type. The ten plans offered in these two chapters represent the very latest efforts of the best architects of this country. The careful study of these plans cannot fail to bring suggestions to the building committee.

SOUTH BEND (INDIANA) METHODIST CHURCH

The plan of the South Bend Methodist Church (Figs. 19 and 20) has some suggestions for those who wish to have an auxiliary auditorium for the Sunday school, rather than to use the church auditorium. Note the effective separation of the Beginners and Primary departments from the main Sunday-school room. Provision is afforded for sex separation in both the Junior and the Intermediate departments. This school is planned for a worship assembly of all from the Junior age upward, Primary and Beginners departments meeting separately. The basement plan, not shown here, includes a large room for dining and entertainment purposes.

SOME KRAMER PLANS

Mr. George W. Kramer, of New York City, has perhaps planned more churches and Sunday-school buildings than any other living

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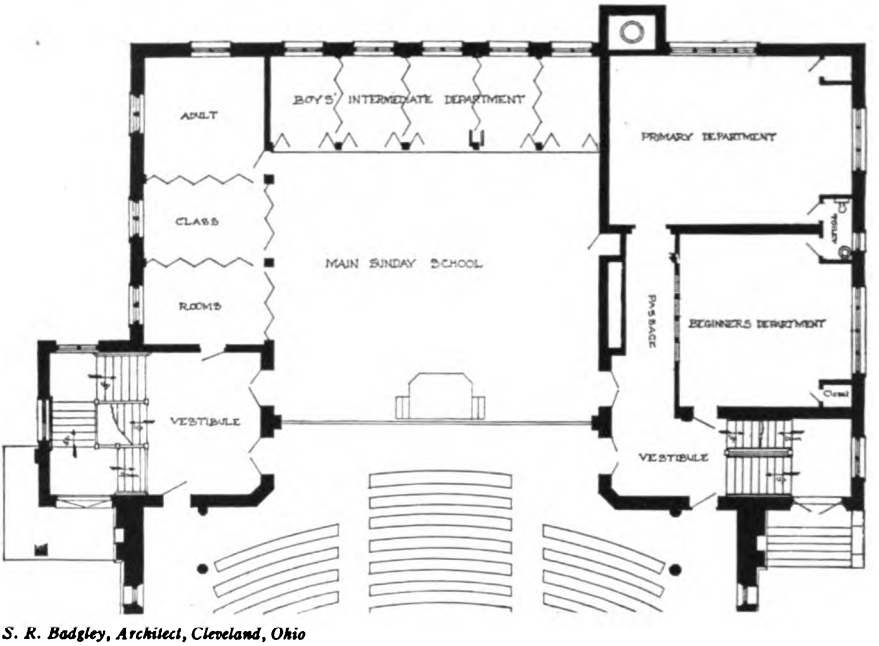
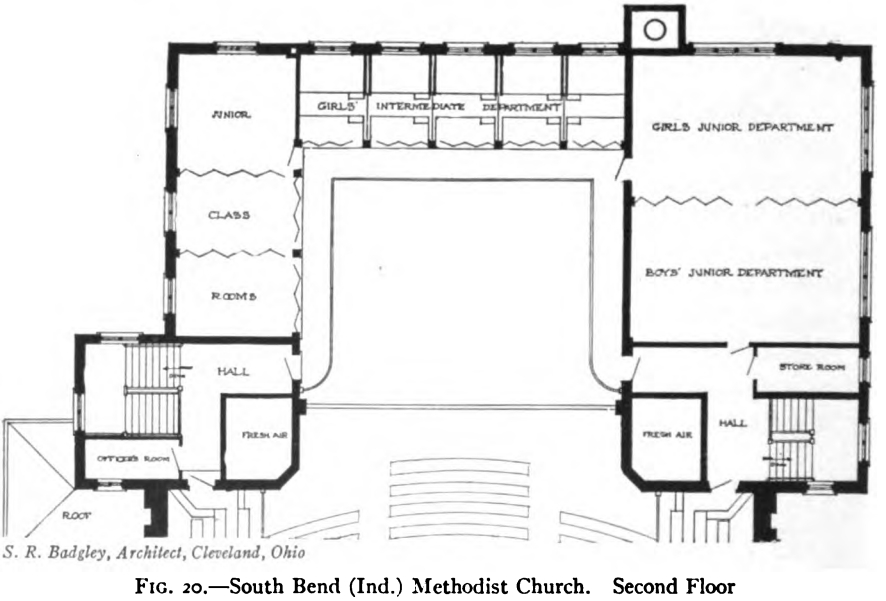


S. R. Badgley, Architect, Cleveland, Ohio

FIG. 19.—South Bend (Ind.) Methodist Church. First Floor



S. R. Badgley, Architect, Cleveland, Ohio

FIG. 20.—South Bend (Ind.) Methodist Church. Second Floor

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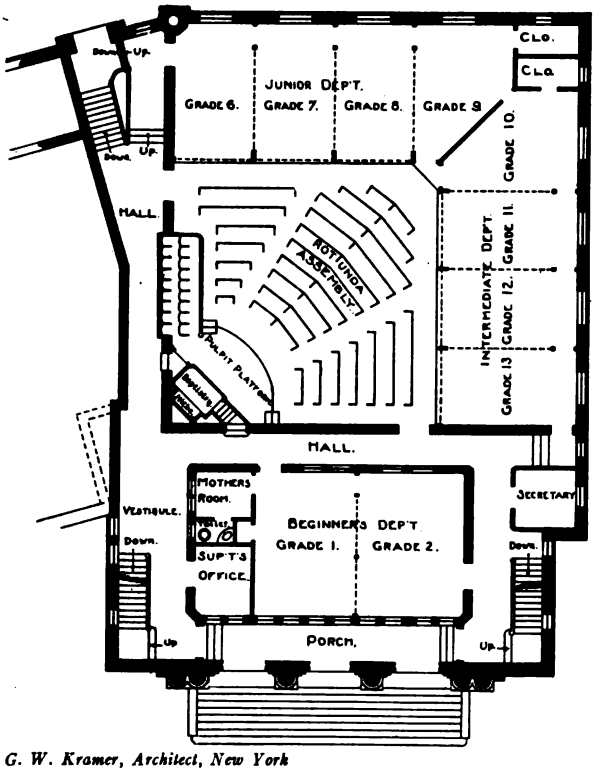
architect. His latest work is therefore worthy of careful consideration. Mr. Kramer has always been an enthusiastic supporter of the Akron plan and did much to develop it during the years of the International Uniform Lesson ascendancy. He also shows in all of his work the thought of "togetherness" referred to in the paragraph on the Akron plan. By the courtesy of this busy man we



G. W. Kramer, Architect, New York

FIG. 21.—Norfolk (Va.) Christian Church. First Floor

are enabled to examine three of his latest plans, in all of which he had in mind the graded-lesson system.

Plan "A" (Figs. 21, 22) is a complete Sunday-school building for the First Christian Church, Norfolk, Virginia, planned for 800 to 1,000 pupils. The clear markings will indicate the divisions. The grade notations do not follow the International plan, which

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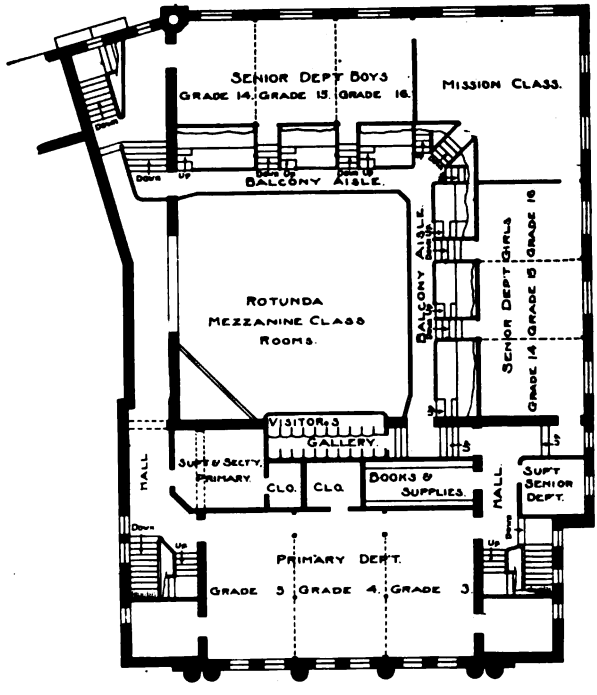
does not give a grade number to the Beginners. The departments are well segregated, and provision is made for general assembly in what is now the auditorium of the church. Note the sex segregation in the Senior Department classrooms which are installed under a deep balcony. Additional classrooms are provided adjacent to the Primary Department which is on the second floor. The third-floor plan, not printed herewith, shows the deep gallery and two large rooms for classes or social life.



G. W. Kramer, Architect, New York

FIG. 22.—Norfolk (Va.) Christian Church. Mezzanine Floor

Plan "B" (Figs. 23, 24, 25) was made by Mr. Kramer for the Methodist Episcopal Church South, of Conway, Arkansas, and is regarded by him as "one of the best types of arrangement for departmental schools." The plan combines all in two groups for worship, segregates the Beginners Department, arranges for assembly of Junior and Primary departments if desired, and provides for

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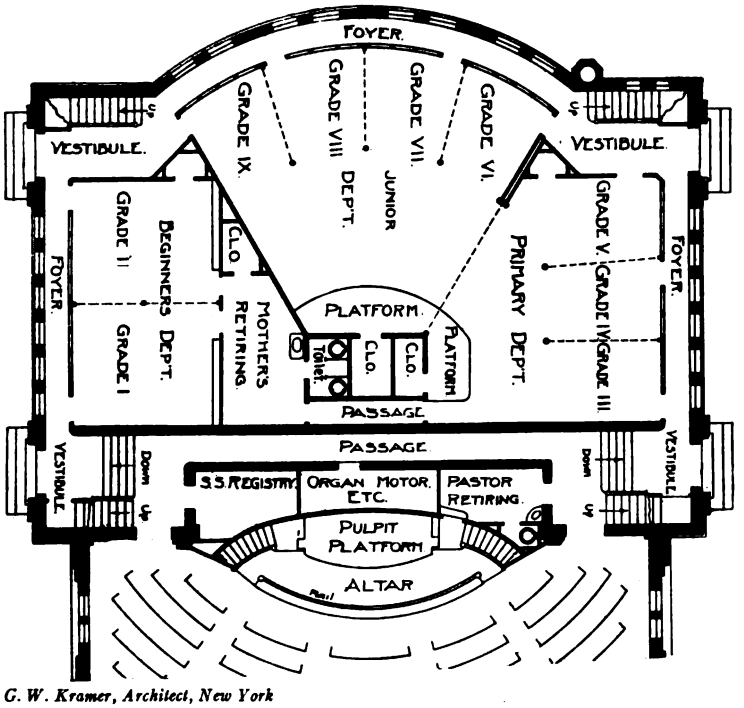
separation of both grades and sexes in the Intermediate and Senior departments. The diagonal lines between departments indicate soundproof movable doors. The whole school can be thrown together into two sections in a moment by raising these doors. The Akron plan is used to provide classrooms in some of the departments. In this plan entrance to all the classrooms is from an outer passage which is also an insulation against outer noises and heat



G. W. Kramer, Architect, New York

FIG. 23.—Plan "B." First Floor

but at the same time provides ample light and ventilation. Note in all of Mr. Kramer's plans the adequate provision he makes for easy passage from department to department, and for convenient exits.

Plan "C" (Figs. 26, 27, 28) is the Jefferson Street Church of Christ, Buffalo, New York. The basement of this church provides large rooms for the Beginners and Primary departments *en*

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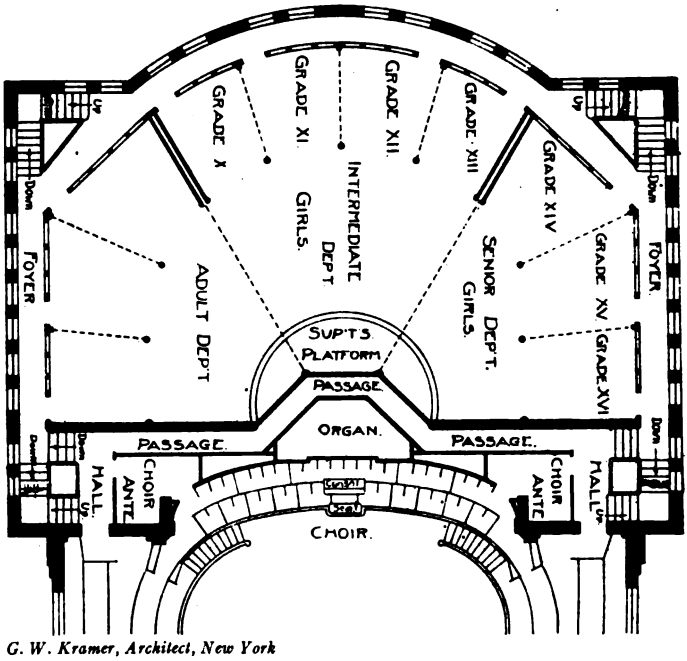
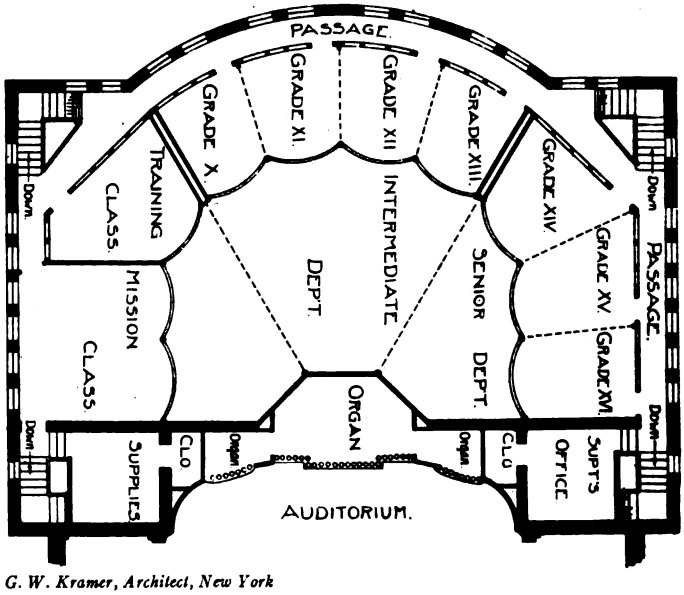


G. W. Kramer, Architect, New York

FIG. 24.—Plan "B." Second Floor



G. W. Kramer, Architect, New York

FIG. 25.—Plan "B." Third Floor

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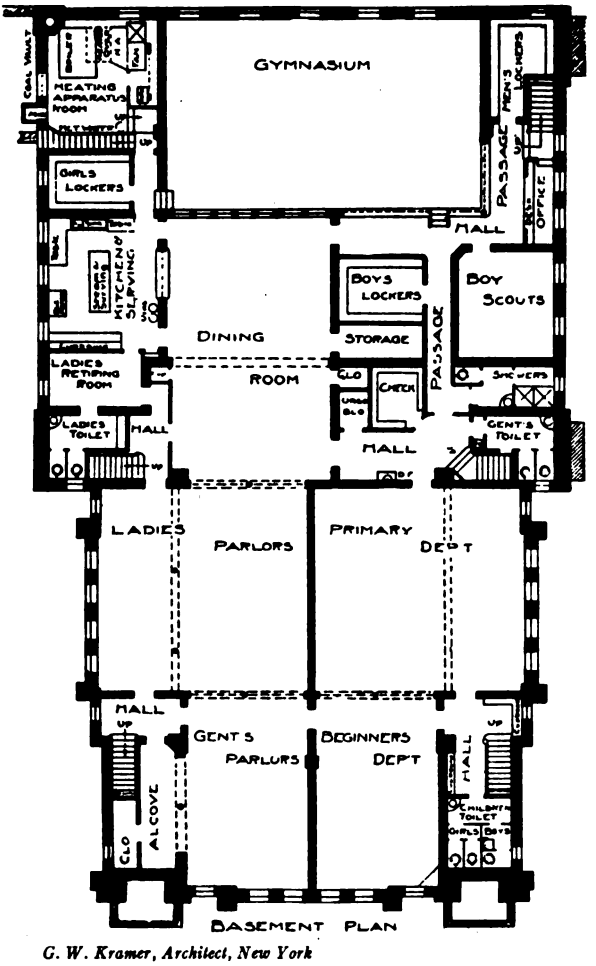
suite, but separable when desired by rolling partitions. A gymnasium with separate locker-rooms for boys, men, and girls occupies a large portion of the space in this high, well-lighted basement.



G. W. Kramer, Architect, New York

FIG. 26.—Jefferson Street (Buffalo, N.Y.) Church of Christ

The parlors are available for classroom purposes. The main floor provides separate classrooms and department rooms for Intermediate and Senior boys and girls. The Junior boys and girls occupy the floor space in the center, not an ideal arrangement for

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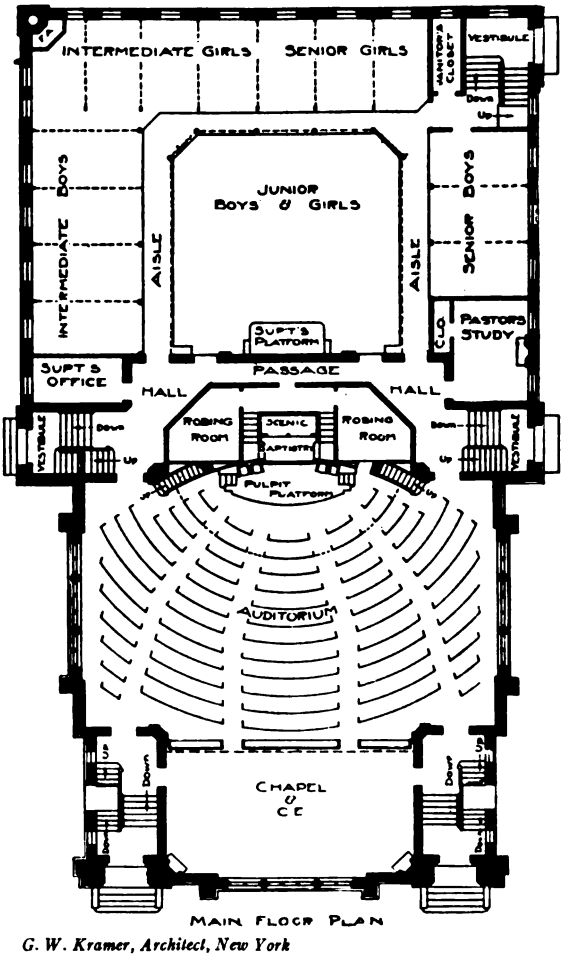
this important department. The second floor provides excellent classrooms for organized classes. This plan will be attractive to those who wish to gather the entire school above the Primary Department into one worship session.



G. W. Kramer, Architect, New York

FIG. 27.—Jefferson Street (Buffalo, N.Y.) Church of Christ

SAN DIEGO (CALIFORNIA) BAPTIST CHURCH

This new church (Figs. 29, 30, 31), recently completed at a cost of about one hundred thousand dollars, presents some helpful suggestions. Fig. 29 shows the ground floor, well lighted. The

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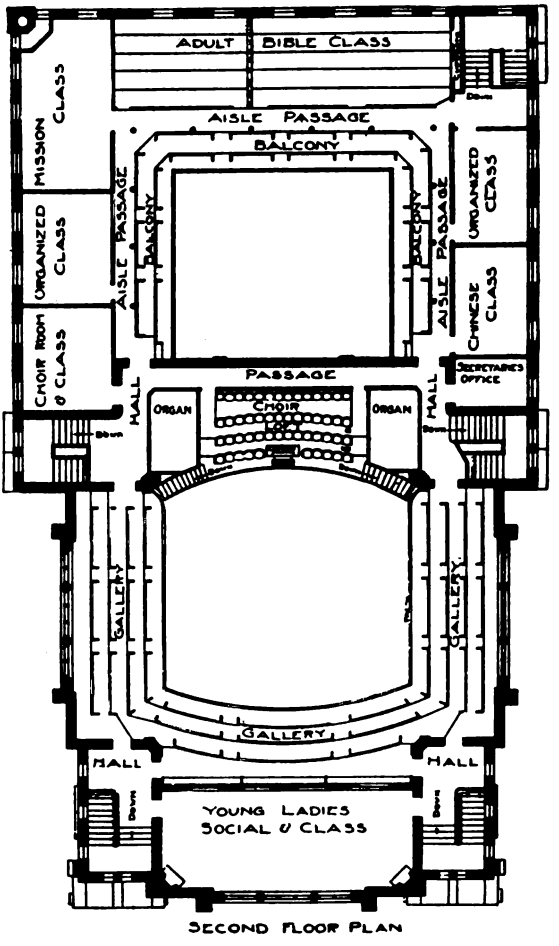
Beginners and Primary departments have large separate rooms which may be united by opening rolling partitions between. A near-by toilet is convenient to this department. Across a wide hall, that acts as an effective barrier to noise, is a roomy Junior



G. W. Kramer, Architect, New York City

FIG. 28.—Jefferson Street (Buffalo, N.Y.), Church of Christ

Department. This is broken up into classrooms by large, heavy, movable, partition screens, planned with a broad footing especially for this purpose. The social hall and dining-room is planned for all social occasions. A fireproof motion-picture equipment is

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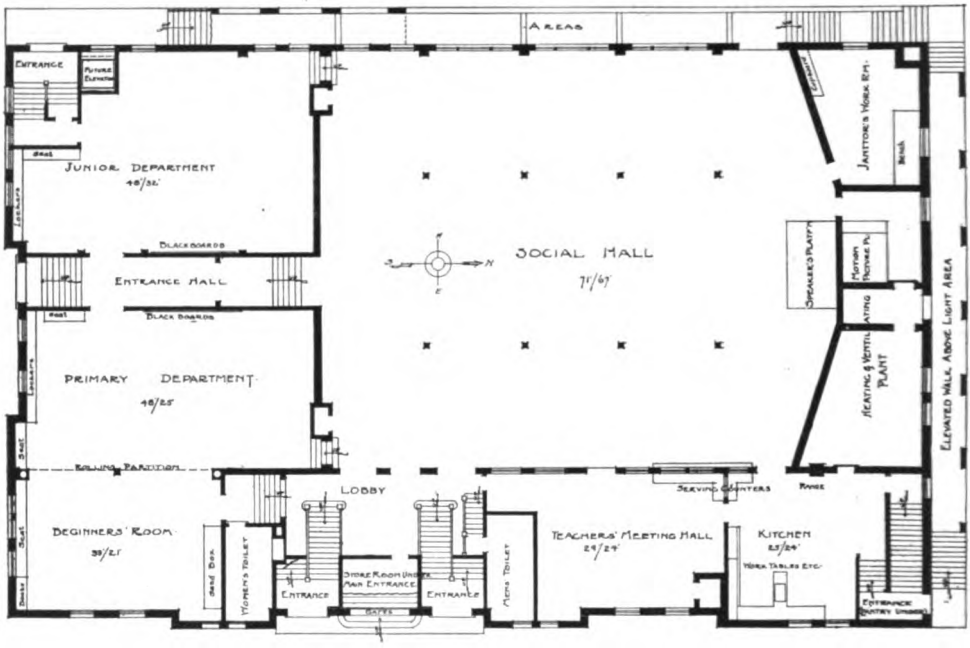
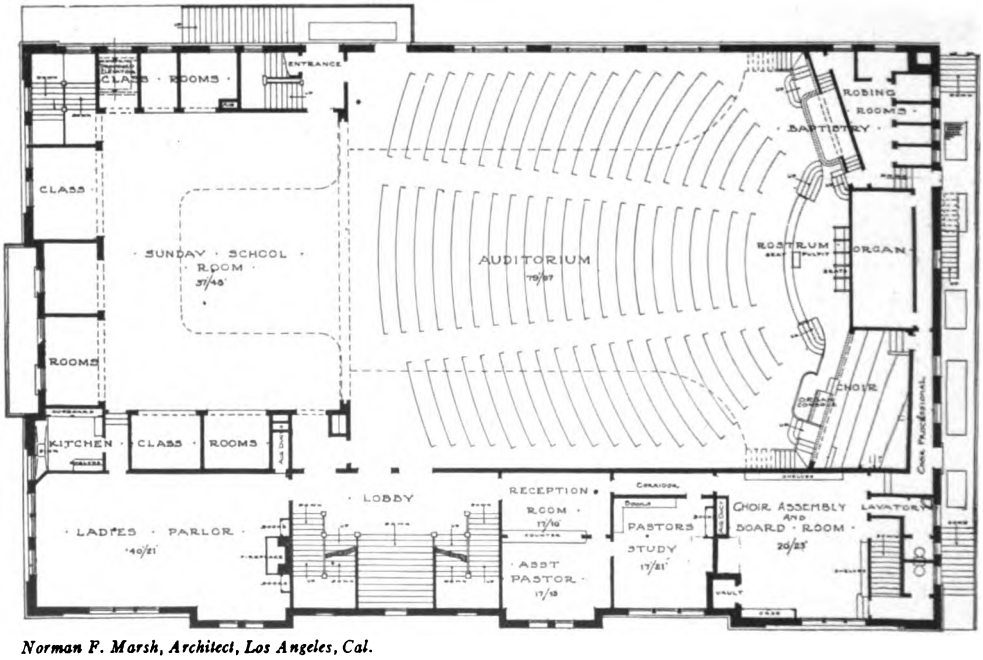


Norman F. Marsh, Architect, Los Angeles, Cal.

FIG. 29.—San Diego (Cal.) Baptist Church. Basement Floor



Norman F. Marsh, Architect, Los Angeles, Cal.

FIG. 30.—San Diego (Cal.) Baptist Church. Main Floor

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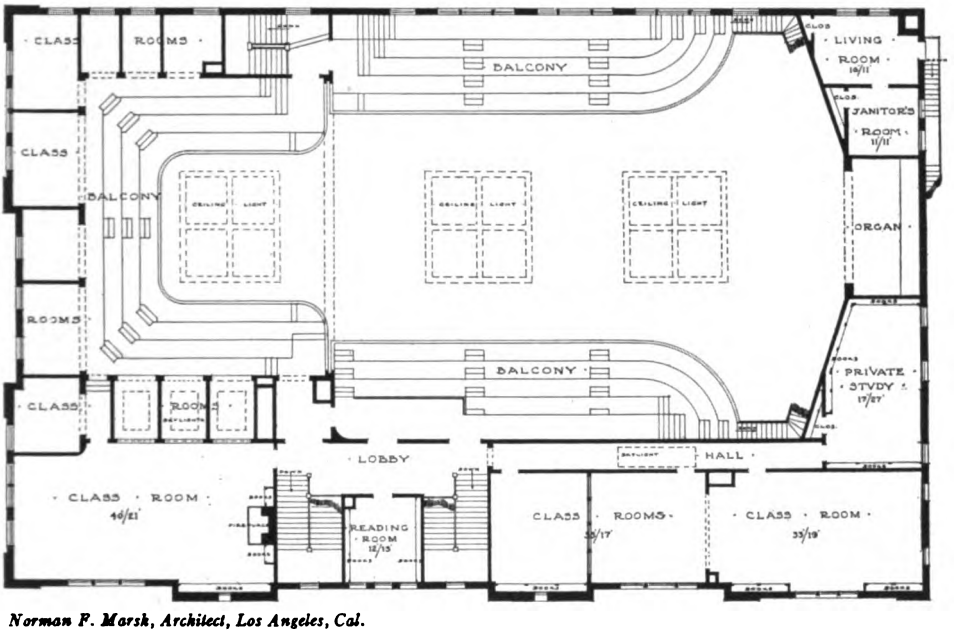
built into this room. A special feature, worthy of praise, is the "teachers' meeting-hall," adjacent to the kitchen. The supper hour is proving to be an excellent time for the teachers' meeting. On the main floor is the auditorium and the Intermediate and Senior departments. The latter is provided with classrooms, both



Norman F. Marsh, Architect, Los Angeles, Cal.

FIG. 31.—San Diego (Cal.) Baptist Church. Second Floor

on the main floor and in the balcony. In addition there are several large rooms for organized classes and social life. The building is one of the best of the type that requires a combination auditorium for church and Sunday school.

The next chapter will present other plans for city churches in which special provision is made for community service.

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CHAPTER XI

THE CITY SUNDAY-SCHOOL BUILDING, WITH SPECIAL REFERENCE TO COMMUNITY SERVICE

The object of the Sunday school is to aid the pupils to achieve a Christlike character which will relate itself to the well-being of the race. The modern city has multiplied the influences against the highest type of character to such a degree that the church must broaden her efforts to save boys and girls to the higher life. It is not sufficient to plant the Christ ideal at the psychological moment; it is necessary also to supply as far as possible the wholesome environment in which the Christ ideal may develop to its full normal maturity in a strong life characterized by self-control and achievement of the highest and the best the race knows. It is not enough to have an hour's session Sunday mornings, no matter how efficiently the instruction is given. The challenge that comes to our city Sunday schools today is a far larger one. Wherever there is a lack in the environment of our youth it is the opportunity and duty of the agencies of religious education to see that the need is met. The leisure hours of boys and girls are most prolific for good or evil. Voluntary interests have largest play in these hours. The church which seeks to direct the leisure time of her youth is in line with the best thought for character development. The more the youth's interests are centered in the church building, the more certainly may the youth be won for the Christ and for life's highest ideals. The plans which follow emphasize in a special degree the conception of a church building put to the largest use in the great task of developing a kingdom of righteousness among our young people.

CANADIAN COMMISSION PLAN

The plans for this building (Figs. 32, 33, 34, 35) are for a school of a membership of two to five hundred pupils, exclusive of adults. The auditorium of the church may be used for the worship of Intermediate, Senior, and Adult departments. Adult classes will

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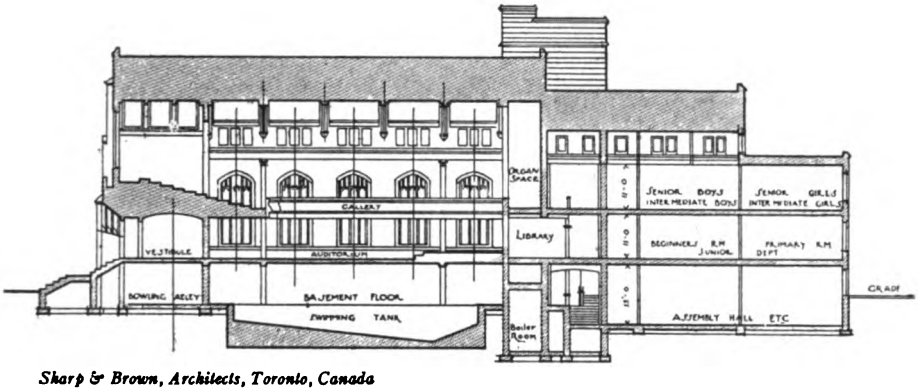
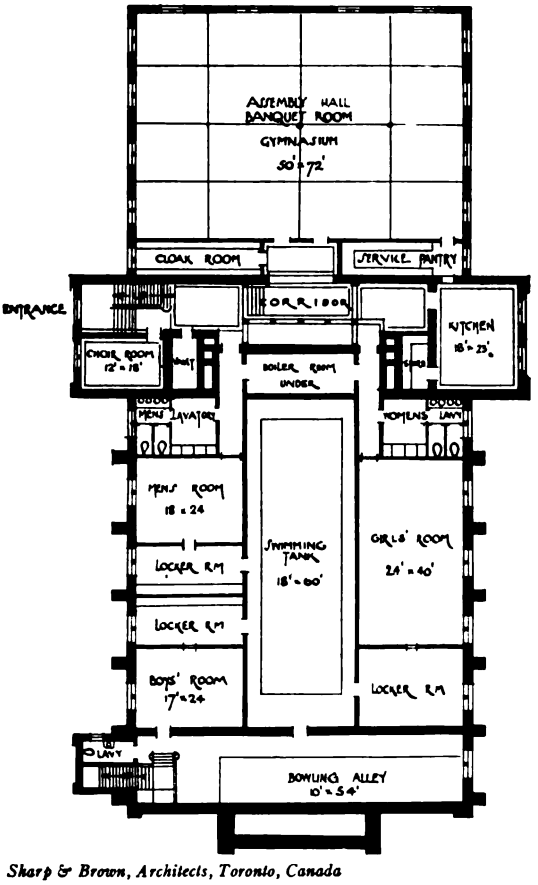


Sharp & Brown, Architects, Toronto, Canada

FIG. 32.—Canadian Commission Plan. Longitudinal Section



Sharp & Brown, Architects, Toronto, Canada

FIG. 33.—Canadian Commission Plan. Basement

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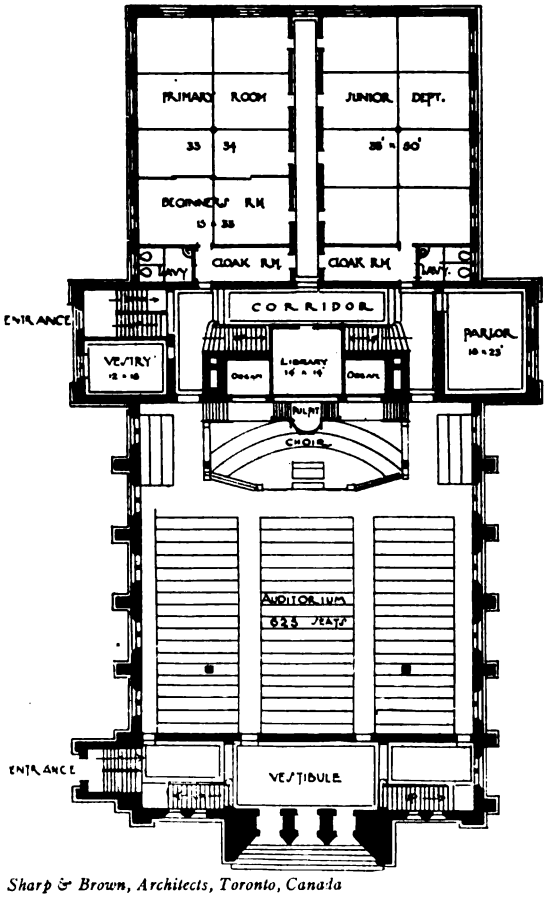
remain in the auditorium for the study hour while the Intermediate and Senior classes retire to second-floor classrooms adjacent to the church gallery. In both of these departments separate rooms are provided for girls and boys. Within each of these rooms provision



Sharp & Brown, Architects, Toronto, Canada

FIG. 34.—Canadian Commission Plan. Main Floor

is made for separation into class groups by means of rolling partitions. The inner classrooms have overhead light and ventilation. Young men and young women have excellent rooms provided for their class sessions and other activities. The ground-floor plan (Fig. 34) shows ample provision for Beginners and Primary departments,

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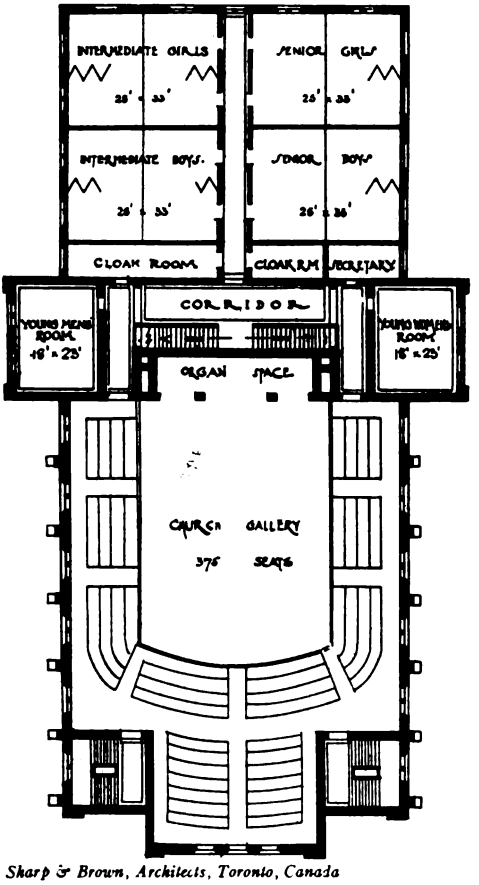
which may be thrown together on occasion. Separate classrooms also are planned by means of curtains or rolling partitions. Across a corridor, which effectively breaks disturbance by sound, is a Junior Department. Separate assembly is possible, and usually is



Sharp & Brown, Architects, Toronto, Canada

FIG. 35.—Canadian Commission Plan. Second Floor

desirable. There is also easy access to the auditorium of the church. Each grade can be segregated for instruction by rolling partitions. Note the excellent provision for wraps on both floors, also the lavatories for both Primary and Junior children. The basement-floor plan (Fig. 33) shows a good assembly hall and gymnasium, 50×72

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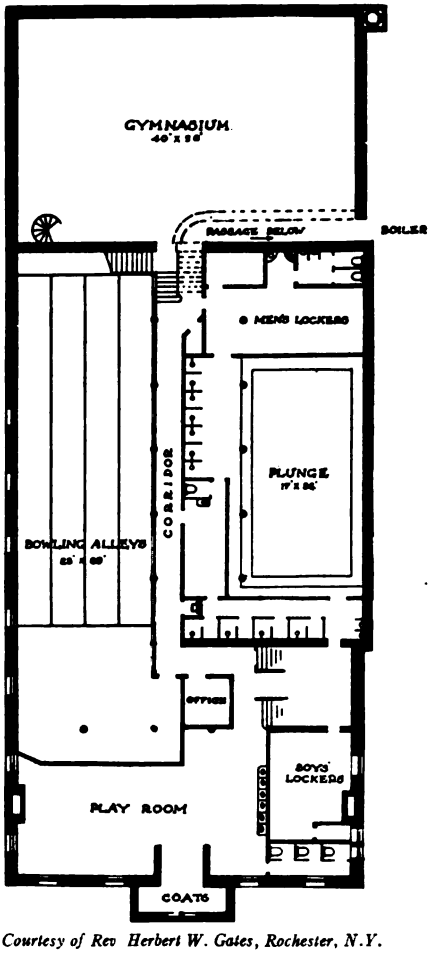
feet in size, with a 15-foot ceiling. Separate rooms are provided for club life for boys, men, and girls. Separate locker-rooms adjoin each of these clubrooms. A bowling alley and swimming tank complete the equipment of this well-planned floor for community service.



Courtesy of Rev Herbert W. Gates, Rochester, N.Y.

FIG. 36.—Brick Church Institute, Rochester, N.Y. Basement Plan

ROCHESTER (NEW YORK) BRICK CHURCH INSTITUTE

Figs. 36, 37, and 38 reproduce the floor plans of a building adapted to a specialized form of community service which is greatly

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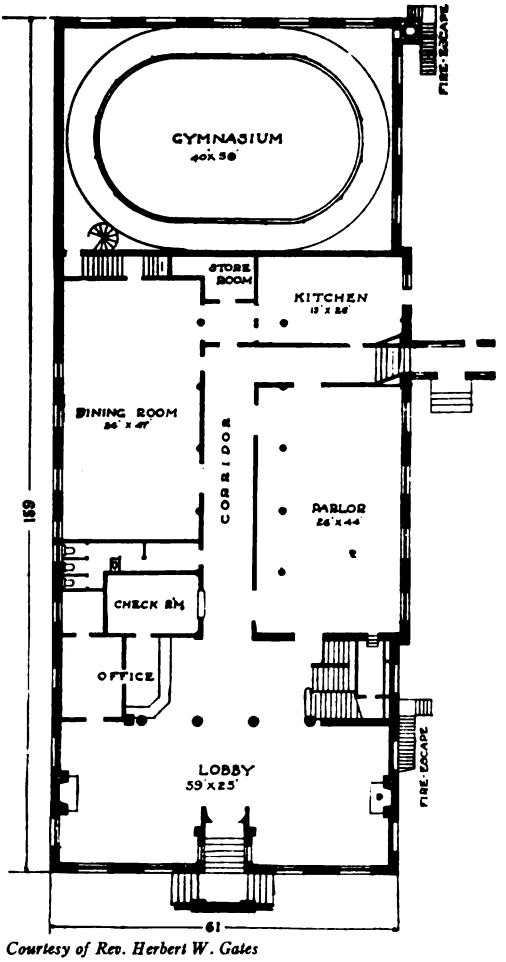
to be commended. The plans, as a whole, are those of a high-grade city Y.M.C.A. building. The basement (Fig. 36) contains a standard gymnasium, four bowling alleys, showers and plunge with lockers for men, and separate playroom with lockers for boys.



Courtesy of Rev. Herbert W. Gates

FIG. 37.—Brick Church Institute, Rochester, N.Y. First-Floor Plan

The first floor (Fig. 37) has a generous lobby, parlor, dining-room, and kitchen. These latter facilities are quite effective in work for young men. The second floor provides for the varied interests of work with and for young men and boys. The plan (Fig. 38)

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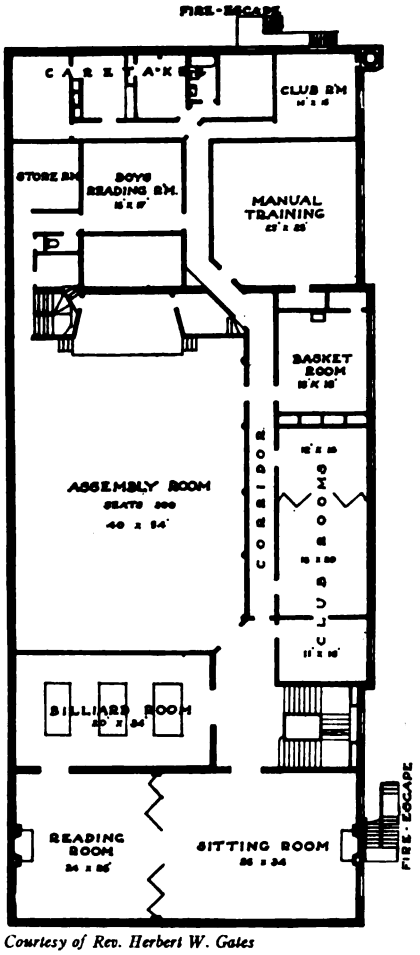
will explain itself. The entire third floor, not shown here, is a dormitory providing numerous bedrooms for young men. The adaptability of this building to the religious education of boys and



Courtesy of Rev. Herbert W. Gates

FIG. 38.—Brick Church Institute, Rochester, N.Y. Second-Floor Plan

young men will be apparent without detailed description. Assembly rooms and classrooms are available for every need. Most of the Sunday school of this church is cared for in the church building adjacent. This plan is shown to illustrate a form of specialized

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community service of the highest value. Let any church ask itself whether the young men of the city need a *home* and a club under church influences?

THE CLEVELAND PLAN

A plan has been prepared by a firm of Cleveland architects which has many excellent features. We regret that suitable arrangements could not be made to exhibit it in this book. It will be described, however, and anyone with a good imagination can reproduce the plan with pencil and paper. The building is rectangular and provides one auditorium for Sunday school and church worship on the ground floor. Provision is made for departments and classrooms at the rear of the pulpit platform. The Junior Department is on the ground floor and is divisible into eight classrooms by accordion doors. Each classroom has a separate entrance to the wide corridor. The auditorium-balcony plan provides for two departmental rooms for Senior and Adult classes, each of which may be divided into four classrooms with separate hall entrances. Two larger classrooms adjacent to the balcony of the church auditorium are provided. The basement has both a floor and a balcony plan. The floor plan shows a gymnasium and entertainment hall, with Beginners and Primary departments opening from either side by accordion doors. At one end of the gymnasium is a platform and at the other are showers and lockers situated under a roomy balcony. A full-sized bowling alley, with seats for spectators, occupies the space under the tier of classrooms described above. The basement-balcony plan provides for an Intermediate Department above the bowling alley, separable into eight classrooms, each of which opens into a long corridor.

The method of providing departmental rooms separable into classrooms by accordion doors has been in use for several years. The Long Beach (California) Methodist Episcopal Church, of which Norman F. Marsh, of Los Angeles, is the architect, plans its Junior Department in precisely this manner. The use of accordion doors for the separation of classes cannot, however, be regarded as *ideal*, as our earlier discussion has pointed out. The ideal plan should show a larger number of plastered classrooms. This could

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be accomplished, with slight change in this plan, by making half of all classroom partitions permanent. Departmental assembly is secondary to classroom efficiency. Many would object to the placing of the Beginners and Primary departments in the basement, but this is a detail of arrangement easily changed by shifting adult or young people's classes to the less desirable rooms. The type of plan described above in which the church auditorium is used for Sunday-school worship is sure to be used largely in coming years. This will be illustrated in the next section by the plan which is, to the present time, nearest the ideal.

THE CEDAR RAPIDS PLAN

Several years ago the St. Paul's Methodist Episcopal Church, Cedar Rapids, Iowa, facing the necessity of a new building, made a special investigation of church buildings available at that time, and conducted a wide correspondence with Sunday-school experts and architects. Many architects were invited to participate in the competition. Much detailed information obtained from many sources was sent to each contestant. The competition was won by Mr. Louis H. Sullivan, of Chicago, one of America's leading architects. The building was not constructed by Mr. Sullivan, but the floor plans, substantially as prepared by him, were used by the church, the exterior being changed.

This plan (Figs. 39, 40, 41) is presented last because it is regarded by the author, and by many others, as probably the most significant contribution to the architecture of the modern Sunday school made to the present time. It is worthy of the most careful study by any prospective church builders. It was born of a desire to make more adequate provision for the ages when youths most rapidly leave the church. With the exception of the Beginners and the Primary and perhaps the Junior departments, worship for all is planned in the church auditorium. Separate plastered classrooms are provided for every class in the school except in the Junior Department, where removable partitions are used. The classrooms correspond to the ideal outlined in chap. vi. Unusually wide corridors provide for social life, and for the delay which may occur when the Sunday-school and church services approach one another.

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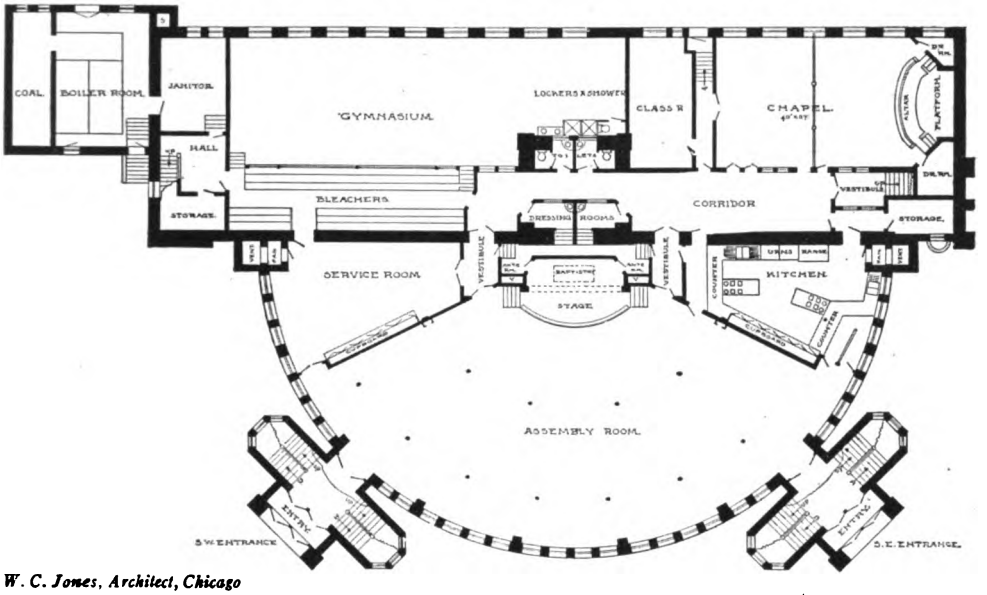
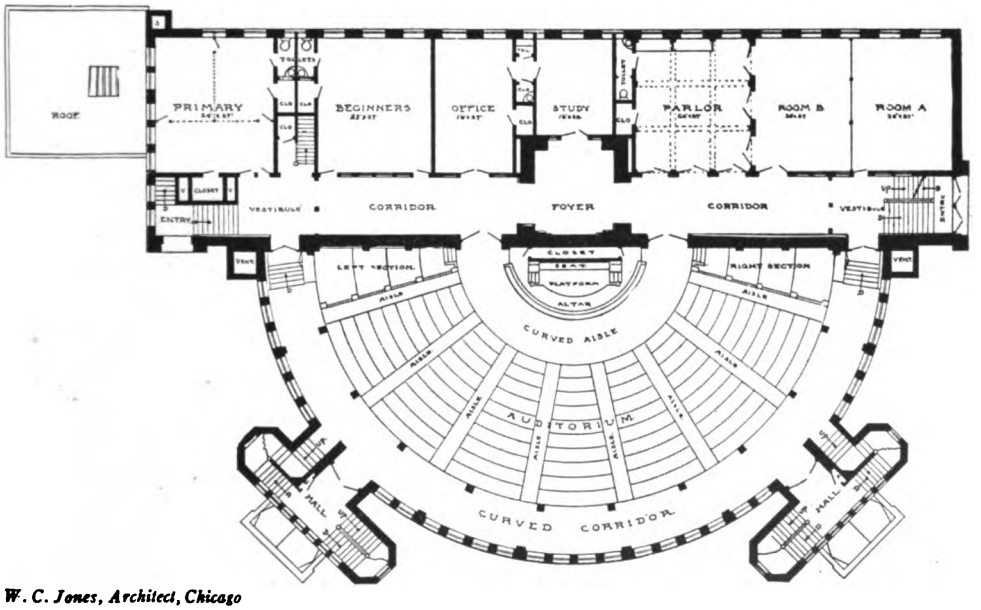


W. C. Jones, Architect, Chicago

FIG. 39.—St. Paul's Methodist Church, Cedar Rapids, Iowa. Basement Plan



W. C. Jones, Architect, Chicago

FIG. 40.—St. Paul's Methodist Church, Cedar Rapids, Iowa. Main Floor

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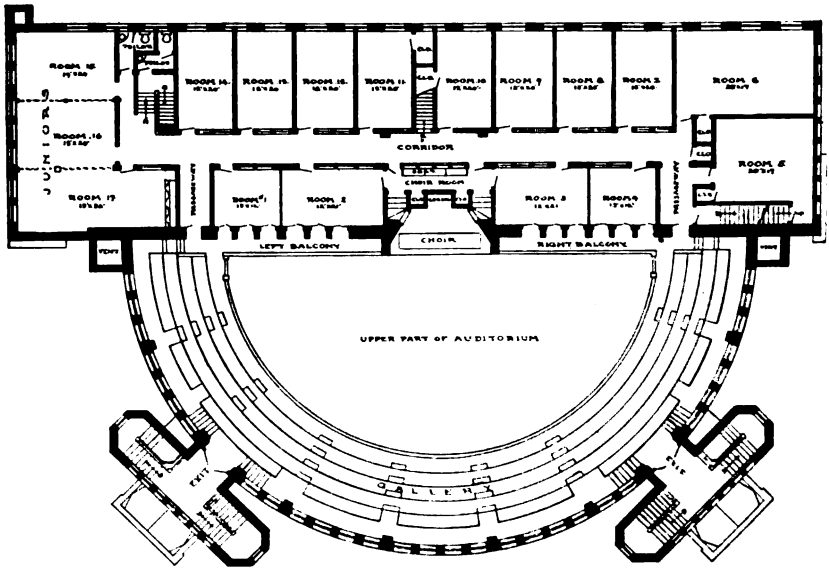
A beautiful chapel provides for devotional meetings and for departmental assembly. An assembly room with stage, in the basement, is available for entertainments. A gymnasium, with gallery for seventy-five spectators, provides for the play life of the youth.



W. C. Jones, Architect, Chicago

FIG. 41.—St. Paul's Methodist Church, Cedar Rapids, Iowa. Second Floor

This plan promises to influence future Sunday-school construction in a marked degree. Its enthusiastic supporters call it the "Cedar Rapids plan," and predict that it will have the vogue in the next quarter-century which the Akron plan has enjoyed in the last twenty-five years.

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CHAPTER XII

REMODELING OLD CHURCH BUILDINGS

It frequently occurs in the history of a growing church that the Sunday school crowds its quarters. In some cases, especially in country and village churches, the building is little more than one large bare room. The building may be substantial in construction or the congregation may be unable to rebuild to satisfy the modern demands. What can be done? Obviously each problem of this type is individual, not permitting of a general answer. However, certain suggestions can be made which will help in making over the old structure into something more modern. The study of the best plans, such as have appeared in this book, will indicate the type of building which is desirable. The competent church architect will be able to accomplish much more than perhaps seems possible. Does the old church have a high and dry basement? This may provide a quiet room for the Beginners and Primary departments by means of plastered partition walls, while six to a dozen classes may have good rooms by means of the temporary curtains on wires or brass rods, or the more permanent rolling partition (see Fig. 42). Where sufficient money is available for an addition it is usually advisable to use the funds for the Sunday-school quarters, for the modern demands are relatively so complicated that it would be better to build a new Sunday-school building than to attempt to alter an old church building into Sunday-school quarters. There is often a lack of light in the old church building which will require window alterations. Usually more can be accomplished by building the Sunday-school portion new. When this is the case, ideas and suggestions will come from the late plans offered herewith. For instance, note how effectively a modern building can be realized by adopting the Cedar Rapids plan, using the old auditorium for worship and adding classroom facilities.

The same principle can be adopted in a modified form in the smallest church. The writer recently saw in California a church alteration costing about a thousand dollars which had transformed

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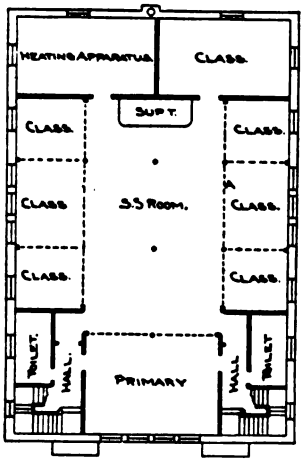
the Sunday school from a one-room organization to a three-department school with three additional classrooms. This was accomplished by the simple expedient of an addition at the rear of the church, which provided separate rooms for the Primary and Junior departments, and the classrooms mentioned. The membership of the school was about a hundred, and graded work was being used in part. In a large city school, where the problem of classrooms had become acute, a neighboring flat building was rented; unexpectedly efficient quarters for about twenty-five separate classrooms were thus added. A covered sidewalk to the church made the building a constituent part of the Sunday-school plant.



G. W. Kramer, Architect, New York

FIG. 42

It need never be considered impossible to improve greatly an old building. Even in the case of the single-room country church with no basement, it is possible by means of curtains to add greatly to the efficiency of the school; while one rolling partition will give a Primary Department which will enable the teachers to do infinitely better work. The cost of curtaining off a half-dozen classes and putting a rolling partition or folding doors across a small building for the Primary Department need not exceed $100. This method will leave the building intact for other purposes. A way can be found when the need is realized.

Two proposed alterations of a more ambitious character may be described in which efficient use was made of the present buildings and at the same time modern equipment was provided for the Sunday school. In each case a large saving over new construction was effected. In the first plan the old building consisted of an auditorium with a Sunday-school room in the rear. The old Sunday-school room was used largely for the Junior Department, and a portion of it for Senior classes. The new construction was

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two stories—first floor and basement. On the first floor were provided parlors, dining-room, and kitchen, which were also used as classrooms. The Primary and Kindergarten departments were provided with adequate rooms, while the Intermediate Department had excellent quarters with six good classrooms. On the basement floor was planned a 40×40 foot gymnasium, swimming pool and lockers, bowling alleys and clubroom. What a transformation from a two-room, old-style church!

In the second plan a substantial one-room church with a basement Sunday-school room was transformed by the erection of a two-story and basement addition. The basement plan provided for a dining-room and entertainment room, check- and locker-rooms, and a 30×50-foot gymnasium in the new part. The first floor provided for Kindergarten and Primary departments and parlor, all three capable of being thrown together for social purposes. The Junior Department had an excellent assembly- and four classrooms. The second floor provided nine classrooms and clubrooms. A delighted people will move into their *new* church, for such it will be with these admirable additions to its equipment. Consultation with a competent church architect will often reveal possibilities of improvement not realized by the layman.

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CHAPTER XIII

SUGGESTIONS FOR THE BUILDING COMMITTEE

To the building committee of a church is assigned a most difficult and responsible task. The average church does not construct more than one building in a generation. It is of the utmost importance that mistakes should be avoided and that the new building should be responsive to future needs.

The building committee should enter upon its task first as a *commission* to study the needs, present and future, of the church. This task calls for broadmindedness. The church of the future will be called upon to serve in other ways than the church of the past. The committee should certainly include in its membership some of the younger generation. The question of the amount of the contribution should not be the basis for choice of building-committee members.

The Sunday school is destined to be of increasing importance in the work of the church. The activity of the church in religious education has resulted in the past in three-fourths of the increase in church membership. There is no reason to believe that the coming generation will show a smaller proportion for this division of the church's work. But in addition to this appeal to the desire for self-perpetuation is the challenge to meet more adequately the community needs for religious and moral education. Our churches through their schools must do more of this necessary work and must do it better in the future. The all-pervasive principle of efficiency demands this larger result. The wise building committee, whether the church is large or small, will give special thought to generous and adequate provision for the Sunday school.

Community service is a new note in our church life, which will receive large attention in the coming generation. An earlier chapter (chap. vii) has enlarged upon this theme. The building committee will consider with the utmost seriousness what facilities shall be provided for this field of church activity. Community service keeps the church plant busy more hours every week and relates

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the church more vitally to the physical, social, educational, and recreational needs of the community.

One of the first and most important steps for the committee to consider is the choice of the architect. The wisdom of the committee in this matter will determine largely the success or failure of the building to be constructed. Shall he be a local man? Shall he be selected by competition? Or shall he be a church specialist, widely informed, exceptionally competent to help in the problem of the committee? The obvious answer is, The architect should be a church specialist, a man with *wide* experience in building churches, alert to the modern needs. He should not be selected by competition; such a method is unsatisfactory and the best men, except in unusual cases, refuse to enter competitions. The church specialist *may* be a local architect, but there are not many competent men of this type and they are not to be found in every community.

The architect having been selected, he should be treated with the same confidence which the medical specialist or expert lawyer receives. The committee should tell him what it considers its present and future needs, but should be open to his suggestions. He is in close touch with the best that is being done in the country. The committee may well feel free to express to him any preferences in ideals and plans which have come to it in its study.

It is refreshing to learn occasionally of a church building committee that seeks honestly and sympathetically to learn the real needs of the Sunday school, and which recognizes that the future church will be recruited largely from that organization. Building a modern Sunday-school and church building is one of the most complicated tasks the architect is called upon to undertake, for the transition situation in the Sunday-school world makes difficult the satisfaction of every need present and future. Many a building constructed within the last four or five years fails to show a suggestion of attempted response to the needs of the modern graded Sunday school. And in many cases the failure lies at the feet of the church building committee which did not include in its membership representatives of the Sunday school. Despite the radical demands of the new Sunday-school building, every department of

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church activity can have facilities for its work as good as, or better than, in the older type of building.

Perhaps one of the chief matters of adjustment will be the favorite plan of using the Sunday-school quarters for an extension of the normal audience room. This plan will not be popular in the future. Careful study of many cases has shown that the added seating capacity is rarely used, hence there is no valid reason in those cases that Sunday-school facilities should be sacrificed to the desire for an enlarged auditorium two or three times a year. It is questionable whether a thoroughly effective modern Sunday-school building can be constructed, at the same time making the space available for added seating capacity for the church auditorium.

A new church costing $100,000 recently examined by the author is not less than 40 per cent inefficient for Sunday-school purposes because the minister insisted on using the Sunday-school room to make an additional capacity of four hundred for his audience room. Another church, costing over $150,000, advertised as the most modern church in its section, has extended the steep church auditorium gallery about the Sunday-school room and used pews of the same style in the Sunday school as in the church proper. And the Sunday school burdened itself through a period of years to pay thousands of dollars toward this building! Whenever a church gains the vision of efficiency in religious education and provision for the leisure hours of its youth, there will be no difficulty in constructing a Sunday-school building which will respond to the new ideal.

MEETING THE NEEDS OF OTHER CHURCH ORGANIZATIONS

An examination of the plans and descriptions preceding will show that while the Sunday school often has been apparently the primary thought, yet other church needs have been amply cared for. What better use can be made of the church parlor, for example, than to make of it a cheerful Primary and Beginners' room for the children? The gymnasium and entertainment room will be found available for the occasional dinners of other church organizations. The secondary auditorium or one of the departmental rooms will serve admirably as a chapel. Classrooms respond to the needs of

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committee meetings. Every club will have ample quarters in the classrooms. The possible clash between Sunday school and morning worship, when the same auditorium is used, can be avoided by Sunday-school worship being held at the beginning of the Sunday-school hour with dismissal from the classes and no return to the church auditorium. Dismissal of the Sunday-school groups directly from their classes without closing exercises is a proved success and gives to the individual teacher the opportunity for the last impression. Five to seven minutes of lost time for reassembly is also saved to the lesson.

GENERAL SUGGESTIONS

The basement of the church building is not the ideal place for the Sunday school. If its use can possibly be avoided, efforts should be made to do so. A ground floor with full-size windows is very desirable. This will enable little children to enter their departments with few or no steps. If a basement must be utilized, let the men's classrooms be put there. What true father would consign his children to the basement while he and the mother chose the sunny, cheerful rooms for themselves! Absurd as it may seem, one of the otherwise good plans for a new building, which has recently been constructed, shows precisely that situation—down the dark stairs for the little children, and a very large east and south room on the ground floor for the "men's class."!

It is better to use leaded, clear glass in Sunday-school classrooms than deep-colored glass. Keep the rooms bright and cheerful. The competent architect will provide good ventilation and light for every room in which people are asked to remain for any length of time. There are technical standards in these respects which should be observed.

Care should be taken that halls are ample and well lighted, that stairs should have an easy tread, and should in no case be of a winding character with narrower footboards at one side than the other. Handrails are desirable, in some cases with a second rail for small children. An adequate sanitary drinking-water supply should be provided. Convenient cloakrooms adjacent to each department are desirable in which umbrella drips should be installed.

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All departments and classrooms should be reached from halls and not through other rooms. Main entrances to rooms where worship is planned should be from the rear.

Provision against panic from fire should be made. At least two staircases built of fireproof material should be available from upper floors. It is not too much to require either fireproof stairs or fire escapes on all Sunday-school buildings of three stories or over.

Toilets should be conveniently located on main halls, not in dark basement corners. Those for the two sexes should not be located adjacent to each other or on the same hall.

Is it too much to ask that frescoings should be restful in character? The good colors do not cost more than those which are objectionable. Red and blue will, of course, be avoided. Soft tones of brown and green are most desirable. It is better to trust the architect and decorator in this matter than to take a vote of the committee.

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THE MESSAGE OF JESUS TO OUR MODERN LIFE

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

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INTRODUCTION

Jesus is either Lord of today's life, or he is outgrown. It is the business of the Christian church to show that he is still the Master of life, the Revealer of God; to make him real and supreme to the modern world is the all-inclusive task of Christianity. We have had innumerable theological discussions concerning his nature and his person, but too often they have led men into an attitude of mere intellectual assent. Jesus must touch the will, must stir the courage, must bring comfort, assurance, trust, if he is really to help mankind. Until we do take him seriously as a determining factor in our modern life, we shall be far enough from realizing the full power of the gospel.

The new interest in Jesus' teaching is the outgrowth of a loyalty to him which is deeper than that of theological assent. We have come to see that if we are to be Christian we must be Christlike. But to be Christlike we wish to know how Jesus lived; what was his attitude toward the various interests of the life in which we find ourselves concerned; what were the principles which governed his intercourse with his fellows; what were his teachings; also what was his method of application of general principles to specific needs. In other words, we want to understand him through the study of what he actually said and did.

Such a desire is bringing the world increasingly to study his teachings. We believe that we can find in them the principles of eternal life. The

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intelligent Christian does not wish to copy the details of Jesus' life. In fact that would be quite impossible for the men who live in our modern world. But we do believe that there is need of applying his principles more completely to our day, not only that we may have a vision of truth, but also a larger sense of the presence of God in human life; a deeper experience of the spiritual forces in the midst of which we live; a greater readiness to sacrifice in the interests of those ideals to which we formally assent, but which we find it so difficult to pursue.

In the following studies the effort is to be made, first of all to understand Jesus' teachings, and then to discover what bearing they may have upon our modern world. The difference between our civilization and that in which Jesus lived is too marked to require discussion, but it has the same need of moral ideals and spiritual inspiration. If Jesus is to be a creative force in the world today his teaching must actually control human life and action. He must be followed by us both as individuals and in our collective activities. Christianity is not abstract but concrete. We have to be Christians as citizens, as factors in the economic world, as husbands, wives, and children. We should study Jesus' life from this concrete point of view. We must distinguish between general principles and the application he makes to the particular conditions of life as he knew it in Palestine, but his messages to the modern world are to be found in both the principles and the methods of their application. To this end we need to study his words historically and biographically. The impression which they will make upon our lives will be very largely in proportion to the sense of reality which comes to us from the proper method of study. We need to use our imaginations, as well as our logical powers. We need to study prayerfully, as well as critically. We need constantly to test our loyalty, as well as our understanding.

PART I. THE PRINCIPLES OF JESUS

STUDY I

THE TEACHING OF JESUS ABOUT GOD

All the teachings of Jesus rest upon his knowledge of God. If he could be conceived of as being mistaken in his teachings as to the Heavenly Father, all his other teachings fall to the ground. His morality and his gospel, both alike, rest upon his theology. It would be a mistake to think of Jesus as a philosopher like Aristotle, because he did not speculate about God; he experienced and taught God. Therefore it is necessary to begin any study of his teachings at the point

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at which he himself began. Otherwise it might be that we should think the gospel was a mere phase of morality or sociology, and that Jesus was essentially a humanitarian. The gospel is really a message about the saving power of God, and Jesus' ethical and social teachings are no less religious than those with which he sets forth the possibilities and obligations of what we ordinarily call the religious life.

I. IDEAS CONCERNING GOD WHICH JESUS INHERITED FROM THE HEBREW PEOPLE

Jesus was a Jew and inherited a noble religion. He was born under the Law. He had been trained as a child, as all Jewish children are trained, in the elements of the Old Testament religion. He preached to Jews who had the same religious inheritance as himself. Because of this he had no reason to argue for the existence of God, but simply to set forth his conception of God. But this teaching of Jesus cannot be fully appreciated until it is placed in comparison with the ideas about God which Jesus inherited and which he either restated in clearer terms or condemned.

First and second day.—§ 1. *A covenant-making God:* Gen. 6:9–9:19; 17; Exod. 6:1–9; 19. Read Gen. 6:9 to 9:19, especially 9:1–19, and note how the story of the flood culminates in the record of the covenant with Noah, its sign, the rainbow. Read also Gen. chap. 17 and note how God enters into a covenant with Abraham. See still further, Exod. 6:1–9; 19, in which a covenant is made with Moses and the people. Consider how strong in these early days was the idea of a *covenant-making* God.

Third day.—§ 2. *A protecting God for Israel:* I Sam. 8:4–9; 12:1–15, Isa. 11:11–12:6; Ps. 47; 48:1, 2. Read the references in Samuel and Isaiah, and note the idea of *God as father of the nation Israel* in a political sense, a Protector of great power and glory, but observe also that he is not commonly described as manifesting the fatherly element of affection for the individual. See also, Ps. 47; 48:1, 2.

Fourth day.—§ 3. *A fatherly God to Israel:* Hos. 1:10; 11:1–11; 14:4–8; Ps. 68:5; 103:13; Prov. 3:12. Note in Hos. 1:10; 11:1–11; 14:4–8, that a higher ideal is reached in the representation of God as loving his chosen nation as a *father* his child. Consider also the suggestion of his love for individuals. Ps. 68:5; 103:13; Prov. 3:12.

Fifth day.—§ 4. *A lawgiving God:* Exod. 20; II Kings 22:1–23:25. The Old Testament writers represent the law as originating with God (Exod. 20), and in the successive national crises the conception of God as a *lawgiver* comes more and more into prominence. Read the reference in Kings.

II. VIEWS OF GOD WHICH JESUS OPPOSED

This conception of God as lawgiver was greatly developed by the scribes, especially those of the Pharisees. Though the scribes held that the giving of the law was an expression of God's love, they overemphasized the legalistic conception of religion. Naturally the Pharisees endeavored to apply the law as far

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as possible. The more law one knew, it was argued, the more likely was one to do right. The attitude which Jesus took toward Pharisaism was largely determined by their teaching concerning God as a severe lawgiver. The grandeur of that conception is evident to all readers of the Old Testament, and Jesus' criticisms must not be understood as directed against the teaching of the Old Testament law, but rather against the overdeveloped opinions of the Pharisees. It was also in large measure due to his opposition to the Pharisaic conception of God that Jesus so distinctly continued the spiritual conception of God set forth in the prophets. God was to be trusted as more than a lawgiver sternly insisting on the keeping of highly specialized statutes. He was a father.

Sixth day.—§ 5. *God as a severe moral taskmaster:* Matt. 23:23; Luke 18:12; Mark 7:3, 4; Luke 13:10–17; Mark 3:1–6; John 9:13–16. How far this slavery to law was carried may be seen in such passages as Matt. 23:23; Luke 18:12; Mark 7:3, 4. How rigorously the law was enforced in the matter of Sabbath observance may be seen in the unwillingness of the Pharisees to have cures performed on that day, except when necessary to preserve life (Luke 13:10–17; Mark 3:1–6; John 9:13–16).

Seventh day.—§ 6. *God a regarder of the letter rather than the spirit:* Mark 7:5–13; Luke 11:46; Matt. 23:13–26. How far this conception of God as lawgiver might become actually fatal to moral life may be seen from such passages as Mark 7:5–13. By a process of casuistry the duty to care for one's parents was destroyed by using a command to keep one's vows be they never so foolish. See also Luke 11:46; Matt. 23:13–26. Notice particularly that it was these aspects of legalism that stirred the indignation of Jesus.

Eighth day.—§ 7. *A God who insisted upon ceremonial:* Matt. 5:21–22, 27, 28, 33–35, 38, 39, 43, 44; Matt. 9:10–17; Mark 2:16. In ethical matters this opposition of Jesus can be seen in the foregoing passages. For his opposition to the ceremonial of Pharisaism see Matt. 9:10–17; Mark 2:16.

Ninth day.—§ 8. *That Jesus was not opposed to the Law, but to Pharisaical interpretation of it:* Matt. 5:17–20; 23:1–3; Mark 12:35–37 (Luke 20:41–44). At the same time it is to be remembered that Jesus' opposition to the legalistic conception of religion is not one of indiscriminate denunciation. Notice particularly his fundamental conception of his work as one of completing, not of destroying, the past (Matt. 5:17–20). The distinction drawn by him between Pharisaism and that law of which it was an extreme development may be noticed especially in Matt. 5:20 and 23:1–3. His criticism of the Pharisaic teaching concerning the Messiah is well worth considering in this relation. Mark 12:35–37 (Luke 20:41–44).

[*This study will be completed in October*]

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THE BIBLICAL WORLD

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SHALL WE TAKE JESUS SERIOUSLY?

War puts that question to us with terrible frankness. We acknowledge Jesus as Lord but do we keep his commandments? We have prophesied in his name and in his name done many mighty works. But does he really know us as those who are taking up their crosses and following him?

The evidence of our real confidence in him we suddenly see does not lie in accepting dogmas concerning his person and nature. Orthodoxy no more than socialism has kept men from war. Millions of men who pray to the same Trinity, repeat the same creed, and anathematize the same heresies are busily engaged in killing each other. Militarism and false philosophies of history have made men forget Jesus, or have led them to make him into a new God of war with a helmet in place of the crown of thorns, carrying a rifle instead of a cross.

Greek orthodox, Roman Catholic, Lutheran, Anglican, Presbyterian, all of whom make identical confessions regarding the God-man, are killing each other with the same avidity as if there had never been a Jesus.

Evidently men can be theologically orthodox and put their Christ to an open shame.

Nor can we Americans be complacent in our neutrality. We have our Navy League and those who tell us that international morality is no stronger than military preparation. Incipient militarists urge us to distrust and hate the very nations to whom the church of Christ is sending missionaries to teach the primacy of the God of love.

Are we not even now being urged to grasp the world's trade as unhappy Europe sees it slip from the fingers that grasp the sword?

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Suppose the Good Samaritan, finding the traveler struggling with the robbers, had run off with the traveler's luggage and clothes! Do you suppose Jesus would have told the rest of mankind to go and do likewise?

Is it Christlike to exploit another's misery?

War bids us measure the beam in our own eye.

Is the Sermon on the Mount good instruction for militarism? Do soldiers put the Golden Rule into their knapsacks?

Is "Love your enemies" printed on battle flags?

Did the soldiers or Jesus go to the cross to save the world?

Men tell us we must have war in order to be strong.

Jesus taught that we must become great by sacrificial service like his own.

Men tell us that we must build up the nation's morale by economic policies.

Jesus taught us that we cannot serve God and Mammon.

Men tell us that we must fight for our rights.

Jesus told us by word and by example that we must die for other peoples' rights.

Men tell us we must learn to fight, kill, and hate if we are to dwell in safety as a nation.

Jesus told us that God is love and that the way to peace is through a life that refuses to countenance hate and prefers loyalty to the crucified Christ to comforts with political supermen.

We thrust the question home. Do men who thus refuse to order their lives by Jesus' words and conduct really take him seriously? Is their profession of faith in his deity a profession of sympathy with his spirit, obedience to his word, and loyalty to his example?

Christendom's interest in the present war is vastly deeper than its horror at brutalities, its amazement at the world's indifference to poverty and sorrow. The ultimate issue is between Jesus and Nietsche. If we take Jesus seriously, we shall not war. If we take him simply as a doctrine, distrusting the truth and practicability of his teachings, we shall go on fighting indefinitely.

The world's call to the church is obvious enough. Will the church answer it by training generation after generation to revere the teaching as well as the person of Jesus?

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HAS CALVINISM A FUTURE?

REV. A. MITCHELL HUNTER

A discussion of Calvinism is particularly timely. Crises in social evolution, as in the experience of individuals, have always forced men to a renewed reliance upon God. When civilization fails to give moral direction, when human nature suddenly shows its brute inheritance, men look to God alone. That is the central message of Calvin, and Calvin learned it from Augustine, Paul, Jesus, and the prophets. Our modern world cries out again for the living God of Law and Love.

There is a widespread popular presumption that Calvinism is a discredited system, a spent force, a burnt-out star. The day of its dominance, commonly regarded as pernicious, is past. The time has come for it to be cast out neck and crop from creed and confession of an enlightened, emancipated age. The genius of Protestant mediaevalism has become the bogey-man of Protestant Modernism. This is an opinion and attitude to be reckoned with in the rapidly approaching era of creedal reconstruction. Practically all Protestant confessions are more or less saturated with Calvinism. Shall we anticipate revisions which will remorselessly extrude its every noxious germ? Is Calvinism to be consigned to the museum of antiquities among the wicked things that have ceased from troubling? Is it breathing its last? Has it no future?

Obviously such a question at once raises the previous one, What is Calvinism? The popular readiness to pronounce upon a subject is often in inverse proportion to its knowledge of it. The judicial "man in the street" is apt to base his opinion of things on his perception of some feature in them which repels or attracts him. Puritanism has suffered from the obtrusive wart on Cromwell's nose. The judgment that is rooted in prejudice is apt to be stubbornly defiant of the most vigorous and indignant spade-work. Calvinism has been the victim of its identification with a doctrine abhorrent to a complacent modern humanitarianism. That which Calvin accepted because it magnified God's glory, it construes and denounces as (were it true) dishonoring to him beyond words. It does not stay to ask whether a system which has had such world-wide vogue and influence among all kinds of men, not altogether without tenderness of heart, could be synonymous with a dogma easy to state with a crudeness which pillories it as revolting at once to the sensible mind and the sensitive soul. There is much need of popular illumination as to what Calvinism actually is.

Calvinism is, of course, primarily the teaching of Calvin in its widest scope. It may seem a perverse and Chestertonian thing to say, but Calvin, accounted among the princes of systematic theology, was not primarily a theologian, one whose nature found its chief and deepest satisfaction in constructing an edifice of theological doctrine. He was

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not of the race of the dry-as-dust schoolmen. What was distinctive about him was that he was first and foremost a profoundly religious man. Piety was the keynote of his character. He was a God-possessed man. Theology was of no concern to him as a study in itself; he devoted himself to it as providing a framework for the support of all that religion meant to him. It explicated and vindicated his feelings; it rationalized and articulated his experience; it gave firm foothold and handhold for what might have been evanescent emotions, or at least it made him independent of other religious support and comfort when the spring of living faith went dry. Calvin came to his work with all in his heart which gradually came out of his head. Had he not been constitutionally religious, he would never have been the kind of theologian he became. It happened that he was gifted with an intellect which made him equal to the task of giving religion, as he experienced it, embodiment in a systematized theology congenial to the logical character of a mind which believed in the divinely ordained orderliness of things and expected to find a concatenated series of propositional doctrines corresponding to a harmonious, unchaotic body of religious feelings and emotions. As evidence of what was deepest in Calvin might be adduced the fact that in the first edition of the *Institutes* dogma, *pur et simple*, plays a minor part, the emphasis being on the things which go to nourish the spiritual and moral life. It was only as he became aware of the looseness of conduct associated with libertinism of thought that in later editions he gradually elaborated and urgently claimed assent to what was essentially dogmatic. It is notable, too, that in his children's Catechism there is no mention of predestination, and in his Church Catechism 11 sections (or one-fifth of the whole) are devoted to prayer. There spoke the real heart of the man.

Now because of this primary characteristic of Calvin, it is quite conceivable that his doctrinal system might have taken a very different shape and content, had it not been for the axiom assumed on all hands at that time—the indisputable authority of Holy Scripture as providing all the theology (taking the word in its widest sense) that need be or could be surely known. What was there, was bound to be believed. Experience must attest it and it must illuminate experience. Anything asserted that was not there was vain speculation, unnecessary, probably perilous, an impious or irreverent trespass, it may be, on ground on which it was the mind of God that foot of man should not with his consent tread. A contradiction within the Bible was unthinkable—an assumption which results in not a little expository juggling in his *Commentaries*. Calvin was not more in love with the doctrine of reprobation than his critics. But he found it in his sacred referendum, and his scrupulous honesty of mind would not let him discreetly cover it up. It was his duty as a faithful expounder of the Word to declare the whole counsel of God. If it were not somehow to his honor and glory, it would not be there. Reprobation therefore was no erratic bowlder in the sacred quarry of doctrine, intrusively alien. It must be of a piece with the whole. But for Calvin, with

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his estimate of man as a hell-deserving sinner and his thought of God as ever seeking his own glory, the surprising thing would have been that there should be no hint in Scripture of the rejection of men who thoroughly deserve that fate. He indeed regarded election as much more to be wondered at than rejection. For God might most justly have left mankind to its merited fate of self-incurred doom.

It is to be remembered that these doctrines with which Calvinism is popularly identified did not originate with Calvin at all. He inherited them, and much else, from Augustine, just as Luther's theology owed much to Occam. But he was not the man to take them over from Augustine, however much he revered him, did he not find them in Scripture for himself. That they are there was no gradual discovery, even so late as Augustine. Controversy had busily concerned itself with them since the dawning of the day of dogmatic thought. In the second century, e.g., the letters of Octavius prove that the same perplexities were felt and the same vehement objections made to them as in later ages when in the cyclic revolution of emphasis they came once and again over controversy's underlining stroke.

So then one may properly decline to find in these doctrines the characteristic product or feature of Calvinism. They were in it as they were in all other contemporary theological systems, because the axioms of the faith left no other alternative either to loyalty or to logic. Calvin made use of them after his own characteristic fashion as supports, inspirations, or admonitions. But had they not been there, it would have made no difference in the clearness and determination with which he perceived and pursued the aims and objects to which he gave his life. Calvinism in fact is not essentially a systematic body of doctrine. Its essence is revealed in that which Calvin consistently strove to effect and actually succeeded in effecting in no small degree—the moralization of all life by religion. His lifelong aim and business were to re-wed religion and morality and establish them in indissoluble union as directors of human activity in all its spheres. He was the apostle of the rehabilitation of the ideal of primitive evangelical Christianity. Religion to Calvin was not a matter of pious emotion, consequent on the assurance of being in a state of grace. It was the acceptance of the rule of God over one's whole life. It included dependence upon the will of God and obedience to the will of God—not more the one than the other. A man's conduct in all his relationships must be governed by regard to God's will along with the ever-active sense of responsibility to him directly. In the provinces of home life, social life, political life, religion must be energetically operating to procure the dominance of truth, justice, purity, integrity. This world was meant to be the kingdom of God. It was the business of the elect to make it so. That was why they were called. Predestination was the appointment of the few good to rule over the many bad in the interests of righteousness. It was not for God's chosen to sit down idly and complacently at the feast of privilege. He had chosen them for his glory; he had chosen them for his honor, too; and the honor he sought

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was the establishment through them of his rule over all people that on earth do dwell. Nothing but their active participation in that work could give assurance of their election. While Calvin laid great stress on the inner witness of the Holy Spirit, he did not allow assurance to fluctuate with emotion. That was the weakness of Luther's teaching. Satan assailed him on the side of his assurance, and it took more than hard-flung inkbottles to repel his cunning assaults. Calvin suffered from no such neuralgias of doubt as to his standing with God. With far shrewder judgment, he recognized that emotion was no trustworthy criterion. To allow one's self to be troubled by its coming and going, to agonize in the fierce struggle to recover shaken certainty, was to dissipate energy which might be better employed. Was your heart steadily set to do the will of God? That was the main thing. Were you sincerely on the side of God? Did the trend of your life prove it? Then that was sufficient.

All this proves how far doctrine was from being central to essential Calvinism. Calvin himself may have thought it was; but a system-monger is not always the best judge of what is essential to his system and most valuable in it. The theory of natural selection might go to the wall without the real worth of Darwinism suffering eclipse. Calvin's doctrine of predestination might well have issued in a fatalism which induced a paralysis of ethical endeavor. It actually did the very reverse. It braced men's wills. It saturated them with aspiration. It inspired them to a strenuous and heroic activity which brought about a very miracle of moral revolution in all spheres of life and all quarters of the world. So much more was it the spirit of Calvinism which counted than its letter.

Calvinism indeed worked as a moral purgative and stimulant wherever it gained any influence at all—and that is its greatest glory. It cleansed the Augean stables of Geneva. It entered licentious courts and touched reckless cheeks there to a strange, unwonted shame. Everywhere it awakened and made sensitive lethargic consciences. It created a refined, if vehement, piety, which blossomed into a strength and frequent beauty of high character that has since been the world's most valuable asset. Calvin's religion was reflected in his crest—a hand with a burning heart in it, and the words, "I give Thee all." That is what it meant to him, and what it meant to him he taught to others. Calvinism in a word stood for consecration, the consecration that found its ideal and example in the Christ whose tired feet climbed Mount Olivet to pray and the hill Calvary to die.

It is this fundamental and ultimate aim of Calvinism to moralize life by religion which interprets and explains the character of Calvin's own activities. It instructed his legislation. It determined his views of the relation between church and state. The church should be the conscience of the state, the state the organ of an evangelized conscience. As a reminder of the spirit that should infuse all life, private and public, Calvin got the letters I H S carved or stamped on all public buildings, coins, and standards in Geneva. In Scotland the same spirit fruited in projects of educa-

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tion (unfortunately abortive in their enlightened completeness) whose aim was to promote learning and virtue to the profit of church and commonwealth, as also in the endeavor to suffuse home life and social life with an ethical religion, an endeavor which found expression in the enactment of the Kirk Session of St. Andrews permitting no one to marry who could not repeat the Lord's Prayer, the Creed, and the Ten Commandments, a summary combination of the essential elements of piety, theology, and morality. It is a notable thing how closely Calvin keeps to life in his *Commentaries*. The application was the main thing with him. That is largely the reason why these expositions still retain their value. They are instinct with a constant concern for the attunement of life to the divine precepts. This fundamental principle, too, explicates his attitude to heresy. He was wonderfully patient for those days and for one in his position with all kinds of creedal vagaries around him. It was only when these threatened (in his view) the foundations of morality and orderly government and therefore of society that he became severe. But (excepting in the case of Servetus) his severity limited itself to expulsion of the offender from Geneva as a disturber of the public peace, as a discordant element in the community whose continuance there might be fraught with insidious and perilous potencies of evil. Calvin in this respect accepted and applied the principle of the Justinian code, "Cujus regio, ejus religio," though from a different motive, the motive not of the right of the powers-that-be to command the belief of subjects, but of expediency in the interests of the public welfare, based as it was in his view on what he jealously regarded as the true religion.

Now all this, which may have seemed preliminary to our real investigation, has in reality given a large part of the answer to the question of our inquiry. Were Calvinism rightly to be identified with its body of doctrines, did the elimination of these mean the excision of its soul, then indeed it has but a slender hold on life. Already it is as a ghost peeping timidly out of the dark rooms of neglected confessions. As a system of doctrine compactly built together, it is now consigned to the attentions of vivisectionary historians. Querulous impatience clamors for the decision of the High Courts of the churches to assign it to the custody of the Committee on Ancient Buildings and Ruins, accounted worthy of preservation as an interesting and curious memorial of a dead heroic past, whose mind moved in mysterious ways.

But that is not to dispose of Calvinism. Declare its doctrinal foundations unsound and therefore to be condemned; cast away predestination and reprobation with loathing; regard the Bible as a tract of country wherein may be found many wellsprings of truth of varying strength and sweetness amid much sandy soil and sterile country rather than as a big reservoir whose every drop has been carefully distilled from heaven. Do these things, and you may indeed have some reason to think you have consigned the body of Calvinism to lie moldering in a grave, but the prime part has escaped you; its soul, like John Brown's, goes marching on. For Calvinism, as I have

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sought to show, is essentially not identical with its system of doctrine. You may discard the bulk of it (though all of it you cannot without consigning Christianity itself to the ash-heap of things done with) but still it lives on. It must and will live on so long as religion itself endures. Its dogmas were but the clothing and nourishment of a spirit which is of the ultimate essence of religion, the spirit of which Calvin himself was the very incarnation, the spirit of humble dependence upon God, of patient submission to his holy will, of whole-hearted consecration to his service, of perfect trust in his sleepless care and unchanging love. Calvinism lives in every religion which teaches and fosters these things and in every man that practices them. Where the sense of a divine providential government is deep and strong, where the eye of faith sees God sitting at the loom of time weaving with wise thought, though it may be with inscrutable purpose, the web of individual lives, where piety waves aside all would-be intermediaries, seeking and finding immediate fellowship with God, where the mystical in human nature is given proper recognition and due rights, restrained from extravagances by the firm rein of a cool common-sense, where men with a high gravity live life under a profound sense of responsibility and a keen realization of its incalculable issues in eternity, where a community, a society, a people bow to the imperious claims of a Christianized conscience and seek to order their affairs under its direction, there Calvinism lives.

But in more ways than in these is it perpetuated. It initiated a new epoch in the spirit of communal life. The kingdom of God, which it is given to the elect to realize, is a brotherhood, and through the mutual services of brotherhood alone can it be realized. Now it is the special distinction of Calvin that, while he raised the worth of the individual to its highest power, each man having a line to himself in the Book of Life, he demanded that that worth should prove itself in the faithful and diligent discharge of social duties and responsibilities. Every man was in his degree directly responsible for the welfare of the body politic. He was his brother's keeper. This was the principle he carried into all his work as legislator, and he has been pronounced greater as a legislator than as a theologian. It issued in Presbyterianism, whose genius is the participation of each and every member by right in the direction of the affairs of the church. It issued in the constitution given to Geneva largely at his dictation, based on the rule of states by representative elected assemblies. It accounted for the grandmotherly legislation of which he has been accused as being the inspirer if not the actual author, which did not scruple or hesitate to invade the sanctuary of the home where independence claims to practice anarchism if it likes. More than anything does that which goes on within house-doors defile and poison the stream of life without. Calvin sought to deepen and vivify the sense of responsibility of the individual to society for what he was in whatever relationship, as father as well as citizen, in play as well as in work. Indeed he may be said to have brought to life the germ of that spirit which has now

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taken shape in socialism, only his was a socialism of mutual responsibility, of communal duties based on reciprocal rights, an idealistic socialism of the spirit. It might be held that the era of social reform, springing from the mutual concern of the members of a community in one another's welfare, began with Calvin. Certainly it was then that the care of the social welfare first became the conscious concern and business of the united community.

Now Calvin was by conviction and temperament an aristocrat. The doctrine of predestination was indeed to him the divine sanction of aristocratic rule, that is the rule of the worst by the best. Yet no one has done more than he to infuse into all the veins of the world the spirit of democracy. He built other and better than he knew, like most great men. It was inevitable that that should be the outcome of his work. It could not but so fruit from his insistance upon even-handed justice that has no respect of persons and from the strong, self-assertive consciousness of individuality which he, more than any other, sowed in receptive hearts by his doctrine and by the practical demand he made upon men. The sense of personal worth, of human dignity, demanded expression, claimed its rights in institutions specifically democratic. Calvin rang the knell of autocracies. He laid the foundation stone of modern republics, as Bancroft, the historian of the United States of America, has cordially recognized in the case of that country. He paved the way for all manner of popular assemblies in all lands. Their roots creep at last to Geneva. It was principally because Calvin was such an outright uncompromising exponent of essential democracy in church and state that his influence so quickly eclipsed that of Luther in the extent of its spread and the constructive and directive idealisms he infused into the political systems of modern civilization. Calvinism in fact became the most powerful ferment of civic liberty which has ever worked in the world's heart. It is significant of what it has done that in the monument erected at Geneva to commemorate Calvin's tercentenary there appear statues of statesmen who at once represented Calvinism in the ages when it was fighting for existence and stood for the rights of citizenship over against aristocratic and autocratic power: William of Orange, Oliver Cromwell, Admiral Coligny, Bocksay of Hungary, Williams of America. The principle of the sovereignty of the people is the gift of Calvinism to the modern world. Calvinism no future! Why, it has laid the foundation of the future. It has cast the molds into which the future is being poured. It struck off the last fetters which shackled the hands of civilization and made possible that progress which has brought it farther on its way toward whatever be its goal than all the centuries that have gone before.

Calvin was a man of ideals, unrealizable if you will. Among the noblest of them was his ideal of the unity of the true Christian church in all lands. Let me say here that he was not thirled to Presbyterianism as the only Scripturally valid system of ecclesiastical government. He was not so strait-jacketed. His candor and clearness of

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exegetic acumen forbade him to pronounce one constitution as alone divinely authorized. He approved of episcopacy meanwhile in other lands, where he recognized it to be more congenial to native tastes and affinities and inherited traditions. But he held the church to be one under whatever form, so long as it was evangelically Protestant. He never hesitated to intervene in its affairs wherever the need appeared or if appeal was made to him. By that means as well as by seeking to originate a common council of the churches, he industriously sought to promote what would have expanded into a world-embracing union of the Protestant churches. His attempt could scarcely help but fail. But is his spirit not in possession again today? Does his ideal not hover before large and generous minds in all lands? In them the spirit of Calvin lives again and, unrecognized it may be, bodes to work yet more mightily.

One other claim I venture to make. Essential Calvinism will be the frontier fortress against the inroads of any philosophy which posits a God incapable of foreseeing the future, subject to mistakes, fighting a hard and not always winning battle against heavy odds of uncompromisingly hostile evil, trammeled in his endeavors by an unmanageable universe for which he is not responsible. With such a finite helper, likely to be overpowered, thwarted, outmaneuvered, in whom shall we trust? A modern Rabshakeh is given ample reason to mock. The future is left uncertain. Providence is a hallucination. Life is like a drop of water trickling down a window-pane—not even God knows where it will run next. Such a philosophy offers no guaranties for any worthy upshot of the whole perplexing business. It draws its pencil through such unauthorized and groundless anticipations as that of a great divine event to which the whole creation moves. All it can say is, Wait and see! That is the reverse of encouraging. It is crippling to high endeavor. It sets an *angina pectoris* of doubt in the breast of hope. It takes the inspiring vision from faith. It strikes intercessory prayer dumb. The surest protection against the paralyzing touch of such a philosophy is the victorious assurance of Calvinism that God is supreme, indisputably sovereign over all, that his will is done, that his Kingdom will come. That faith may set up mysteries; but mysteries we can live with if so be that we believe with our whole heart that behind them are the mercy, wisdom, and love of a Father-God to whom the isles of the sea and the stars of dreadful space are as the dust of the balance. But doubt of God's absolute power to help, to save, to perform, to carry out his will —with those we cannot live if we would be of good courage, if we would greet the unseen with a cheer. Upon the God of Calvinism rests the hope of the world.

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CHURCH UNION AND THE MINIMUM CREED

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Maximum for courage; minimum for comity. This seems sometimes the philosophy of church union. Must we compromise to co-operate? Or is there a generic creed that reaches variant and yet not antagonistic explanations and theologies? Gradually we are finding our answers in the practical experiences of Christian life. Churches are getting together by working together. A common task is showing to us one common faith.

The movement for closer fellowship, fuller co-operation, and eventual organic union of the various bodies of Christians in the world has already acquired such a momentum as to make it almost irresistible. A glance at some of the significant movements and events of the last few years and months will help one to realize the progress which is being made toward the reuniting of Christian churches into the Christian church.

About thirty of the principal denominations of Protestant Christians in the "Federal Council of the Churches of Christ in America" are co-operating in a wide variety of Christian work.

In 1910 the "Christian Unity Foundation" was incorporated by prominent Episcopalians in the United States to promote Christian unity in various ways. In the same year the General Convention of the Protestant Episcopal Church of the United States appointed a commission to arrange for a World Conference on Faith and Order in which all Christian communions throughout the world "which confess our Lord Jesus Christ as God and Savior" should be asked to join. The second meeting of the Advisory Committee, which included representatives of the Episcopalians originating the movement, and of Presbyterian, Moravian, Congregational, Baptist, Disciples of Christ, Free Baptist, and Reformed Churches of the United States and the Old Catholic churches of Europe, was held in New York City last March, and although no date for the World Conference has yet been proposed, the suggestion that a large preliminary Conference should be held in 1917 was favorably received, and may perhaps later be adopted. In this committee meeting reports were given of very successful efforts made by a subcommittee which it sent to interest the free churches of Great Britain in the proposed Conference.

In Canada negotiations have been in progress for more than ten years for the uniting in one organization the Congregational, Methodist, and Presbyterian churches, and a proposed basis for such union has been approved by more than two-thirds of the members of the Presbyterian churches who voted on the subject, and considerably larger

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majorities of those voting in the Methodist and Congregational bodies. Delay has been caused by the strong opposition of the Presbyterian minority opposed to union, but the General Assembly of the Presbyterian church in Canada voted last June, 286 to 109, to continue the negotiations in the hope that the union might soon be consummated. In the meanwhile many union churches have sprung up spontaneously, particularly in the Canadian West, anticipating the union for which they hope.

In Montreal the theological colleges of the Anglican, Congregational, Methodist, and Presbyterian denominations are now in their third year of work together, with classes for the most part united and with work divided among the professors of the four colleges as if there were but one school and one faculty. The Joint Board of Governors of the colleges raised over half a million dollars within a week for a central building and the various common interests of the co-operating colleges. Similar co-operation is taking place between different denominations in religious and theological education on mission fields in India and China.

Over five years ago the Presbyterian and Congregational churches in South India united to form the "South Indian United Church," which is making good progress. There and in Japan and China movements are on foot to form national Christian churches, not depending on the state, but uniting the groups evangelized by the various denominations of America and Europe in a single body.

Last May a draft of articles of union between the Church of Scotland and the United Free Church was presented for adoption to the assemblies of those bodies, and their union in the near future seems very probable.

The Kikuyu controversy in South Africa excited great interest during last winter and its issues are not settled. They are concerned, however, with the vital problems involved in the effort to reunite Christendom and promote its growth, and have already contributed to that movement in their discussion.

A magazine is now in its second year, edited by one of the foremost in the present-day irenic movement, and contributed to by some of the most prominent leaders of thought and action in the Christian world, Protestant, Greek, Roman Catholic, Armenian, etc., for the express purpose of bringing Christians to a clearer understanding of, and closer sympathy with, each other in preparation for the coming unity.

These are but a few glimpses of eddies in the great stream which seems to be rushing irresistibly toward that glorious consummation which all true Christians desire, but which few have faith to expect.

There are, doubtless, two purposes behind this movement, the desire for greater efficiency, which is one of the prominent characteristics of the age, and the desire to manifest the true Christian spirit by the bringing together of those who acknowledge a common leader and lord. The effort to obtain the greatest possible efficiency, which has showed itself in the elimination of the wastes of friction, competition, unsuitable machinery, small business, and other limitations of production, could not be without its influence upon the life of the church, whose membership

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includes many men straining toward efficiency in all other departments of their activity. The development of the missionary spirit and the marvelous success of missionary work in the evangelization of non-Christian peoples have made Christians not only ambitious, but hopeful of Christianizing the whole world. But the increasing calls for men and money for the foreign field and the wastes of competition and overlapping even there have thrown into bold relief the terrific wastes of Christian capital, human and financial, which denominational strife and friction at home entail.

Again, civilization, science, and education have destroyed historic barriers of ignorance, prejudice, and geographical distance between the various races, nations, denominations, and creeds of Christendom, within the last century, in a degree which is simply inconceivable in its immense and radical character. These changes make arguments for continued division, racial, political, and religious, based upon the past history of the world, of no value, since we no longer live in the world with which this history is concerned. Those conditions, which from the prehistoric periods of human life have been the causes of presuppositions of division and misunderstanding of all sorts, have suddenly been wiped away or are rapidly passing. We might, of course, include in our view of this world-wide centripetal movement all nations and classes, non-Christian as well as Christian, but we are here concerned with bodies of Christians, primarily. With the breaking-down of the barriers has come the realization of common interests and aims, common faith and loyalty, common brotherhood, and the desire for the expression of this freshly realized unity is shown powerfully in these movements toward union.

With the wish for union has naturally come the earnest consideration of those things which hinder its consummation. The principal differences between bodies of Christians may roughly be classified as matters of faith and forms of organization. With the latter group of differences we are not here concerned, and we believe that its settlement would be comparatively simple if the difficulties which arise from diversities of faith could first be rightly settled. Christianity is preeminently a religion of faith, and even the varieties in form of organization rest largely upon certain elements in the faith of the various bodies. All the better thought of Christendom refuses to admit the propriety of calling a man a Christian who does not sincerely hold the Christian *faith*.

The faith of bodies of Christians has from time to time been formulated in the shape of creeds or "symbols" and longer confessions and treatises under various names, by theologians, recognized as authoritative, expressly or tacitly, by the various organizations. Creeds have been and are used as "confessions of faith" in the simple meaning of that term, as expressions of worship, as standards for instruction, and as tests for admission to fellowship or to the ministry. Their form has been determined by the needs felt at the time of their formulation, the errors to be repudiated, the truths to be emphasized; and important parts of them have commonly been the result of the victory of one theological party over another, or of

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compromise between warring factions, and are thus the statement, not of the universal view, but of the view of the winning part or of neither party; or they have indicated the reason for the existence of one denomination in the difference between some element of its faith and the position taken by another, from which its members had seceded or been expelled, or with which they were in competition. Thus most Christian denominations existing today have inherited from the past statements of faith in which special emphasis was laid upon *differences* of opinion or of belief between Christians of from one to eighteen centuries ago. To a large extent these differences, or corresponding ones, still exist among Christian people, but a great change has come into the situation from the fact that, owing to the universal diffusion of knowledge and the present methods of education, these differences are no longer merely *between* the various sects and denominations, but also *within* them. However strange and inconsistent it may seem, it is a fact which no informed person could think of denying, that the doctrinal standards of the various Christian bodies, even where subscription to them has been required by the laws of the organization, on the part of its ministry, have in no case been effective in maintaining unity and agreement of belief on the part of the ministry, to say nothing of the laity who are under less immediate and strict control.

We have then this great problem before us: How is the union conceivable, not to say practicable, of various bodies of Christians each of which adheres to a creed which contains many elements explicitly and intentionally contradicting corresponding articles in the creeds of the other bodies concerned? And the question should be raised, much more than it yet has been: How can bodies of Christians, whose authoritative statement of faith is in the language and thought-forms of past centuries, hope to meet the needs of minds all over the world, educated in the thought and language of the twentieth century?

The solution suggested by the title of this article is that if the churches or denominations of Christendom, or any considerable number of them, are to form one organic whole, they will have to do so, so far as standard of doctrine is concerned, on the basis of a minimum creed. The very idea of such a creed, which would omit most of the subjects of theological controversy altogether, will at first thought tend to arouse objection and opposition in every direction. "What, are we to give up our faith in the deity of Christ, or the trinity, or the inspiration of the Bible, for the sake of an outward and formal unity?" some will immediately exclaim. But the answer will be: "No, you are not to give up your faith in anything in which you really believe, for the sake of anything except a better faith than you have." And this brings us to the vital distinction which must be made between a minimum *creed* and a minimum *faith*, or a minimum *gospel*.

The religion which is to meet the needs of all men must be closely related to *all* the problems and experiences of life. Christianity, in organized form, cannot cut itself off from the history of the past, even if it would. People whose faith is properly related to life must still have definite belief with regard to

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the Bible, Jesus and his work, God and his nature and relations to men, man and his sin and the way of salvation, the history of God's dealings with men in the past and the hope for his action in the future, both in the earthly and the after-earthly life. No man whose faith is of any considerable depth or value will be able to express or confess it in a sentence or two. Nor will a preacher be able to satisfy the requirements of humanity with a gospel that is indefinite in form or that can be stated in a score or two of words. And yet, as we have indicated, it is quite out of the question—it is absolutely inconceivable—that within any predictable time there shall be formulated any extended statement of belief on these various subjects which could command the general assent of Christians, and therefore be a suitable basis for their joining in common worship and work. Each man inevitably expects that all others will approach closer and closer to his belief, as they learn more of the truth. The "conservative" is sure that his doctrine will triumph in the end. The "liberal" knows that it will be impossible for him ever honestly to accept certain of the views of the conservative. In the opinion of each, his own view is the truth, and the other man's is erroneous in so far as it differs from his own. It should be very clear, then, that the practical question for each Christian to ask of himself is: "What is the minimum of truth and the maximum of error which a man may hold without excluding himself from co-operation and fellowship with me in the church? On what points is it absolutely necessary that we should agree, and on what may we differ and still be sufficiently in sympathy to respect and love each other, feel that we are worshiping the same God, and labor together for the coming of his kingdom?"

It is of the greatest importance that those who are earnestly praying and working for the reunion of the Christian church should realize clearly this situation. If they really desire and hope for a union of all who worship God as revealed in Christ, both Catholic and Protestant, liberal and conservative, then the doctrinal basis of union must be such that all can honestly accept it. If they want a realignment of Christians into two (or more) great competitive bodies, which might for convenience be called liberal and conservative, then they should frankly say so. There would be no gain whatever, but a great loss, if the thing were possible, in getting a unity of organization upon the basis of a creed which is actually *not* believed by a large proportion of the thoughtful persons gathered within the organization. And the experience and struggle of the past will have been to little purpose if it has not taught us that real faith can be brought about by no outward force, whether of prison or torture, or of political or ecclesiastical preferment, but only by the free conviction of the mental and moral nature. People may agree to settle their form and officials of government by a majority vote. They can never settle their creed in that way. The minority cannot, if it would, believe what the majority thinks to be true, *because* the majority thinks it true. We may be safe in saying that the details of the religious belief of the majority are just as likely to be wrong as the details of its belief with regard to physical

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science. If you had taken a vote on the truth of the Copernican theory at the time of Galileo, even from the *educated* men of Christendom, how would it have stood? They would almost unanimously have condemned it as absolutely heretical and false.

Any intelligent hope and desire for the uniting of the many branches and groups of the Christian church as they exist in the world today must be based on the belief that there is enough faith and spirit that is common to all, even now, to enable them to work and worship together, if only the common elements could be emphasized and made the ground of union, and if the diverse elements could be subordinated. If we are to regard the reunion of Christendom as practicable and desirable, we must hold that the *common* faith and purpose include that which is fundamental to the life of the church, and that the diversity in other matters will at least impair the work of the church *less* when they are *within* one great body which has united on a common faith and for a universal purpose, than they do under present conditions where the diversity is more emphasized than the agreement, and where co-operation in labor for the common aim is at best very limited by the separate organizations.

Let us again consider that the acceptance of a minimum creed, for the purposes in view, need not and should not mean the abandonment, on the part of any individual or body of Christians, of their definite faith with regard to points not brought out in the creed. Because their theory of the atonement is not explained in the creed, because their idea of the degree of the sinfulness of man is not stated, because their faith with regard to the correct form and the true meaning of the sacraments is not made explicit, it does not follow that they are abandoning their belief with regard to these things and their importance. It only means that they believe they can work and worship with those who differ from them on these points until they can convince them of the truth.

The Bishop (Episcopalian) of Chicago, now president of the Episcopalian Commission on a World Conference already referred to, declared in an address which has been of great influence, and expressed the feeling of many, shortly before the Cincinnati Convention which appointed this Commission, that a religion of minimums could never truly pose as the religion of Jesus Christ, nor could it hope to challenge the admiration and allegiance of the world. For his part, he stood for a religion of maximums: maximum beliefs, maximum achievements, and maximum manifestations of the Spirit. Let us beware of a misapplication of the great truth of these words. What could a religion of "maximum beliefs" be? It must either be one in which all true adherents agree on a long confession of faith, and honestly and sincerely accept it, or one in which liberty for a wide variety of belief in regard to points of detail is permitted. It is very easy to think "fogily" and talk nonsense about maximum beliefs. There might be no objection to including in a preamble to a constitution for the United Christian Church of the Earth a goodly number of the famous creeds of past history, and of present sects—as a matter of historical interest. The question we are here considering is:

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What statement of faith and doctrine shall be put forth as the common belief of all Christians and used as a basis for union, for instruction, and especially for admission to the ministry of the church? While it is true that at the present time the ministers of most of the Protestant churches in Europe and America profess to accept at their ordination and repeat in their church services creeds which a large proportion of the ministry only accept as a matter of fact with very large mental reservations and private interpretations widely different from the original and natural ones, these conditions cannot long be tolerated. They are too evidently dishonest and immoral in their tendency. When the churches realize the situation they will no longer permit this enforced degradation of the consciences of those who should be their leaders in sincerity and the teaching of the absolute truth. Last May a petition signed by many of the most prominent clergymen and teachers of theology of the Church of England was presented to the House of Bishops of the Canterbury Convocation urging the maintenance of liberty of thought and study and the right to "arrive at conclusions which are opposed to traditional or momentarily dominant opinions" and quoting the words of Archbishop Temple: "If the conclusions are prescribed the study is precluded." Any attempt to reunite Christendom on the basis of extended creeds of the past, upon which there is great difference of opinion among those who love our Lord Jesus Christ, would seem predestined to most disastrous shipwreck.

Those who are timid about the wisdom of giving any kind of sanction to the Christian life and teaching of those who differ widely from them, either really or apparently, in their views of religious truth may be reassured by the following considerations. If the minds and hearts of men are under the control of an all-wise and loving Father, we may depend on him to guide his children into the truth if they desire to learn the truth, and thus may conclude that our chief test of those who desire admission into the membership and even the ministry of the church should be that of loving hearts and *open*, truth-seeking minds. Further, we find in the so-called secular departments of thought and research that while there is constantly great variety of thought with regard to details, the freedom of investigation does not result in chaos but in constant progress in the discovery of what practically all competent students agree to be the truth. The freedom of research is a necessary condition of the resulting agreement. There is the best reason to expect similar outcome when full freedom of thought and investigation shall be permitted to Christian students and teachers. And finally it is to be noted that the uniting of Christians of great diversity of thought in one organization will tend to bring about more general acceptance and acknowledgment of what is really true (whether that truth has yet been discovered or revealed in full measure or not) than the maintenance of the present divisions of Christians, in which different groups each emphasize one phase of truth and ignore others equally important, because they do not come in contact with those who understand the other phases of the truth. The "survival of the fittest" is a law of

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life and progress only when the fit and the unfit come into close contact. Thus if I, whoever I may be, who have attained to the fulness of religious truth, exclude from my fellowship those who do not agree with me, how shall they become aware of their errors? If, on the other hand, I invite to work, worship, and study with me those who are seeking the truth as I am, although at the time of our coming into fellowship we may widely differ, if there be any superiority of truth to error and any means by which they may be distinguished by the honest seeker for truth, I may expect them to come to accept the truth which I have received. Unity of *faith* among Christians is most ardently to be desired, most devoutly to be wished, most earnestly to be sought, but the popular methods of the past by which such unity has been conserved have proved themselves futile and suicidal. While there is truth implied in the question, "How can two walk together except they be agreed?" there is a deeper truth more applicable to the problems we are considering suggested by the question, "How can two learn to agree except they walk together?" If I am a Congregational or Presbyterian or Anglican minister (much more, if a layman of one of these communions), I shall ordinarily have little occasion or time for the investigation of the peculiarities of the others and those forms of truth, if there be such, which they hold which my denomination neglects. Denominations of Christians are today refusing to join in movements toward union because of what they consider the importance of their "witness" to certain truths. But as a matter of fact their "witness" has very little effect outside of their own membership under present conditions, and the adherence of their membership to their peculiar doctrine is not because of the intrinsic superiority of their doctrines to those of other churches with which they are compared, but because through accident of birth or environment they have been placed where they heard those doctrines and not others. Such groups of Christians cannot abandon their faith for the sake of union. That would be traitorous and useless. Evidently they could not become members of a church in which their views were not permitted. But if there should be a church where their views were not generally held, but where they would be suffered, they would have just so much larger a sphere of influence in teaching their truth, and should welcome the opportunity. They would, of course, have to give to others the toleration which they expected for themselves, or union would be impossible. Liberty of thought and study—of faith, and toleration of differences of faith, not merely as a *modus vivendi*, actually practiced although literally forbidden, but as a natural condition of life, expressly recognized and unembarrassed—will thus be a fundamental principle of any union of branches of the Christian church which is worth having.

The failure to understand this primary requisite for the union of Christian bodies has frustrated honest attempts at union in the past, and is a great hindrance to such efforts at the present. It is probable that the delay in the movement referred to for the uniting of the three denominations in Canada, except where it is due to mere inertia or preju-

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dice, is mainly caused by the doctrinal basis proposed for union. Members of one denomination, missing some of their favorite doctrines, feel that to accept the new confession of faith would be to abandon what they believe to be true and important; and others find in the statement of doctrine as it stands much to which it would be impossible for them honestly to assent, in view of the advance of knowledge and thought in the last century. The degree of unanimity which has actually been reached has been possible only in view of provisions which guarded against the requirement of subscription to the creed, or a too strict application of it in the examination of candidates for the ministry.

It may be too early to suggest forms for such a minimum creed or to criticize proposals which have been made as prerequisites for the uniting of different bodies of Christians. It may at least be questioned whether the so-called ecumenical creeds are sufficiently agreeable to the common thought of today and sufficiently simple and brief in form and statement, as to be acceptable to *all* who are truly disciples of Jesus and worshipers of the Father whom he revealed. This question may suggest that the basis for the membership and ministry of the earliest groups of Christians, which, so far as we know, was only that of discipleship of Jesus—desire to learn of him, and worship of the God revealed by him—may be found to be most suitable for the uniting of his disciples even after nineteen centuries have elapsed.

As a very careful and earnest effort to find such a minimum creed (although doubtless there would have been much hesitation in calling it by that name) by a large body of Christians who on principle have never permitted themselves to be bound by any extended statement of their faith, the paragraph on "Faith" in the preamble of the new constitution of the Congregational Council of the United States, adopted in October, 1913, may well be kept for reference.[1]

In view of the astonishing and immeasurable forces now tending to the uniting of at least certain groups of Christian bodies, the enormous impetus which would be given to the efforts of Christian missions to reach and save the people of all nations, and the glorious triumph which would be realized if the ideal "that they all may be one" should be actually worked out on earth and in the present age, every Christian may well consider most carefully and prayerfully the necessary conditions of such union; the first of which has here been presented.

[1] "We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ his Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending as did our fathers upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

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THEOLOGICAL EDUCATION AND THE PREVIOUS QUESTION

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Theological education is rapidly coming to be tested by religious efficiency rather than by inherited precedents. What do we want ministers to do? How can we train them to do it? These are not questions to be answered by teaching young men denominational shibboleths, but by helping them to understand and institutionalize the truths of Christianity. The best theological seminaries are facing practical issues. Therefore they look ever deeper into their mission.

"Biblical theology," says Andrew D. White, "spins its webs out of its own bowels, and all the lesser theological flies continue to be entangled in them." At any rate, one of the reasons why so many fat compends of theology remain dust-laden and forgotten upon library shelves lies here. It is not that they are, as Robert Hall said of Dr. Gill's *Body of Divinity*, "continents of mud, Sir," but that they fail to raise the previous question. Now the previous question is the main question, and the history of theological construction is plentifully besprinkled with instances of failure to ask it. Hence it is that—

Our little systems have their day
They have their day and cease to be. . . . .

Why do we smile when that famous humanist and pioneer Hebraist Reuchlin educes the doctrine of the Trinity from Gen. 1:1, *Bereshith bara Elohim*, by taking the word *bara* acrostically: "Abba, Ruach, Ben: Father, Spirit, Son"? Why smile when Martin Luther tells us that Adam and Eve entered the Garden at noon and that the fall occurred about two o'clock in the afternoon? Or, again, when Dr. Martin tells us that Copernicus is an "insolent astrologer," who upsets the whole biblical account of things? Why smile when we hear that learned Cambridge rabbinic scholar of the seventeenth century, Dr. John Lightfoot, declaring that creation took place in an instant of time, on October 23, 4004 B.C., at nine o'clock in the morning? Or when we read in the *Helvetic Formula Consensus* of 1675 that even the very vowel-points of the Massoretic text were inspired—unaware as they were that the vowel-points were a post-Talmudic invention, not earlier than 600 A.D., at which time, according to their hypothesis, inspiration had long since ceased? Why smile when we hear John Wesley exclaiming that "to give up witchcraft is in effect to give up the Bible"? Or when Dr. Hodge declares the theory of evolution "atheism" and utterly inconsistent with the Scriptures"? Why smile, indeed, if we are in fundamentally the same situation?

With the authority method go the closed Canon, the closed system, and the closed mind. Religion is reduced to mimetics, mnemonics, and magic, and

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there is no previous question. But with the method of freedom and religious autonomy, authority can be grounded only in a first-hand experience of God, and there is always a previous question. This question continues in every age to occupy men of original temper and fiber, whether in the field of science, philosophy, or religion. They will have none of your short-cut and rule-of-thumb solutions, much less will they waive the previous question at the behest of authority. Now when men of this type become great enough, we worshipers of authority make authorities of them and try to discover some tangent from their systems which can be bent to the support of ours. This is what theologians to a laughable and lamentable degree have done with both scientists and philosophers.

Now in all these important fields of inquiry men are earnestly at work—Eucken and Bergson in philosophy; Metchnikoff and Mme Curie in science; Johannes Weiss and Ernst Troeltsch in theology, to mention only examples. They are bringing to light new values, new appreciations of reality. What shall be our attitude toward the new evaluations? There are two somewhat opposing ideals of theological education, the one primarily putting the student in possession of a method, the other chiefly devoted to giving him a system. The new evaluations are always making trouble for the system; they do not necessarily affect the general method. Now if it is conceded that ability to raise the previous question, or to face it when it is raised by someone else—which is the usual situation—is of importance; in other words, if it is essential that the minister shall be able to adjust and readjust himself in a world where progress and change are the order; then we should lay emphasis upon that type of theological education which gives the student both the example of so doing and the technique necessary thereto. Indeed, in the modern world, theological education is compelled to raise the previous question in each of its departments.

There has been no very great objection to the raising of the previous question in the field of practical theology—indeed, good teachers have long been accustomed to it in this field. They raised the previous question about the sermon, "What is the sermon for?" Is it primarily to instruct, or primarily to move to action? What do you want to do with your sermon?" But they did not push the question far enough. Your sermon is designed to induce or to contribute to a religious experience; but the previous question is, "What sort of experience?" And this raises the whole issue of the nature of that experience, the motives thereto, and the mode of entering upon it and making progress therein. Now of what use is literary and elocutionary technique until this previous question is answered?

Again, in the practical field, we have been somewhat used to the question of the minister's relation to social needs—whether he should run a soup-kitchen in connection with his church, or conduct a clinic for neurasthenics; and, if so, how? But we have not sufficiently raised the issue of the whole social trend of our times, the issue of organized society, the question of a social goal and an adequate social technique. We have assumed either that the social *status quo* is of divine origin, or that the

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matter is none of our business as ministers. But the most perplexing practical questions of the Christian men to whom we minister will lie just here; and organized society will raise the previous question if we do not. Why cannot we pre-empt opinion for the kingdom of God?

And, again in the practical field, we have been used to the presentation of missions. But there is something more fundamental here than the question of either men or money; in fact, there is a whole series of questions behind the mere technique of our propaganda: Whether the missionary enterprise is just an outlet for surplus energy, altruism, and means, or whether it is the main business of the church; whether it is to succeed through a spirit of Christian unity or to fail because of a divided Christendom; whether our denominationalized Christianity and occidentalized policies are to dominate the oriental church or whether it is to be encouraged to develop according to its own genius; whether the goal of our enterprise is just an autonomous church in the Orient, or a new social order.

But there is in the practical field another matter distinctly more novel. Behind the question of Sunday-school grading, materials, and pedagogy—all of which are questions new enough—is the previous question of the religion of a child. "What do you want to do with the child? Do you wish to bring him up never to know alienation from God, or would you have him start with the fundamental conception of being by nature an alien from God, whom only a certain experience of emotional upheaval and readjustment can restore?" The whole aim and technique of religious education are determined by our answer to that question.

Passing from the practical to the historical field, we find that here again the previous question is not wholly a novelty. Yet there is a new science of history, which goes behind the processional of events, institutions, and personages—the product and culmination of the historical process—into the great subconscious area of history. It seeks to trace there the development of underground and apparently impersonal social movements, out of which the event, the institution, and the personage emerge. This newer method seeks to lay bare the very tissue of life, and to trace its nerves and veins, its processes and functions. Such an inquiry cannot well stop short of a philosophy of history with which to appreciate the past and an adequate social method with which to control the future. Indeed, what does the study of history come to, if it fail to give us a better social method?

It may be reckoned pure gain if the young minister can read his Bible in the Hebrew, Aramaic, and Greek. But there is a previous question: "What sort of book is the Bible?" Nor can that question be answered by any dogmatic deliverance whatsoever. The answer must come from the face of the book itself and from the field of history. Only through a proper process of historical and critical study, an actual induction from data, can it ever be derived. If the Bible is to the questioner a timeless insert into history, rather than a product of the operation of God in history, it will make a wide

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difference in his method of using it. Indeed, he must return to his atomistic word-study, for historical perspective cannot help him. With the historical view, on the other hand, all linguistic and word-studies become subordinated to an understanding of the actual life-setting and inner unfoldment of the book. Certainly the latter is the more important; for the mind of God is not in text and proof-text, but in personalities and in the sweep and culmination of events.

What, then, of a theological system? Shall there be no system? The making of creeds and the shaping of systems is not only inevitable, it is truly serviceable; we shall never be able to get along without them. However, they lose their usefulness when they become like the proverbial backbone, which was worn in front and wouldn't bend. While the theologian seems now and then to insist that his system is a photograph of reality, time has never taken that view of the matter. It does not seem hard to take an instrumental view of the truths of science, to hold them as hypothetical formulations which may be superseded in time by formulations more adequate. But to think that way about theological formulations is as yet very much the exception. If theology insist upon having a fully articulated system, it will continue to have trouble. Perhaps it would be better to state the great fundamental postulates of the Christian religion than to attempt a full and final system. Such a formulation of the fundamental postulates would serve the needs of religion better than the closed system; for it would itself raise the previous question. And behind the detail there is a previous question: "What sort of a world is our world?"

If one's religious postulates fail to yield him an answer, and his world prove a mechanistic-deterministic universe, of what use is his beautifully articulated theological logic? Back of your system, then, is the previous question whether reality and theology hold together. Now if the young minister have a view of God and the world large enough to unify the theology and reality, he will be already well on his way toward a working system of theology. The God of religion cannot dwell in gaps; he must be found in the fundamental types and formulations of our human experience. He must be at the base of reality, at the heart of it, in the fiber of it; yet he must be master of it, and neither shut in nor shut out in such a way that he cannot bring about results otherwise unpredicable; he must be free to affect his creatures as person affects person upon the plane of our experience.

"But," someone will remark, "if theological education raises all these questions, it will have its hands full." True enough, it has its hands full. Yet someone has said that "we live by questions as well as answers." Many of the matters of detail must go unanswered; yet, in the main, the previous question will be answered; it will be sufficiently answered, which is the most that can be said of any of life's great queries. The modern theological curriculum aims to point out questions where they most certainly exist; it has neither time nor taste for idle interrogations. And it aims further to point out solutions or the method by which they may be

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reached in time. It has a positive dictum, a great experimental deliverance, in answer to the previous question; yet it utters this dictum modestly, in a world where science as well as religion has a right to speak, and where the last word has not been said in either. Thus the task of theological education seems vastly greater than when it was supposedly limited to training in the exegesis of texts and the exposition of finished systems. The text seems more luminous, as being a deposit of real life; but the system seems less compelling, as being the experimental formulation of a growing faith in individual and community.

After all, the fundamental thing is an experience of the living God as the God of redemption, into fellowship with whose active life of loving and saving service humanity must be brought. And that fundamental fact becomes dynamic and experimental through Jesus; still, as of old, men come to God through him. And it was he who, in an age of rabbinism, taught us to raise the previous question.

THE LITERARY SOURCES AND HISTORICAL IMPLICATIONS OF EPHESIANS

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The more we study Paul the more we see that Paulinism is the application of the gospel to human affairs. The letters of the apostles are not studied productions but are born of actual situations. Any attempt to make these letters more vivid and real is to be welcomed. Dr. Dickinson gives us an unconventional treatment and one that is sure to make men appreciate more fully the apostles' work.

I have been asked by several of the readers of the article on Galatians in the March (1913) number of the *Biblical World* to apply to the phenomena of a similar nature discoverable in Ephesians the same point of view, working hypothesis, and method of treatment therein followed. That point of view is that the writing was first in the forms of life, being occasional letters in a more or less extended correspondence; the working hypothesis is that in passing from the forms of life into the *genre* of literature, which it now possesses, there is involved a literary process, by which a group of the products of nature have been transformed into a work of literary art; the method employed is that currently known as literary and historical criticism. Our conclusion in the study of Galatians was that the epistle, as we have it, grew out of three previous occasional letters in a correspondence, which the apostle himself subsequently epistolized for service in the churches to promote the culture of the messianic life through

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public reading. Thus the products of messianic life were transformed into a tool for messianic culture.

In approaching Ephesians from this point of view we notice that it is headed by what may be either the salutation of a letter or the dedication of a book (1:1–2), which has come down to us in three forms, according as we read "in Ephesus," or "in Laodicea," or omit the place. All three of these readings come from the first century of Christian literature; and it is impossible to decide with confidence which was the original upon the evidence of the MSS, or to account for the rise of the several variants on external evidence. If the epistle is composite, epistolized from sources written for definite and specific situations, it is a matter of the first importance to decide whether this passage is a salutation to a letter to Ephesus or to Laodicea or to both, or is the dedication to the book in its epistolized form. But this we cannot hope to do until we have studied the body of the writing.

A Jewish-Gentile Christian Irenicon

(1:3–14; 1:17—2:22; 3:20–21)

The epistle proper opens with a benedictus (1:3 ff.) in a rhapsodic, rhythmic, prophetic style, reminding one of the masterpieces of Old Testament prophecy. The authorship is plural, betraying everywhere the conscious experience of Jewish Christians exulting in their spiritual blessings in the heavenlies in Messiah to God the Father of their Lord Jesus Messiah. They have come into these spiritual blessings in Messiah in fulfilment of God's messianic purpose and mystery of his will, where the phrases "election unto holiness," "foreordination unto adoption," "redemption and forgiveness of sins according to the riches of his grace," "making known the mystery of his will," "dispensation of the fulness of times," "foreordained as a heritage," "before hoped in Messiah," etc., are to be taken in that content of meaning which they had among Christian Jews as the peculiar people of God in the first century A.D. and not as they have been given meaning in Augustinian and Calvinistic theology since. These Jewish-Christian authors express their exultations to God in the presence of their gentile Christian brethren who have come into the enjoyment of the same blessings, but in a different way; for they had gotten theirs by hearing the word of truth, the gospel of salvation, and by believing on Messiah (1:13). So these blessings in Messiah are to the Jewish authors "an earnest," a first payment in the messianic redemption; whereas to the gentile readers they are but "a seal" to the messianic covenant (1:13–14). In this passage (1:3–14), Christian Jews are writing to Christian Gentiles about their common salvation in Messiah.

But in 1:15–16 the authorship changes with the words "I also," and there is but a single writer; the style changes to the well-known personal-letter style of the apostle Paul, and the subject-matter to that of a concrete, definite, personal experience of an individual listening, praying, and making mention in prayers—a bit of private life. The use of the particle "also" shows that the writer regards himself as another and an additional person from those who have been hitherto writing; and if it excludes him from the group of those writing in 1:3–14,

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its effect is to give his independent personal indorsement of what they did write. It may be that because the apostle was well known as the missionary to the Gentiles he was not a party to this exclusively Jewish-Christian writing, but added his indorsement independently to it by this interpolation, for the passage clearly is an interpolation.

In 1:17 the authorship is again plural; the style rhapsodic, rhythmic, prophetic; the subject-matter that of Jewish-Christian experience. The paragraph which follows (1:17—2:10) is a prayer offered by the writers for the readers in view of their common messianic heritage. It opens with the final particle *hina*, making the content of the prayer express its purpose. The purpose of the prayer is that the God of the Lord Jesus Messiah, the Father of glory, may edify, educate, and enlighten the readers that they may appreciate the messianic hope, the riches of the glory of the messianic inheritance in the saints, and the exceeding greatness of the messianic power in his dealings toward the Jewish-Christian authors (1:17–19*a*). This messianic power is displayed in the resurrection, heavenly session, and universal rule of Messiah for his church, his body, his fulness (1:19*b*–23); and the quickening and raising up and making to share the heavenly prerogatives by both Jewish and gentile Christians, though their former estate was one of deadness in sins, are a display of the exceeding riches of God's grace in kindness in Messiah Jesus for the benefit of coming ages, showing what God prepared to do in Messiah Jesus (2:1–10). So it follows that there can be no distinction between Jew and Gentile in Messiah, wherein both are made new and one in messianic blessings (2:11–22).

We do not meet again with this plural authorship, rhapsodic, rhythmic, prophetic style and Jewish-Christian perspective except in 3:20–21. Here we have a doxology which is a fitting close to the document. If now the reader will examine 1:3–14; 1:17—2:22; 3:20–21, he will observe that throughout the authorship is the same, the readers the same, the style the same, the subject-matter homogeneous, the flow of thought even and in good sequence, and the writing complete in itself. This argues that it originally formed a separate and independent document before it came into its present context. It is, when thus considered, an irenicon from Jewish Christians to the gentile Christians, welcoming them to perfect equality and full fellowship in all the rights and privileges of the messianic kingdom. Its character and historical meaning we will discuss later; but suffice it now to point it out as one of the sources of the epistle.

An Apostolic Wisdom-Epistle

(3:1–19; 4:1—6:24)

The rest of the epistle (3:1–19; 4:1—6:24) has a single authorship, is in Paul's well-known letter style, and the writer is expressly affirmed to be "Paul, the prisoner of Christ Jesus," and every reference to the author's experience is to the life of Paul. No writing in the New Testament betrays its Pauline authorship more distinctly than this; and those who hold to the Pauline authorship of the entire epistle draw their data for that opinion mainly from this portion of it, while those denying the epistle to that apostle draw their evidence from the

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irenicon as defined above. Both seem to be correct. The sameness of authorship, style, readers, the good sequence of thought and homogeneity of contents, the similarity of situation in the perspective shows that the whole was originally a separate document complete in itself and independent of its present context. It is a wisdom-letter to gentile Christians in some group of churches which Tychicus had been sent to visit and for whose special benefit the apostle had been given a "dispensation of the grace of God." Its purpose is to teach them how "to walk worthy of the messianic calling wherewith they were called."

The wisdom-letter opens with a grammatical torso, a sentence without a predicate: "For the sake of this I, Paul, the prisoner of Christ Jesus in behalf of you Gentiles." Did the apostle suffer a lapse in his mental process before he got to his predicate; and did he revert to his line of thought in 3:14 below? Or did he expect the readers to consider the phrase, "Paul the prisoner of Christ Jesus in behalf of you Gentiles," as a well-known appellation or title by which he was currently known among them, and conceiving of the title as a predicate noun did he expect them to so construe it with the proper person and number of the verb "to be"? Or is the whole passage only the caption of a writing beginning here, wherein it was customary to omit the word "write"; and so should we read "For this cause do I, Paul, the prisoner of Christ Jesus, *write* in behalf of you Gentiles"? The first suggests a mental instability in the apostle's thought-processes not warranted from what we know of him in that regard elsewhere; the second is a literary resort entailing such inconsiderate mental strain on his readers that it is utterly unlike him; the third involves the validity of the theory of the genesis of the epistle we are now discussing, and may well be held in abeyance until our study is finished. But the validity of this last interpretation we assume for the time being; and the words will be the caption of a separate and new writing beginning here. (For analogous cases of such captions in letters omitting the word "write," see Acts 15:23; 23:26.) As a caption, this torso implies that the apostle has in mind to write in the interest of the gentile readers, and to give the occasion for his doing so; the occasion for the writing will be found in 3:2–19, and the writing itself in 4:1—6:24.

The occasion for his writing to these gentile Christians whom Tychicus is to visit (probably the churches of Asia) is because he has received a "dispensation of the grace of God" for them. He doubts whether the readers have as yet heard of this "dispensation"; and so he proposes to tell them about it. Now it is clear that he means something different here from his apostleship to the gentile heathen in the pioneer mission work hitherto engaging him; for of this the readers, whether Ephesians or Asian Christians generally, could not be ignorant after his work from Ephesus in 52–56 A.D.; nor is the dispensation, here had in mind, one for the gentile heathen world, but one for that portion of gentile christendom to which he is writing. The word (*oikonomia*), translated "dispensation" or "administration" or "stewardship," implies an

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organized, well-defined work, to be administered in behalf of known beneficiaries; and the word "grace," as here used, bears the implications of a gratuity to be administered. The apostle is not writing in generalities and colorless abstractions; but he has in mind practical projects of a concrete nature capable of being effected. What this "dispensation" is in 3:2, he will set forth in 3:8–12 below; but, before doing so, he tells them why it was given specially to him in trust (3:3–7). The particle *hoti* which opens 3:3 is causal and not objective, as in our translations; and so we ought to read, "If indeed ye have heard of the dispensation of the grace of God which was given unto me to youward, *because* by an apocalypse was made known to me the mystery," etc.; and 3:3–7 is the cause for what is reported in 3:2. There are involved in this passage (3:3–7) three things of importance in this connection: the apocalypse revealing the mystery, the mystery thus revealed, and the ministry growing out of it. The passage 3:3–4 deals specially with the apocalypse, 3:5–6 tells what is the mystery, and 3:7 states how the ministry followed; and all three of these were considerations why the "dispensation" has been given to him specially toward the gentile Christians whom he is addressing. About the apocalypse, he says he has written before "in a few words"; that this previous writing is within the reach of his readers; and that reading it they can perceive his understanding (*sunesis*, "coming into knowledge") in the mystery of Messiah. What is this previous writing in which he has written a "few words" about this apocalypse? He had written II Cor., chaps. 10–13, about five years before, in 56 A.D., from Ephesus; and in it (12:1 ff.) are a few words about an important apocalypse, wherein he heard words not to be spoken and hence conveying a "mystery." This passage answers to every demand of the reference here; and so may well be the writing and the few words here had in mind. The mystery, revealed in that apocalyptic experience, had not before then been made known to the sons of men, as it has now been revealed (*apocalyphthe*) unto Messiah's holy apostles and prophets in the Spirit (3:5); and is "that the Gentiles are fellow heirs, and fellow members-of-the-body, and fellow partakers of the promise in Messiah Jesus through the gospel." These are the "unspeakable words, not lawful for a man to utter" (II Cor. 12:4), which the apostle heard when he was caught up in the apocalyptic ecstasy into Paradise. After receiving these "exceedingly great revelations" (II Cor. 12:7), Paul became a minister of them according to the gift of that *grace* of God which was given him, according to the working of his *power* (II Cor. 12:9–10). One can in the language of Eph. 3:7 hear the echoes of the oracle in II Cor. 12:9; just as in II Cor. 12:4 he can hear echoes of the oracle in Eph. 3:6. When the two passages are read together they are clearly duplicate narratives of the same events, the one emphasizing the apocalyptic ecstasy, the other the mystery revealed. When he wrote the passage in Corinthians the apocalypse had occurred some fourteen years before (43 A.D.), which was the time when Barnabas had fetched him from Tarsus to take charge of the new

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gentile church at Antioch (Acts 11:25ff.), a peculiarly fit situation for such a revelation as Eph. 3:6 in such apocalyptic fashion as is described in II Cor. 12:2 ff. This apocalypse is further mentioned with incidents and gospel growing out of it in Gal. 1:12 and Gal. 2:2. (Compare with the last reference Paul's preaching in Galatia in Acts, chaps. 13–14, especially 13:46 ff.) These passages in Galatians throw light on Eph. 3:7 in showing that Paul's apostleship to the Gentiles grew out of this apocalypse, and how that came about with the approval of the "pillars," and was effected in his preaching. But it is clear that his apostleship, received and entered upon at that time, had in view pioneer mission work, laying a foundation where Christ was not named and planting for others to water. Now after twenty years of pioneer mission work among the Gentiles, because of the way in which that work came to him, he is assigned another "dispensation of the grace of God" among the gentile Christians of Asia and adjacent provinces, which has been so recent that possibly they have not as yet heard about it (3:2).

What this dispensation is he sets forth in 3:8–12. It is not the work upon which he entered after the apocalypse twenty years before, that of preaching Jesus as the Messiah to win converts to him; but to preach the "*unsearchable* riches of Messiah" to those already converted to him; to proclaim the content and worth of the messianic religion, surpassing human power to search out, to those who believe in it as a way of life; to make those already Christians to appreciate the more what they have in Jesus as the Messiah; to deepen, broaden, and enlarge their messianic experience and usefulness. Thus he would make all men see what is "the dispensation" (the kingdom of God, as an organized service for man) of the mystery (God's messianic purpose), which for ages has been hid in God, the creator; with the purpose in view of now making known to principalities and powers in the heavenlies (the cults and hierarchies which held sway over the Greco-Roman world) through an edified and educated and trained church the manifold wisdom of God as purposed in Jesus Messiah and Lord, as through faith he gives his believers boldness and confidence in access to God (3:8–12). There is here implied a great missionary scheme to convert the world through bringing those already converted to such appreciation of the worth of the messianic religion that they could live it out winsomely before their heathen neighbors, and thus they would become exponents of Messiah wherever they were. It is a work of education, edification, discipline of believers to live out the gospel before the world and thus win the world. This is his new "dispensation of the grace of God" which he has just received for his gentile readers. This dispensation is clearly that part of missionary work enjoined in the last section of the commission in Matt. 28:20; whereas the previous apostleship received for them some twenty years before through the apocalypse is the work set forth in the first part of the same commission (Matt. 28:19). This dispensation ought to counteract any tendency toward growing faint on the part of his readers because of his

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"tribulation"; for it turns that situation into one of glory for them (3:13).

Then follows his prayer for them as the beneficiaries of this new work of edification, education, and training. It is an exquisite prayer, all the more winsome and overwhelming when we remember it is the petition of a trustee of a "dispensation of the grace of God" for the beneficiaries of that grace. All through it breathes the soul of the teacher of "the unsearchable riches of Messiah" for the disciples of his Lord, whose growth is committed to him in trust. It is a prayer that his own wards in Messiah may receive messianic attainments and achievements "along with all saints" (3:14–19). Then comes the main body of the letter which he had in mind to write in behalf of the gentile Christians for whose benefit he had received the new dispensation. But little comment is needed for the purposes of this article; though from other and more practical and more important points of view it is the richest part of the epistle. It is in literary style an epistle, but its thought is cast in the forms of wisdom-writing. Hence it may well be called a wisdom-epistle; and its purpose is to impart wisdom for walking in the messianic way worthily of the messianic calling wherewith the readers had been called. He urges them to walk worthy of such a high calling in the several spheres of life: (1) as members of the messianic body (4:1–16); (2) in their social converse with their heathen gentile neighbors (4:17–32); (3) as children of God enjoying his love and light (5:1–21); (4) in the several domestic relations of life (5:22—6:9); (5) as soldiers of Messiah always ready for service and praying for the success of all his soldiers, especially his "ambassador in bonds" (6:10–20). The epistle closes with a commendation of Tychicus and his mission, and salutation and benediction (6:21–24).

Some Problems in the Epistolization of the Sources

The irenicon (1:3–14; 1:17—2:22; 3:20–21) and the wisdom-epistle (3:1–19; 4:1—6:24), constituting the sources of the epistle in its canonical form, seem to have been preserved in the process of epistolization in their primitive integrity and completeness; but here and there is to be seen the work of the epistolizer, which may be studied to discover the nature of that process in this case.

1. The dedication (1:1–2), in the three forms which have come down to us in the variants of the text, can best be explained by supposing that a copy of the irenicon and the wisdom-epistle were sent to all the churches of Asia, including Ephesus and Laodicea, as separate documents; and that the two were compiled both in Ephesus and in Laodicea, and that so copies got into circulation with these variants in the dedication. Elsewhere in Asia churches receiving copies of each, knowing that the irenicon was intended for a much larger circle of churches than those in Asia, and that the wisdom-epistle was a circular letter for the churches Tychicus had been sent to visit, made copies without any limitation of place in the dedication; and hence originated the reading without either the words "in Ephesus" or "in Laodicea." The variants can be easily accounted for if they are supposed to have originated with the work of epistolization when the

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dedication was composed for the published epistle.

2. The interpolation (1:15–16) was written into the irenicon by the apostle as he made, or had made, the copies, or copy, of it which he intended should be sent to the several churches Tychicus was to visit; and his reason for doing so was to give to it his independent and express indorsement. In adding it to the document he would have to make in the grammatical and literary structure of the sentences some incongruous changes in the context, and such may here be observed; but he would preserve as fully as possible the thought and context of the original, which is also patent here to the critical student.

3. In the process of epistolization the first part of the wisdom-epistle which gives the apostle's reason for writing it has been dovetailed into the irenicon between its main body and its concluding doxology. The reason for this may be found in the fact that because its subject, the recent dispensation of the grace of God given to the apostle, had originated as an afterbirth from the convention which issued the irenicon and resolved upon the change in missionary policy and the new assignment of work; and so what the apostle had to say about it found appropriate place just here.

4. It is very apparent that the wisdom-epistle is predicated upon and occasioned by the irenicon; and was intended to be to it an accompanying writing which Tychicus was to further supplement with his oral message. Possibly a copy of the irenicon was sent to Philippi; and Phil. 3:1*b*, "To write the same things for you, to me indeed is not irksome, but for you it is safe," is the opening sentence of another accompanying letter (Phil. 3:1*b*—4:7). In this event the apostle means that he has sent them a copy of "the same things" sent other gentile churches; and copied it off himself, because he thought it was safe for them to have a copy. The irenicon would well suggest to him the arraignment of the concision that follows. It may be that the letter "from Laodicea" in Col. 4:16 is this irenicon; but I am inclined to the opinion that that letter is now a part of the Epistle to the Colossians.

5. The passage, Eph. 4:9–10, dealing with the "descensus" is an interpolation; and is an intrusion into the context so patent that it casts suspicion on its genuineness. It is in this respect so much like the similar passages in I Pet. 3:19–22 and 4:6 that one can but suspect for them a close kinship and origin.

6. Ephesians and I Peter are in so many ways analogous it is necessary to attribute them to agencies which must have been common to some extent. The irenicon is closely akin to I Pet. 1:3—2:10; and the wisdom-epistle somewhat akin to I Pet. 2:11—4:11. Was Peter in Rome when the irenicon was drafted? Were he and Silas two of the representative Jewish-Christian authors of it? Did Peter also get a "dispensation of the grace of God" in the new missionary policy and assignment of work? If so, was it to the Hellenistic Jews of Asia, "the sojourners of the Dispersion," to whom he wrote this epistle or the letters from which it was epistolized? There are many questions that spring out of this view of the situation which we cannot now even mention, for this article is already too long.

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THE PRIMITIVE CHRISTIAN MISSION

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The man who wants to know the world today may very well study the world for the first century. Especially may the missionary well study the methods and principles of the church of the first and second centuries. Then as now Christianity came into contact with an elaborate civilization, pagan religions, and aggressive prosperity. It won its way because it deserved to win, but none the less it won its way methodically. To understand its success is to enable us to succeed.

In attempting any survey of the rise and growth of the missionary impulse in early Christianity it is no longer possible to confine ourselves merely to the records of the New Testament. A more careful study of the literature of the Greco-Roman world has revealed in the soil of those civilizations many ingredients favorable to the growth of Christianity. While Christianity came into the world as a unique and victorious religion, it nevertheless won its way by methods which were thoroughly familiar to the people of that age. We could scarcely account for the rapid expansion of this religion if the hearers of the gospel had not long been made familiar, through other powerful faiths, with the elements of redemptive religion. Paul found the Greeks "exceedingly religious"; so careful not to slight the god of any people that they erected an altar with the inscription, "To an Unknown God." But the fact which concerns us most here is that Christianity emerged from Judaism not only into a religious age, but into a missionary age. These other religions as well as Christianity made active propaganda for their faiths. Some had already decayed, leaving but slight traces behind them, others were energetically enlarging their circles, when Christianity began its long career of competition with them.

A widespread religious commotion succeeded the political conquests of Alexander the Great—the beginning of the so-called Hellenic Age. The *Koinè* became the language of popular intercourse and the language of the gospel writers. The old, national boundaries were broken down, and the civic or tribal faiths lost their local and political aspects and became international and consequently individual in character. Deprived of political favoritism, the religions of Syria, Egypt, Persia, and Babylon developed early those inner qualities of mystery, purification, and soul-salvation which have always made the Orient peculiarly powerful in the sphere of religion. These faiths, represented by the gods Adonis, Osiris, Tammuz, Mithras, and others, were the most popular cults of the Greco-Roman world when Christianity arose. This migration of oriental cults westward and of Greco-Roman cults eastward continued into the Roman period.

The causes for this religious diffusion are many. As Cumont has pointed out,

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the old mythology of the Greeks was seen to be puerile, not to say unmoral. The religion of the Romans was prosaic, suppressive of the natural emotions, and lacking in reinforcements to active morality. Beginning with Augustus these defects were partially overcome by the institution of emperor-worship, but the results were obviously more political than religious. The oriental religions took advantage of all the helps which the spread of Roman dominion naturally afforded—ease of communication, the growth of commerce, religious tolerance, and bodily protection. Soldiers, merchants, and slaves engaged in the propaganda. However much the universal despair and the breakdown of the morality of this age have been overemphasized, there was yet a certain "failure of nerve" and a restless longing for mediation, redemption, and infallible revelation which the oriental religions satisfied. Mithras was the mediator between Ormuzd, the principle of light, and Ahriman, the principle of darkness. Attis, Osiris, and Adonis by their life and death and resurrection were supposed to bring new life to the believer. These cults were popular in character. Tending toward universality, they knew none of the limitations of race or rank which were so common in the earlier religions of Greece and Rome.

Besides the propaganda of emperor-worship and of the mystery-religions there was a strong, austere preaching of moral philosophy, as seen in the neo-Pythagorean and Stoic philosophers. Wendland has shown how the beginnings of this activity are already perceptible in Socrates, who discoursed in the market place to chosen youths of Athens, pressing them to rigid self-examination and consistent moral conduct. It was Diogenes, the Cynic, however, who first undertook a really popular presentation of philosophic morality. His life of self-denial, his persistent antagonism to the allurements and pitfalls of wealth, and his illuminating conversations with all classes of men on the true values of life furnished many topics to succeeding preachers and religious writers. His disciples employed his sayings as texts in much the same manner as the early preachers and writers of Christianity made use of the sayings of Jesus.

By the beginning of the first century of the Christian era this ethical propaganda reached its highest point. The reason is probably to be found in the very evident decay of morals and in the luxury and despotism of this time. It is difficult for us to realize the force of the protest against these evil tendencies which these moralist preachers made. We have enough evidence, however, to know that it was very powerful and full of great moral earnestness. A neo-Pythagorean, Apollonius of Tyana, who lived early in the first century, was a very influential preacher and reformer in many lands, and is reputed to have performed many miraculous acts. Cicero calls attention to numerous popular works on morals, Seneca to the strong preaching of Fabianus and Demetrius in Rome, and Horace to the particularly powerful appeal of the wandering Stoic preacher Dio Chrysostom. These missionaries acted as counselors of youths, consolers of the sick and the unfortunate; preaching, in the public squares and wherever curious people

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congregated, their message of the higher moral life.

Long before the Christian preachers carried the new message through the world [says Wendland], the heathen preachers with stick and knapsack, barefoot and without means, wandered the same roads to bring to mankind a new message. In the tumult and shouting of the Hellenic time the Cynic preachers first found the fruitful soil for their mission and the forms of their popular preaching. These preachers felt themselves as bearers of a higher mission and divine messengers who have the duty of watching over mankind as physicians over the sick.

Like Jesus, they felt themselves called to the sick and not to the whole (Matt. 9:12). "A physician," says Diogenes, "though a creator of health, does not conduct his practice among the healthy" (Stobäus Florileg. iii).

Epictetus was himself too ardent a preacher to commit his thoughts to writing. But to a youth who aspired to make philosophy his calling, he is reported to have replied in part as follows:

Whoever undertakes so great a task without God is hated of God and only succeeds in making himself ridiculous. You mistake if you think that a mantle, long hair, a knapsack, a staff, and boisterous language do it. . . . . The philosopher must be free from desires and passions, know nothing that he must hide and be ashamed of . . . . the true Cynic must be conscious that he is sent of Zeus as a messenger [ἄγγελος] to men to teach them of good and evil, to show them that they are erring and are seeking good and evil where it is not, and do not notice where it really is. He must mount a stage and be able to cry out with Socrates, "Woe mankind, whither are ye tending, what are ye doing, ye unsaved? Ye are driven up and down as men that are blind. . . . . Look within, make sure to yourselves what riches of God ye have. Ye will find that it cannot have its seat in the body which is tormented so much by sorrow, but in your free soul. Cultivate that, care for that, look there for your good. . . . . Behold me, I am without house and home, without means, and without help. I sleep on the bare earth, I have no wife, no child, no palace; only the earth, the sky, and a threadbare mantle, and what do I lack?" . . . . The outward carriage can do nothing. Therefore test yourself if you have the power of this calling and if God summons you to it. These things, strangely enough, belong to the calling of a Cynic. He must receive blows like a mule, and at the same time love those who strike him as though he were everybody's father or brother. . . . . Shall one preach before Athenians about taxes and incomes when he should consult with all men—whether Athenians, Corinthians, or Romans—not about taxes and incomes, not about war and peace, but about salvation and destruction, fortune and misfortune, slavery and freedom? (Epic. iii. 22. 3.)

No one can fail to be impressed with the high moral ideal of these ethical reformers. Their appeal has the note of great earnestness commensurate with the magnitude of their task. They waged a campaign against polytheism which must have made far easier the lofty monotheistic stand of Judaism and Christianity. Their emphasis upon stern adherence to duty found a ready soil in Christianity. It is little wonder that the Latin apologists had such difficulty in accounting for the teachings of these men except on the theory that they were already partly Christian or mysteriously acquainted with the gospel message.

Any review of the missionary character of the pre-Christian religions would

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be quite inadequate without a study of the missionary activity of Judaism. We very often overlook this element in Judaism because of the usual emphasis on Jewish particularism. The evolution of the missionary idea in Judaism represents a long and painful process, but it is already perceptible in the prophets and was greatly enlarged by the severe experience of the Exile. The prophets had said that Israel must be "a light to the Gentiles." They perceived in their own unique religion the hope of the salvation of the world. No nation has a monopoly of truth, and the God of Israel could not be the God of one people only. Isaiah and Micah looked to the time when all the nations would come voluntarily to the temple at Jerusalem to worship the one true God (Isa. 2:1–4; Mic. 4:1–4). Zechariah saw Jerusalem a city without walls and filled with a multitude of men. The Psalms in many places breathe the same spirit (95:3). The Book of Jonah is largely an apology for heathen missions. During the Exile the consciousness arose that Israel must learn to sing Jehovah's song in a strange land or else the religion of Jehovah would die. Many Jews remained in Babylon, others were scattered by the exigencies of war or commerce to distant parts of the world. Synagogues were established in every colony, and these became important if not aggressive missionary centers. As early as the third century B.C. there was a strong Jewish colony in Leontopolis in Egypt which had only a loose connection with the temple at Jerusalem, having the unique privilege of offering sacrifice outside of the holy city.

By the first century of the Christian era Jews had penetrated everywhere, especially into the large cities (Acts 2:9; 15:21; Josephus *War* vii. 3; Philo *Op.* ii. 524). At this time there were 200,000 Jews in Alexandria and 15,000 in Rome. They had, for the most part, a strong sense of missionary obligation to their heathen neighbors, and they prosecuted the mission with great earnestness. The Talmud quotes Rabbi Eleazar as saying, "God has exiled the Israelites among the nations in order that strangers may join them." Horace ridicules their missionary zeal, just as he did the preaching of the Cynic Diatribe. Jesus himself said of the Pharisees, "Ye compass sea and land to make one proselyte" (Matt. 23:15). Occasionally this zeal was more in the interest of self-preservation, and defense against the strong tide of Hellenism and of Christianity, than to secure recruits to Judaism. But more often the missionary impulse triumphed over the apologetic impulse. The early emperors were for the most part tolerant toward the Jewish religion, permitting it to spread unmolested. But there arose occasional tides of anti-Semitism among the masses. This was only natural, considering Jewish suspicion of culture, their open repudiation of emperor-worship, their observance of the Sabbath, fasting, circumcision, and their abhorrence of pork.

But the Jews of the Dispersion knew how to temper their narrowness to heathen frailty. "The law," says Schürer, "remained as severe as always, but in practice it was mild." Not all "proselytes" were required to be circumcised, since that made necessary the keeping of the whole law. Usually the confession of the one Jehovah-God, belief in judgment, and a certain attention to

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ceremonial cleanness sufficed—with the fall of the temple at Jerusalem sacrifice was no longer required. Such heathen converts were called "devout" or "God-fearing" persons. Paul's epistle to the Romans seems to be addressed to such a mixed congregation of Jews and "proselytes." These converts were many, and frequently of high rank—among them being Nero's wife. Josephus says proudly, "Many Hellenes went over to our laws" (*Apion* i. 39), and again, "There is no city either Greek or barbarian or anywhere else, and no nation, where the observance of the Sabbath such as we have it, and fasting, and the lighting of lights, and many of our ceremonial laws are not observed" (*Apion* ii. 39). While the Septuagint translation of the Old Testament was doubtless made for the Alexandrian Jews themselves, it served at the same time a great missionary purpose in acquainting the Greco-Roman world before the rise of Christianity with a pure monotheism, an imageless worship of God, a coming judgment, and strict moral ideals. Judaism came as an Eastern religion; and like the other cults of this period, but with far more certainty and purity, it brought a revelation and a new hope for men. Such is the significance of the Jewish mission to the later Christian propaganda. Nevertheless Gibbon was right in saying that Judaism was admirably fitted for defense but was never designed for conquest. It lost itself first in exclusiveness and later in too complete adaptation to the subtleties of Greek philosophy and Sibyllism. It lacked the historical, personal, and universal elements which made the victory of the Christian message sure.

Into this confused and "wishing world" Christianity came—not as a complete religion, but as a religion of unlimited possibilities. It went to lands which boasted, for the most part, a richer and more ancient culture than its own. It went over highways which poor itinerant preachers of other cults had trodden for many years. The miracles of Christianity were not new to these lands—they were at the basis of all religious thinking. Miracles then were not barriers but bulwarks to faith. The same is true of the belief in evil spirits, angel hosts, the casting-out of demons through powerful names, the sharp dualism between flesh and spirit, asceticism, baptism, and sacramental meals. That the Christian preachers should use the language and the methods of their age was only natural. That the Christian religion won over its competitors shows that it made the largest use of the ethico-religious material which it found in the Greco-Roman world, and gave promise of the highest development.

Before proceeding to a discussion of the expansion of the gospel in this period, it is well to discover if possible Jesus' own attitude toward gentile missions. Did Jesus himself initiate such a movement or was it a natural development of later years? The Gospels contain much material on this point, but it must be remembered that these records themselves come from a time when the gentile mission was already in progress, and therefore reflect more or less of the history of that time. Some of this material represents Jesus as giving decisive authority for gentile missions, while other passages represent him as equally insistent on limiting the mission to his

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own people. An examination will show that most of the passages on both sides are open to question as representing the exact position of Jesus.

If we take up first the passages favoring gentile missions we naturally think at once of the so-called Great Commission in Matt. 28:19, with parallels in Mark 16:15, and Luke 24:47, "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world." We are, of course, dealing here with post-resurrection material. The parallel in Mark is part of the unauthentic conclusion of that Gospel. Hitherto Matthew had limited the mission to the Jews. The institution of baptism, the presence of the trinitarian formula, the promise of eternal presence, and the official command all make it difficult to refer these words to Jesus. The saying in Luke is similar to the verse in Lukan Acts 1:8, "And ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth"—apparently descriptive of the course which missions took after the death of Jesus. If Jesus had given such a commission, the silence of Paul and the later reluctance of Peter and other disciples to engage in gentile missions are difficult to explain.

The parallel passages, Matt. 24:14 and Mark 13:10, "This gospel shall be preached in the whole world for a testimony unto all the nations and then shall the end come," "And the gospel must first be preached unto all nations," are both eschatological and show evidence of corrupted transmission. Matt. 8:11 and Luke 13:29, "they shall come from the east and west and from the north and south and sit down in the kingdom of God," do not necessarily refer to Gentiles. As Pfleiderer points out, and as we have already mentioned, this was a consummation long expected by the prophets, that men from everywhere would come to Jerusalem to find their true worship. Likewise the parallel passages, Matt. 22:9 and Luke 14:23, "Go ye into the highways and hedges and constrain them to come in," do not necessarily refer to the gentile mission. Matt. 21:43, "The kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof," is a Matthaean interpretation not found in his source. As in the story of the centurion's servant, it reveals the Matthaean tendency to shame the Jews by exalting the superior faith of the Gentiles. Furthermore, the word "nation," if we consider the thought to be that of Jesus, does not, according to Harnack, mean Gentiles. Luke 21:24, "Until the time of the Gentiles be fulfilled," is an eschatological passage not found in Mark, his source, coming probably from the time of Paul, in whose world-view it was very prominent (Rom. 11:25; II Thess. 2:1–12). Matt. 26:13 and Mark 14:9, "Wheresoever this gospel shall be preached in the whole world, etc.," is a strange interpretation in the mouth of Jesus, which may not have been transmitted in quite its earliest form. Mark 11:17, "My house shall be called a house of prayer for all the nations," is quoted by Jesus from Isa. 56:7. Matt. 25:31; 19:28 and Luke 22:30,

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representing the Son of Man judging all the nations, are of doubtful tradition and contrary to the teaching of Jesus as we observe it in Matt. 23:8–12 and Mark 10:35–45; 9:33–35. Such apparent reference to a gentile mission as in the Parable of the Two Sons (Matt. 21:28 ff.); the Parable of the Laborers in the Vineyard (Matt. 20:1 ff.); and the Parable of the Wicked Husbandman (Matt. 21:33 ff.; Mark 12:1 ff.) cannot with certainty be taken as references to Gentiles.

We see, therefore, that all the passages which represent or seem to represent Jesus as favoring the gentile mission are all alike open to question as representing Jesus' own view, but that they do correspond very well with the actual course which missions took after his death. The Fourth Gospel contains many universal passages, but they all reflect the same tendency, only in a more marked degree.

It is a significant fact that the Gospel of Matthew, which has the most to say concerning Jesus' institution of a gentile mission, contains also the most decisive sayings limiting that mission to his own people. The original explanation of this discrepancy was that Jesus, expecting a speedy end of the world, wished the Jews to be evangelized first, but when they rejected the message the Gentiles were made participants. Others, however, who do not find such an eschatological program in Jesus himself, are convinced that these different attitudes represent different strata of Christian tradition. Mark 7:27, "Let the children first be filled, for it is not meet to take the children's bread and cast it to the dogs," was understood by Matt. 15:24 to refer unmistakably to the Gentiles. Although Mark was his source for this material, his own interpretation at this point is, "I was not sent but unto the lost sheep of the house of Israel." It is probable, however, that the saying in Mark was originally meant to have a different interpretation. Spitta has pointed out that vs. 24, preceding, implies that Jesus had entered this house in order to rest, and that in vs. 27 he merely requests the importunate woman to be patient until his disciples have eaten before they and he repair to her home to restore her daughter to health. There is nothing in the Markan report itself which would require it to be interpreted as a defense of Jewish missions on the part of Jesus. Only one other limiting saying is found in Matt. 10:5, 6, "Go not into any way of the Gentiles, and enter not into any city of the Samaritans, but go rather to the lost sheep of the house of Israel." This saying shows the same tendency as Matthew's rewriting of Mark 7:27. It cannot be traced to any known source and is probably editorial, lending itself only to an eschatological interpretation.

We have passed in review all the reported sayings of Jesus which seem to bear on missions to the Gentiles. From the evidence thus gathered it seems impossible to ascribe to Jesus any definite statement either for or against such a mission. This was not in his lifetime a problem sufficiently urgent to receive public attention. Like his forerunner, John the Baptist, he was concerned chiefly with his own people, and his sayings scarcely went beyond them. The mission, as we have seen, however, was not an unfamiliar concept in Jesus'

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day. With his clear vision he probably foresaw and may even have forecast the large future growth of the kingdom, as some of the parables imply. Certainly he did not restrict his public activity entirely to the Jews. Whenever other than Jews required his help he gave it gladly. He passed through the country of the Gerasenes (Luke 8:26 ff.), healed the centurion's servant (Matt. 8:5 ff.), the Syrophoenician's daughter (Mark 7:24 ff.), and companied with Samaritans. He interpreted Jonah's mission to the people of Nineveh, and Elijah's ministrations to Naaman, the Syrian, and understood gentile shortcomings (Matt. 6:31; Luke 12:29). But that he himself during his own lifetime defined the limits of the mission is highly improbable. In his choice and sending out of the Twelve he does not address them as world-missionaries. They then had enough to do in the natural human relationships in which they found themselves. Just as Jesus founded no church and instituted no sacraments, so also he formulated no definite missionary program, such as we have in the Great Commission. He was content to rest the future on the contagion of his gospel and the attractive power of his personality.

But Christianity did possess from its inception all the marks of a missionary religion. It possessed more of the elements of universalism than any of its competitors, as its later triumph shows. It was Jesus' clear emphasis upon the inner character of religion which gave it this universalism. In this way he tore religion from its national and legal setting and made it applicable to any one of God's creatures. Being a gospel of unselfish love, the sinning and the outcast heeded it most—a Samaritan woman, poor fishermen, publicans. Jesus himself came to restore the sick, the whole had no need of a physician. Of what use was light that did not shine, or salt that did not preserve? A city set on a hill could not be hid, and a light was not meant to be kept under a bushel. Jesus had absolute confidence that God's kingdom would come and that his will would be done in earth as in heaven. That confidence gave him patience to work through men. Thus the gospel would spread by a natural overflowing process. Spirit-filled missionaries would need no command.

The successive steps which the development of the mission to the Gentiles took are difficult to trace with accuracy. The Book of Acts was evidently designed to supply this information, but it leaves many lacunae to be filled. Jesus had gathered about him a chosen circle of disciples who were called "the Twelve" and who were also designated "apostles" (Acts 1:26). Later this circle was widened to include James the brother of Jesus, Paul, and others. Apostleship originally conferred the privilege of testifying to the life and resurrection of Christ and of leading others into the experience which that faith generated. The mission had not advanced far, however, before doctrinal differences arose and the apostolic rights of the later apostles were called into question. Paul vigorously defended his right to the appellation on the ground of an objective revelation, even though he could not do so on the ground of tradition. This stand threw open the preaching privilege to others who could testify to a similar experience. At first Peter and the

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"pillar apostles" persistently refused to regard the new cult as other than a messianic sect of Judaism. Paul, feeling keenly the inadequacy of such an interpretation, left the Jerusalem apostles to pursue their own course, limiting himself entirely to hitherto unworked gentile lands. "It was Paul," says Harnack, "who really established the duty and the right of gentile missions." It is equally true, however, that Paul himself was not the first missionary to the Gentiles. We observe in Acts, chap. 8, how, subsequent to the death of Stephen, the Christian community was scattered over Judea and Samaria. Philip baptized an Ethiopian official on the highway leading from Jerusalem to Gaza. Certain missionaries of Cyprus and Cyrene (Acts 11:20) proclaimed the Lord Jesus to the Greeks in Antioch, and there the disciples were first called Christians. Barnabas was sent to Antioch by the Jerusalem church to build up these converts in the faith, and subsequently he was joined there by the apostle Paul.

We have already pointed out what circumstances favored the spread of the various cults of the Greco-Roman world. Christianity, likewise, took advantage, not only of the favoring political and social circumstances of the age in which it came, but also of the ethico-religious elements with which the time was familiar. We have seen how largely the concepts of supernaturalism, asceticism, and dualism bulked in the popular consciousness. Practically all the elements of Paul's speech at Athens were well-known thoughts in the Stoic preaching. The Christians made effective use of the Septuagint translation of the Old Testament, including much of the liturgy and prayers of the synagogue worship —not to mention certain phases of Jewish apologetic. Deissmann has shown how the early missionaries unhesitatingly appropriated Greek and Roman words which had already enjoyed religious usage, especially in the cult of emperor-worship. The words "son of God" had often been applied to Augustus. Such titles as "lord," "savior," "divine" had been bestowed upon Julius Caesar, Augustus, Claudius, and other emperors. It was part of the missionary task of the first-century Christians, not only to forge new concepts, but also to Christianize the old ones.

The delivery of the early Christian preaching was determined by the forms of synagogue worship and the prevailing methods of popular discourse. Celsus chided the Christians for appealing to the lowest strata of society just as it was the custom of the market-criers to do. Origen's reply was that the Christian preachers were only doing what the preachers of the Cynic Diatribe commonly did. In Acts 17:17 we have the statement that Paul "reasoned in the synagogue with the Jews and the devout persons and in the market place every day with them that met him." The synagogues of the Dispersion were liberally opened to him, and he usually presented his first message there, at least in the beginning of his missionary career. Perhaps sentimental and theological reasons combined to keep alive in Paul the duty of thus presenting the gospel first to his own people, whenever that did not conflict with his main purpose. In so far as possible the early missionaries followed after the manner of life of their Master. They traveled chiefly on foot,

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and depended for their sustenance on the hospitality of their fellow-believers. Paul and Barnabas, however, supported themselves for the most part, in order to preach the gospel with more freedom. Paul's expectation of the speedy end of the world no doubt gave great urgency to his missionary endeavors. The world in which he lived was small, and it was thought quite possible to evangelize it within a single generation. Probably this expectation kept him from making any provision for the perpetuation of the work after his own lifetime.

It was Paul who interpreted Christianity to the first missionary generation. The elements in his preaching are such as he derived from his own striking conversion to Christianity, his early training in Judaism, and his acquaintance with the Greco-Roman civilization. His faith was centered in the pre-existent and historic Christ, who lived a blameless life on earth, suffered an ignominious death at the hands of the Jews, and the third day rose to larger power at the right hand of God. This same Jesus was the long-expected Messiah, who was still living and spiritually present, and who would speedily return to judge the world. Remission of sins and everlasting life would be the reward of those who entered into this experience by faith in the Redeemer. The works of the law availed nothing. The Gentiles as well as the Jews might claim this free gift of God's love.

For Paul the certainty of his calling was indisputable. God had designated him from the time of his birth to preach Christ among the Gentiles (Gal. 1:15). When this knowledge flashed upon him he "conferred not with flesh and blood" (Gal. 1:16), for the gospel which he preached he "received not from men." Moved by that great inner compulsion he cried out, "Necessity is laid upon me; for woe is me if I preach not the gospel" (I Cor. 9:16). Like Peter and John he could not but speak the things which he saw and heard (Acts 4:20); for he was "a worker together with God," "a fellow-worker unto the kingdom of God." He and the early Christians had a native Jewish distrust of all worldly culture. Although he adapts himself in some degree to gentile methods of thought, as we perceive in his speech at Athens, the wisdom of the world was foolishness to him. He "did not come to them with persuasive words of wisdom," caring "to know nothing among them but Christ and him crucified" (I Cor. 2:2–4). "For other foundation can no man lay than that which is laid, which is Christ Jesus" (I Cor. 3:11). The mighty learning of the Greeks was nothing compared with the heart-need, which was soul-salvation. With a sincere and pardonable pride he says, "I labored more abundantly than they all" (I Cor. 15:10), "pressed on every side, yet not straitened, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed" (II Cor. 4:8, 9). Every part of his being was consecrated to the life and death of his Lord.

We can observe even in the first century how the varying needs of men led to the emphasis of different elements in the gospel. The individual missionaries emphasized those elements which seemed to them best adapted to their hearers and their age. They could not appeal to the New Testament, for there was none. Paul, it seems, could scarcely

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bring forward a definite saying of Jesus. They employed such testimony as they had at hand—the resurrection of their Lord, his power over demons, miracles, charismatic gifts, the divine witness of the prophets, and the higher moral life of believers who were willing even to suffer death for their faith. Paul discovered in his contact with the pagans that for them even the appeal to the Old Testament was of no avail. He therefore met them on common philosophical ground by pointing out the witness to God in nature and the testimony engraved on the tablets of their own hearts. Thus, as Paul says, the pagans "turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come" (I Thess. 1:9, 10).

The superiority of Christianity over contemporary religions lay in its emphasis on the oneness of God and our common human brotherhood, as exemplified in the life and death of Jesus. Jesus had somehow rediscovered for the world, in a fresher and more vital way than anyone had before, the ease of accessibility to God the Father. God was not only the Creator and Sustainer of the Universe but the loving Father who takes a personal interest in the welfare of each of his children. While the message of Paul and the other apostles naturally differed in important particulars from that of Jesus, the gospel of winning love remained the same. If God is the loving Father of all, then all men are brothers. The little fraternity grew into a great popular movement. Social distinctions vanished, and the faithful of distant places provided for needy brothers in Christ whom they had never seen. We can scarcely realize what emotions stirred those who for the first time heard the words, "Come unto me all ye that labor and are heavy laden and I will give you rest." The Roman religion relied upon cold and meaningless formulas, Stoicisim upon mere self-elevation of soul, and the mystery-religions upon unintelligible revelations. The emissaries of Christ went forth, not to preach a law, but forgiveness of sin; not a life regulated by principle, but a life dominated by love; not a religion of esoteric wisdom, but faith in a living Person and a Spirit.

ELEMENTARY BIBLE-TEACHING WHICH COVERS THE GROUND

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Is there any definite ground to be covered in elementary Bible-teaching? If so, can the material be so defined and organized that the ground may be covered within the time available in eight years, from ages six to fourteen?

The importance of these questions is measured by the place which Bible-

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teaching ought to take in the foundations of character. The largeness of this place may be assumed here without argument, while we proceed with an attempt at an answer to the first questions.

The position generally taken in answer to these questions is that the ground is not covered, indeed, but that the time available in Sunday school is so short—a half-hour once a week—that it is impossible to cover the ground in any adequate way. The responsibility is therefore thrown over on established conditions of society, and there the matter ends.

The position taken in this paper is that until better use is made of the time now given to this work it is unwise to set apart more time for the same use. And further, it is quite possible to cover the ground of elementary Bible-teaching fairly well in four hundred weekly periods of thirty minutes each, at least with a few extra periods which a reasonable interest in the subject would naturally justify.

It is not maintained here that elementary Bible-teaching is all that is necessary for an adequate religious education. Quite a variety of other lines of instruction should accompany the Bible work. As the desirability of these other lines of religious instruction becomes evident, provision will no doubt be made for them, either by making two periods of teaching in the Sunday school or by organizing other classes and agencies which will do the work. The Sunday school has definitely undertaken to handle the Bible work; it is expected to do it, and with certain simple readjustments it can do it. Let us see what those readjustments are.

The first of these necessary readjustments will be to delimit the ground. All forms of intensive Bible-study must be excluded as unsuitable for elementary pupils. All literary and historical criticism must be excluded for the same reason. Practically all hortatory and theological material in the Prophets and epistles must be excluded, and all the poetry and wisdom except a few brief and well-selected portions to be memorized or used in other special ways, such as social worship.

From what remains those portions will be selected which are concrete and narrative in style or for some other reason appeal to the minds of children. They must be significant and capable of being understood by children and sufficiently near to their experience to be teachable.

This of course reduces the field materially. The Bible is an adult book and not a juvenile book. There are many things in it which appeal to children, but those things need to be selected with skill, for it is a waste of time to try to teach them other parts of the Bible. It is one of the chief criticisms of past and present systems that this selection has been poorly made or not made at all. The difference of functioning power between the child mind and the adult mind has been but little understood and often wholly overlooked. The expenditure of time, labor, money, and opportunity made in teaching adult material to children bears little fruit and leaves a prejudice against the good things which might be done.

A second readjustment consists in taking the Bible material thus delimited and skilfully grading and editing it so as to make it still better suited to the particular ages of children for whom it is

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intended. The baby stories are interesting to much younger children than the tales of true heroism, and the uses to be made of the two kinds of stories are quite different.

When the question has been settled as to what grade a particular incident best befits, it must then be so edited as to make it most effective for that use. Some words may need to be omitted or replaced by easier ones. Some portions of the story are not relevant for present use and had better be omitted. The story is too long or too short. It needs an introductory or a supplementary part in order to make it most effective. It needs a certain picture to reinforce it, or a text or maxim to crystallize its main part. A proper editing will provide for all these cases, and so help all teachers who use the lesson to get the best results with whatever skill or resources they may have. Editing has often been supposed to mean the massing of "helps" or material more or less relevant, such as a teacher or expositor might possibly be interested in. But real editing reduces itself to a minimum, and has in view always the child of definite grade, rather than the teacher regardless of grade.

This involves, in the third place, a readjustment of the thing aimed at by the teacher of elementary classes. Instead of the pretentious and futile attempt to teach Bible meanings to the children, let the teacher be satisfied with the more modest and more workable aim of teaching the story contents of the Bible, or such portions of it as have been selected for the grade in hand, the story meanings of which are obvious. Little more is needed by the average wide-awake child than to hear and tell the story.

This concrete material becomes seed to the fertile soil, and in the course of a few years it germinates, and finally it becomes fruitful with meaning rightly borne. And the best meanings can never arise in the artificial way of pinning them upon the Bible stories at the time when they are first taught to children. The best that a teacher can do is to simply exhibit the generalized meaning or inference in a brief and simple statement. This may help the child's mind to germinate that particular idea in his own later thinking.

Children can receive and retain a surprising amount of suitable material, but they can retain or use almost nothing in the way of inference, generalization, and interpretation. It is a good economy therefore to give them each year all the material they can receive of the kind which is best suited to their mental powers, leaving the other kinds of material until such time as changed mental conditions will enable them to receive it to better advantage.

A fourth readjustment must come in the way of organizing the material. One of the popular criticisms against the International Uniform Lessons has been expressed in the phrases, "hop-skip-and-jump," "hit-or-miss." These criticisms imply a lack of chronological sequence, and even if they were true they are not pertinent to lower grades, for young children do not care for chronological sequence.

But the criticisms grow out of a deep-seated craving for some kind of organization of the material. It must not be assumed that time and place are the only

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principles of organization. Any fact which enters into the conscious experience of children may serve to organize their lessons on that subject into series, so that they will not seem to be "hit or miss." A little series of three or four sheep stories, or baby stories, gives organization suitable for the first-grade mind. If there are ten or fifteen stories the effect is lost from lack of power to unify them. But three or four years later that power is developed so that a dozen tales of true heroism give the cumulative effect of unity in theme.

Series follows series, increasing in number of lessons and advancing in the maturity of the unifying theme, until in grades six to eight a thoroughgoing chronological organization is possible for all material thus far covered. The time order can then be given once for all, so that every piece of later work can be fitted into its proper place without again establishing the landmarks.

A fair organization of Bible material will give pupils of all ages a sense of connectedness in their work; it affords a cumulative effect and enables them to remember it more easily; it covers each part of the ground at the most advantageous period of life, and neither duplicates work nor leaves areas untouched which ought to be covered. Some day people will wonder because this organization has been so long in its accomplishment.

If the Bible material for the grades were organized in any broad and thorough way it would then be possible to carry out a final readjustment of the teaching, which would be a cumulative review.

A large percentage of results of the best teaching must soon vanish if there is no system of conserving those results. Any system which conserves these results must have made all the readjustments mentioned above. The material must be remembered from year to year, and therefore it must be well defined and conveniently at the hand of every teacher. If it is concrete, and well graded, and well organized, it will then be possible for teachers to maintain a cumulative review. The results of the teaching will then be retained long enough to enter into the pupils' ideals, and to become pragmatic factors of character.

The claim is that the required ground can be fairly well covered in elementary Bible-teaching if the readjustments above mentioned are made with scientific skill. The confidence with which this claim is made is based upon some years of experience in preparing the lesson material for eight grades and in supervising the teaching of it under a great variety of conditions, by teachers both trained and untrained.

It is entirely practicable for children at the end of the eighth grade in Sunday school to know and be able to tell three hundred Bible stories. If they are able to do that they will not be wholly lacking in an educational basis for the spiritual life.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE[1]

A PROFESSIONAL READING COURSE ON SIGNIFICANT MOVEMENTS IN RECENT THEOLOGICAL THOUGHT. I

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That we are in the midst of a thoroughgoing rethinking of our theology is apparent. Just as apparent is the fact that this rethinking must be traced less in the authoritative utterances of assemblies and conventions than in the literature of rapidly increasing volumes. The general reader and even the professional student sometimes stands aghast at the flood of books that issue from the presses of Europe and America. To find some sort of unity in this new literature must be the task of those who can intelligently survey the entire field, placing a just estimate upon what is permanent and valuable, and as faithfully revealing that which is extreme and temporary, regardless of the extent to which the popular mind has been swayed by it. This is the task of the present reading course which should enlist, not only many ministers, but earnest laymen as well.

Seldom is a generation called upon to face such radical readjustments of thought as confront men today who are trying honestly to do their duty in the field of Christian theology. In the theological seminaries in this country, up to about the close of the nineteenth century, the method of ascertaining and defending Christian doctrines remained essentially what it had always been since the days of the Reformation. It is true that in Germany during the century significant developments had occurred; but American teachers were generally suspicious of what was vaguely designated as "German rationalism." Within the past fifteen or twenty years, however, a revolution in method has taken place, and today the best theological seminaries are confidently and aggressively undertaking constructive work with principles and methods which were formerly dreaded because of their "destructive" tendencies. There is in vogue today a "new" theology, which has passed the stage of timid and apologetic beginnings, and which is contributing in ever-increasing measure to the religious life of our day.

This modern movement in theology is not so well understood as it ought to be. Its negative aspects have been so brought to the front by conservative polemics as sometimes to make it appear

[1] The Institute will provide traveling libraries containing the books of this course for a reasonable fee. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago.

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chiefly as a refusal to hold certain beliefs which have been supposed to be essential to Christianity. But any negation is only the obverse side of a significant affirmation. It is necessary to take into account these affirmations as well as the negations in order to do justice to present-day theology.

Now the fundamental affirmations of modern theology are not easy to discern so long as one is looking for logically complete doctrines. It is frequently complained that the older statements of belief are being adversely criticized; but that criticism does not provide any adequate substitute for the splendid system which is so familiar; that the work of modern theologians is tentative and incomplete. But modern theologians are not concerned primarily with theological *systems*. They are rather concerned with the failure of traditional theology to answer satisfactorily certain pressing questions which modern men are asking. Something is wrong with the *method*. The late Professor William Newton Clarke, in his significant book, *Sixty Years with the Bible*, tells us how, when the doctrine of evolution first made its appearance, he laboriously proved that the doctrine was unscriptural; and how hearers seemed to feel that he had not really met the issue. That issue was whether the doctrine is *true*, rather than whether it is scriptural. The significant movements in modern theology are not so much attempts to revise the *content* of doctrine as they are attempts to discover a *method* which shall be convincing. Men want to be satisfied that they are in possession of a way of inquiry which will lead them to know the truth. Revision of content is secondary to this primary problem.

The purpose of this course of reading is to make familiar some of the recent important books in which the fundamental problems of theological procedure are discussed. Interesting and desirable as it might be to know what theologians today are saying about the content of doctrine, it is far more important to understand *how* they are trying to determine what we have a right to believe. Merely to register the fact that a certain conception of the atonement, e.g., rather than a different conception, is being defended today might leave one still in the dark as to *why* men were making the changes in question. If, on the other hand, one understands the general reasons for change, he is equipped with a method which will lead him to understand what is occurring throughout the entire realm of theological thinking.

We shall, therefore, in the following studies, devote ourselves to four fundamental aspects of the process of theological reconstruction. The first study will be devoted to *The Problem of Theological Method*. Here we shall attempt to see why the older method of citing the teachings of an authoritative Scripture is today felt to be unsatisfactory; and we shall call attention to attempted revisions of this method. The second study will be devoted to the question *What Is Christianity?* If the content of Christian belief is not to be determined simply by asking what the Bible teaches, how is it to be determined? How shall we know whether we are expounding Christianity or something else? More than one scholar in recent

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times has seriously raised the question, "Can we any longer remain Christians?" What answer to this question has the theologian of today? The third study deals with the theme, *Theology and History*. Nothing is more characteristic of present scholarship than the increased historical knowledge which is ours. We have come to see how definitely the development of religion is conditioned by historical circumstances. Christianity is a religion with a most interesting history, which includes many changes of belief and of ethics. What are we to do with the knowledge which makes it necessary for us to conceive Christianity, not as a finished system of truth, but as a never-ceasing development? The fourth study will deal with the most characteristic conception of modern thinking—the idea of development. We shall here take account of books dealing with the problem of *Theology in Relation to the Conception of Evolution*. Twenty-five years ago it was a widespread conviction that Christian theology must oppose the doctrine of evolution. Today the evolutionary hypothesis is universally accepted in the world of scholarship, and theologians are very generally coming to recognize it without hesitation. This new attitude involves serious problems of theological reconstruction. To understand these four problems means to be able to appreciate rightly the general significance of modern theological movements.

REQUIRED BOOKS IN THIS COURSE

William N. Clarke, *The Use of the Scriptures in Theology*.
Henry C. King, *Reconstruction in Theology*.
Gerald B. Smith, *Social Idealism and the Changing Theology*.
Adolf Harnack, *What is Christianity?*
Alfred Loisy, *The Gospel and the Church*.
Shailer Mathews, *The Gospel and the Modern Man*.
Reinhold Seeberg, *The Fundamental Truths of the Christian Religion*.
Auguste Sabatier, *Outlines of a Philosophy of Religion*.
Shirley J. Case, *The Evolution of Early Christianity*.
Lyman Abbott, *The Theology of an Evolutionist*.
James Y. Simpson, *The Spiritual Interpretation of Nature*.
Francis H. Johnson, *God in Evolution*.

Part I. The Problem of Theological Method

REQUIRED BOOKS

William N. Clarke, *The Use of the Scriptures in Theology*.
Henry C. King, *Reconstruction in Theology*.
Gerald B. Smith, *Social Idealism and the Changing Theology*.

It is convenient to begin our study with Clarke's book, because it deals with the first question which is usually encountered in any reconstruction of theology. For centuries Christians have been taught to believe that the Bible is an infallible and all-sufficient source of knowledge concerning Christian beliefs. Theology has been written with the avowed purpose of transcribing faithfully the teachings of Scripture. The main conservative objection to the "new" theology is based on the doctrine of the authority of Scripture. Clarke's book mentioned above might well be read in connection with another book of his, *Sixty Years with the Bible*, in which he gives an autobiographical record of

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his progress from the older view of the Bible to the one which is presented in the volume under review.

Professor Clarke first points out the harm done by the traditional doctrine of the equal authority of all parts of Scripture. It either compels one to raise the inferior portions to a level with the highest portions, and thus gives the impression that the details of the Levitical conception of sacrifice are as essential as are the teachings of Jesus, or that the apocalyptic visions of Daniel and of Revelation are to be taken with as literal seriousness as are the precepts of the Sermon on the Mount; or else it compels one to give to various texts a twisted interpretation so as to bring them into harmony with one's real convictions. In neither case is the Bible allowed to speak honestly for itself. Moreover, the progress of critical historical study of the Bible is now so far advanced that the conception of the Bible underlying the older method of theology can no longer be seriously held by one who has faced the facts presented in the Bible itself. Both scholarly honesty and religious sincerity require us to abandon the older method of appeal to scriptural authority. To try to retain it in the face of what we now know about the Bible can lead only to confusion.

But what can we put in its place? Clarke proposes this principle: "The Christian element in the Scriptures is the indispensable and formative element in Christian theology, and is the only element in the Scriptures which Christian theology is either required or permitted to receive as contributing to its substance." This is only saying explicitly what has generally been implicitly recognized, viz., that ultimately it is the revelation in the New Testament which constitutes the norm by which to judge the Old Testament. But, ordinarily, this principle has been so conceived as to make of the entire New Testament an authoritative code. Clarke, by substituting for the *quantitative* norm of orthodoxy a *qualitative* norm, revolutionizes theological method at a stroke. Christian theology, if it adopts his point of view, can no longer simply appeal to an objective source of information. It must take the responsibility of determining the *spiritual quality* of all utterances which it finds in Scripture. "The way to know a Christian thought is the same as the way to perceive the blue in the sky—look at it and discern its quality. We may misjudge, but that is the fault of our poor senses, not of the method of spiritual sense-perception. There is no way but to judge and to recognize" (p. 66). There are pre-Christian and sub-Christian elements in the Bible. Indeed, Clarke intimates that there may have been non-Christian elements in the thinking of Jesus himself. We cannot rest anywhere on a purely objective authority. We must always test and judge.

Evidently this revolutionary principle leads to many further problems. Just what qualifies a man for making a true judgment as to Christian quality? Is it his training in Christian discipleship? But any man's training involves non-Christian as well as Christian elements. Is not one liable to mistake his prejudices for "Christian" discernment? Clarke seems to feel that the free exercise of judgment would lead to an essential unity of opinion. Indeed, he in one

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place speaks of the possibility of so sifting the non-Christian from the Christian elements that the latter shall stand out by themselves as "the unmixed divine," which shall form a definite and permanent material for theology. Whether any such hard-and-fast distinction between what is "Christian" and what is "non-Christian" can actually be made is a question which will occupy our attention in the second and third of our studies.

The latter half of Clarke's book deals with the "results negative" and the "results positive." Negatively, Clarke's principle would eliminate from modern theology all antiquated elements, such as an elaborate sacrificial system, a primitive conception of cosmology, and the apocalyptic advent hope of the New Testament. These are "non-Christian" because they do not meet the qualitative test. The historical student, however, will ask some searching questions here. Did not the advent hope belong to the very essence of New Testament theology? Did it not seem qualitatively appropriate to the character of Jesus as men then apprehended that character? Just because we have come to live under the domination of another world-view, and because consequently apocalypticism does not appeal to us, shall we declare our judgment more "Christian" than that of the early disciples? Much as Clarke desires to avoid pure subjectivity, he is in serious danger of confusing the test "Christian" with the test "reasonable and acceptable."

The weak point in the book is to be found in the fact that Clarke is really attempting to retain two different and incompatible methods. He wishes to give full scope for the free judgments of men as to what is to be believed. This logically leads one to ask, "What is true?" But at the crucial point he substitutes for the question "What is true?" the different question, "What is Christian?" He assumes that the two questions are practically identical. Consequently he easily asserts that ideas which do not seem to him to be true are "non-Christian." While the book is immensely helpful in leading one to see how fruitful is the method of free and appreciative judgment, it still retains the presupposition of the very method which it opposes, viz., that a Christian theology must contain "the unmixed divine for its material" (p. 126). Is there in fact any such "unmixed divine" attainable by human intelligence? Is not divine authentication essential if theology is to contain purely divine truth?

President King's book, *Theological Reconstruction*, appeared in 1901, and is therefore in some respects to be judged with reference to the state of religious scholarship at that time rather than in relation to the present situation. In particular, the progress of New Testament scholarship has been so striking during the past decade that the chapter entitled "Theology and Higher Criticism" reflects a complacency which would scarcely be possible today.

King is concerned fundamentally with the problem of *reality*. He is asking how theology can be so modified in statement as to make religion seem *real* to men. The heart of his message is found in the last four chapters, where he substitutes for the metaphysical and authoritative features of traditional theology the conception of religion as a personal friend-

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ship between the soul and the God revealed in Christ. This, he contends, is the *real* essence of Christianity, and it is the business of theology to set forth the content of this divine-human friendship. The reader should become familiar with the author's *Theology and the Social Consciousness*, in which this religious problem is dealt with more at length.

In the present study, however, we are concerned with the problem of theological method. What method ought one to follow in setting forth the content of our Christian beliefs? King is at one with Clarke in his conviction that for our day the method of looking at facts for ourselves and judging them as best we can is more convincing than is any method of appeal to authority. It is only as we introduce into theology this method which is characteristic of our modern world that religion will seem as real as do other human interests.

But traditional theology has been distrustful of scientific method, because it seems to make untenable some of the prominent doctrines of traditional Christianity. Science has cast doubt on miracles. Science, in the form of biblical criticism, has impaired the authority of the Bible. Science has been putting a doctrine of naturalistic evolution in the place of direct divine intervention. President King takes up these difficulties, which were very real to almost every theologian fifteen years ago, and which are still real to many troubled souls today. He repeatedly shows us that we have nothing to fear from an honest examination of the facts. Indeed, it is just this first-hand contact with the facts which gives the sense of reality. The logical outcome would be to affirm that the best possible basis of assurance is to be found in the confidence that a true method will bring us the truth. And in principle this is just what King constantly reiterates. But in his effort to win conservative men to this open-minded reverence for the facts, he also attempts to show that such an attitude of freedom will not mean any serious breach with the traditional positions of theology.

Take, for example, his treatment of miracles. Does the scientific attitude require us to deny them? Not at all, declares King. We can still affirm them, but we must recognize that we affirm them, not as defined by traditional theology, but as scientifically conceived. "Should we not rather say, Doubtless God's relation to nature in this miraculous occurrence remains just what it always is?" But just what is it "always"? Is it what pre-scientific theology declared it to be? Or is it what non-theological modern science declares it to be? Beneath the cautious exposition of this problem the critical reader discovers a religious conception of the relation of God to the world which does not require us to say anything about miracles in the usual sense of the word. But on the surface, it reads like a defense of miracles. Should Christian faith frankly declare that it does not need miracles? Or should it defend miracles as essential? The discussion does not take sides here.

A similar observation must be made upon the treatment of the problem of biblical criticism. We find ourselves brought to a doctrine of "progressive revelation" as a relief from the older doctrine of infallibility. We are thus

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left with the feeling that we may somehow preserve the conception of the Bible as "revelation" in a unique sense. But did this progressive movement begin and end with the history recorded in the Bible? Is there or is there not "progressive revelation" beyond the confines of the Bible? Moreover, the conception of "progressive" revelation requires us to discriminate between less advanced and more advanced religious ideas. What fits us for such discrimination? Do extra-biblical influences enter in, such as our inheritance from post-biblical Christian experience? These are some of the questions which will be raised on reading the chapter. Doubtless the attempt to show that a new *method* in theology does not necessarily involve a repudiation of the *content* of the older theology is valuable and necessary. But one needs to be careful lest one lose sight of the fact that the new method asks "What may we honestly believe?" While the older method asks "What are we authorized to declare?" Are we to state theological doctrines because they are true, or because they are authorized? While actually holding the former position, King has sometimes seemed to argue for the premises of the latter. As has been suggested, one obtains a valuable exposition of his theological viewpoint in his book, *Theology and the Social Consciousness.*

Smith's book, *Social Idealism and the Changing Theology*, represents an attempt to analyze the problem of theological reconstruction so as to avoid the ambiguity which has been mentioned. It is, after all, fundamentally a matter of moral confidence. For centuries Christians have been trained to feel that the attitude of loyalty to divine authority is the only tenable moral ground. But divine authority has been identified with a body of religious truth committed to certain inspired men, upon whose testimony all subsequent generations must be dependent. Any modification of the method of appeal to this authorized source-book is felt to involve disloyalty to God. Until this traditional feeling of moral loyalty is matched by an equally deep loyalty in relation to a new method, reconstruction in theology will be impossible, save by an ambiguous program of "harmonization."

Smith reviews the history of moral ideals in Christian history, showing why the method of appeal to authority was natural and laudable in previous centuries, and indicating the changes in the conditions of life and thought which have brought into prominence the empirical method of inquiry in our day. He argues that the retention of the conception of appeal to authority prevents the real moral value of the appeal to fact from being felt. He urges a frank committal of theology to the empirical method as the most profoundly moral and religious attitude which the modern age can adopt. The closing chapter of the book gives illustrations of familiar changes in doctrine which have taken place, so as to show that our actual practice is rapidly leading us to a democratic conception of religion, in which we work out our own salvation in co-operation with God, in the place of the older conception of waiting for the properly authorized communication from God. As our moral ideals become more and more influenced by our struggle with the problems of democracy, our doctrinal

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interpretations will more and more frankly draw their inspiration from the actual endeavors of men rather than from some authoritative program coming out of the past. Not that the past will be despised. On the contrary, it furnishes the great laboratory of human experiments from which we may learn how to conduct our own researches profitably. But the emphasis will be laid on honesty and accuracy of research, rather than on authoritative pronouncements.

As we have seen, both Clarke and King really conduct their inquiries in precisely this spirit. But both apparently wish to preserve some form of appeal to authority—even though that authority is so critically modified as, in the last analysis, to make human judgment supreme. Smith, however, advocates a radical disentangling of theological inquiry from the effort to validate some superhuman authority. He feels that the simplest and most effective method for theology to employ is that of honestly facing the facts, whatever these may be, allowing honest and earnest inquiry to come to whatever conclusions are warranted, no matter whether these do or do not agree with existing "standards."

In reading these books, one should realize that theology today is passing through the same reconstruction of method which has taken place in practically all branches of human learning. Four centuries ago astronomers were in duty bound to set forth a conception of the universe compatible with biblical statements. We are familiar with the story of the bitter perplexity of Galileo, when he was compelled to choose between the ideal of conformity to authorized doctrine and the ideal of letting careful observation of facts determine one's belief. Today we instinctively feel impatience with the demands made by the church on Galileo. In the realm of astronomy we rejoice in the more splendid visions made possible by the method of honest inquiry. We should feel it to be a calamity if astronomers were today to be compelled to ask, "What am I authorized to teach?" instead of asking, "What are the verifiable facts?" More recently, geologists had to face the well-meant, but unfortunate, demands of religious men who dreaded to think that one might get better information concerning the origin and age of the earth by studying the evidence written in the rocks than by reading the first chapter of Genesis. Today we feel that the method of studying the facts before us is in every way better than the method of appeal to authority. We want the *truth*, not mere authorized doctrine.

Theology is today in the process of making the same change in method as has already been made in other realms. Because our religious welfare is so closely bound up with theological beliefs, we are naturally extremely sensitive to proposed changes. We are prone to continue to feel that some "authoritative" basis for theology is essential, even when we have really adopted a genuinely empirical way of asking questions. The time has come, however, when we ought squarely to face the question whether we are allowing the empirical method to have credit for what it is really doing. Are we not in danger today of trying to save the *form* of conformity to authority, when we ought rather to be disclosing

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the religious value of a fearless, open-minded quest for the truth? The latter position would align theology with the great constructive forces of the modern world.

ADDITIONAL BOOKS BEARING ON THE PROBLEM OF THEOLOGICAL METHOD

B. B. Warfield, W. Adams Brown, and Gerald B. Smith contributed to a symposium on "The Aim and Method of Systematic Theology" in the *American Journal of Theology*, April, 1910, pp. 192 ff. Three typical conceptions of the problems are here presented.——A. D. White, in *The Warfare of Science with Theology*, has given a most readable and striking account of the gradual substitution of the empirical method for the method of conformity to authorized doctrine in various realms of thought. It reflects the scientific man's impatience with the traditional theological ideal.——A. Sabatier's *Religions of Authority and the Religion of the Spirit* furnishes a valuable historical survey, showing that Christianity has actually developed by asking honest questions in spite of the theological theory of an authoritatively fixed content of doctrine.——P. Lobstein, in *An Introduction to Protestant Dogmatics*, has given a characteristically Ritschlian discussion, attempting to preserve both freedom of research and an objective revelation. Certain similarities between his point of view and that of Clarke will strike the reader.——H. A. Youtz, in *The Enlarging Conception of God*, has admirably expounded the essentially constructive character of a theology which is freed from all entangling alliance with formal authority.——E. W. Lyman's *Theology and Human Problems* discusses three typical attitudes which may condition present-day theology, indicating the merits and defects of each.——Shailer Mathews, in *The Church and the Changing Order*, has given a brilliant exposition of the main movements of thought and life which are demanding the reconstruction of our Christianity.——An excellent historical approach to the problem before us is furnished by McGiffert's *Protestant Thought before Kant*, and E. C. Moore's *Protestant Thought since Kant*.——An unusually keen analysis of the present situation is found in Troeltsch's *Protestantism and Progress*.

QUESTIONS FOR DISCUSSION

1. What change in one's conception of the Bible is induced by the critical, historical study of the Bible?

2. If we admit that the Bible is fallible in the realm of science, can we maintain its infallibility in the realm of theology?

3. Why is it generally assumed that the task of theology is that of conserving the "faith once delivered"?

4. Are the theological treatises of a generation ago (e.g., Hodge's *Systematic Theology*, or Shedd's *Dogmatic Theology*) convincing to men today? If not, why not?

5. What are the implications of Clarke's assertion that there are non-Christian elements in the New Testament?

6. What would be lost if Christian theology were to abandon entirely the method of appeal to authority, simply asking "What is the truth?"

7. To what extent are modern theologians and ministers actually using the method of free inquiry?

8. Is it the first duty of a religious teacher or a minister to defend the theological system which he inherits? Or is it his first duty to seek the truth, whether his conclusions do or do not conform to the system?

9. Ought the "warfare" between science and theology to continue? If not, how can it be ended?

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SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"[1]

Introductory

What constitutes a successful Bible club? The interest of every member in the subject which is under consideration and the enthusiasm of a leader who is able to inspire the members of the class so that they will investigate subjects which are assigned to them, present reports, and take part in discussions. Many clubs can be only partially successful, because their members are not all of the kind suggested, but their leader may be assured that if he can ultimately inspire even the laggards to work and to discuss he will have accomplished a great task.

The outline courses of which this is one are all arranged for daily work. This plan appeals to many and is not objectionable to any, because those who prefer to do their task for the week all at one time may do the work of seven days instead of one. Each leader must decide for himself in view of his acquaintance with the members of his class whether he prefers to have topics presented in the form of papers or orally. In conducting the discussions care should be taken that they shall be controlled and directed, in order that the brief time which is allotted to them may be used for legitimate discussion rather than irrelevant remarks.

No leader can fail to be impressed with the timeliness of the subject which is presented in this course, *The Message of Jesus to Our Modern Life*. The great crisis which now confronts the whole Christian world in the unsettled problems of European politics and the chaos into which European civilization has been thrown is persistently before us. We cannot shut our eyes to it. It is the task of those who would bring the message of Jesus to our modern life to face the situation and to teach Christian people to think what would be the result if the principles which Jesus sought to instil were directly applied to political conditions both in our own country and abroad. Already our country is in the midst of a great social awakening. In what way can the principles of Jesus give force and direction to that movement?

In the preparation of this course it is appreciated that students will be eager to get at the definite application of the teaching of Jesus to our social institutions, but the author of the course is insistent that the foundation shall first be laid in a thorough understanding of the beliefs of Jesus and the way in which his conduct was influenced by those beliefs—in other words, an appreciation of the fact that Jesus *lived* as well as *taught*.

Programs for work are suggested on the basis of one program for each two weeks. If a weekly meeting is held these programs may be divided. A little later in the course themes for special investigation in local communities will be suggested. At first it seems wise not to emphasize investigation, but clear thinking preparatory to action later.

Program I

It is essential that the life by which Jesus was surrounded and his ethical and social inheritance as well as his religious

[1] These suggestions relate to the work of the first month of the course, a portion of the material for which appeared in the *Biblical World* for September, the remainder being given in the present issue. The whole may be obtained in leaflets for use with classes by registered members of the Institute. Registration fee, 50 cents plus 4 cents postage. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago.

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interpretation of it should be understood. The first program lays this foundation.

Topics for reports: (1) Old Testament ideas of God; (2) the Pharisees' method of interpreting Old Testament law; (3) stories of Jesus which embody opposition to Pharisaical teaching concerning the observance of the Sabbath; (4) stories of Jesus which show his opposition to empty ceremonials in religious worship; (5) Jesus' knowledge of God as Father and its effect upon his own religious life.

Subject for discussion: How would such a sense of the fatherliness of God as Jesus had change our personal conception of God and our attitude toward him?

Program II

(1) The arguments which Jesus used in teaching concerning the fatherliness of God: (*a*) as seen in nature; (*b*) as seen in human fatherhood; (2) some of the special characteristics of God the Father described by Jesus; (3) the reading and discussion of stories showing the attitude of God the Father toward the sinner; (4) the relationship of sons of a fatherly God to each other.

Subject for discussion: Can we as Christians share the conviction of Jesus as to the interest of God in human affairs? If so, what attitude shall we assume toward great political or industrial issues? What are the immediate issues which are called to our attention by our own community?

REFERENCE READING

Some of the choicest material for reference in this course is found in Hastings' *Dictionary of Christ and the Gospels*, 2 vols. See for this study "The Character of Christ," "Mental Characteristics," "Ethics," "Gospel," "Education." Hastings' *Bible Dictionary* (4 vols.) and the one-volume edition should be consulted where the first-mentioned is not available.

The books to which reference is made in the following list will be useful for the entire course and will be mentioned with each chapter. Other books will be added for specific topics not included in the present study. Stevens, *The Teaching of Jesus*, chap. vi; Hyde, *Jesus' Way*, chap. i; Gilbert, *The Revelation of Jesus*, chap. i; Wendt, *The Teaching of Jesus*, I, section 3, chap. ii; Clarke, *The Ideal of Jesus*, chap. vii; Edersheim, *The Life and Times of Jesus*, I, 84–144, 308–36; Stalker, *The Ethics of Jesus*, chaps. xi and xii; King, *The Ethics of Jesus*, chaps. vii, viii; Mathews, *The Social Teaching of Jesus*, chap. ii.

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CURRENT OPINION

Cryptic Modernism in the Roman Church

The crusade against Modernism in the Roman church has failed of its purpose and merely run the newer type of faith to cover, if we are correctly informed by Francis Eagle, a Roman Catholic writer in the August *Contemporary Review*. Even the very ones that Rome expected to catch by the new test oath swallowed it without a grimace and went their way rejoicing. We can only conclude that as an oath taken with a pistol held at one's head may not be binding, so this oath, forced under such conditions, may have been taken in the same sense. It is not surprising that the majority of Modernist converts to Romanism occupy a position of compromise. They speak the truth and nothing but the truth; but they do not speak the whole truth. Catholic Modernism is simply a phase of Catholicism itself, the necessary manner of belief of a minority in the church. It is an interpretation of dogma, a simplification of faith. It is normally silent, and never speaks to disturb. It knows that each man must see truth from his own outlook and understand it according to the disposition of his own mental powers.

England's Ecclesiastical Sweatshop

That religion would gain, and official churches lose, by the withdrawal of wealthy patronage from the Church of England is the contention of Colonel D. C. Pedder, in a recent number of the *Westminster Review*. As it is, the Anglican church, so far as the great majority of its ministers are concerned, is a mere clerical sweatshop. The clergy of the Establishment are paid butler's wages to live and act like genteel members of society. They and their children are raised to a false ideal of life, and they occupy an impossible position. The church condescends to the common people who form nineteen-twentieths of the population; but she is not of them. She retains her eminently respectable position by virtue of the support she receives from the other twentieth. Her very existence demands that she shall remain constant to one article of faith—that her interest is identical with that of the upper class. A strange revolution has accomplished itself. The religion that was born among the poor has come to belong to the rich, to be administered by them and to be served out to the poor by their agents in uniform. Experience has taught the laboring man that "the gentry" regard him as a profit-making machine. Why, then, should he pay any attention to what their henchman the parson says?

Germany's Moral Atmosphere

The July *Quarterly Review* publishes an article, entitled "Modern Forces in German Literature," which is of special interest in view of current history. The writer, T. W. Rolleston, thinks the unification of Germany is still largely a matter of external forms and is not organic and vital in such a fashion as to produce the moral atmosphere necessary to a healthy national life. Prince von Buelow, in his recent book *Imperial Germany*, has spoken of the necessity of reconciling Prussian political supremacy with the intellectual life of South Germany. It does not seem likely that a nation can be educated up to the point where the German people now find themselves, and that the bureaucrat will permanently remain in the position of moral and social authority which Prussian ideas assign to him. Some day the rigid structure must surely be loosened. The tides of intellectual life must sap and dissolve it. It must be transformed by the social chemistry, which

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is at work in every living and growing nation, into forms more consonant with the needs and characteristics of the modern German spirit. We are witnessing a period of transition, of widespread disintegration, and of pitiless analysis. How will it end? Perhaps in a new and more glorious Germany than the world has yet seen. Perhaps in a torpid and sterile nation in which nothing but a mighty convulsion can again prepare the soil for the seeds of poetry and thought.

The Early Form of the Lord's Prayer

Professor C. Torrey writes in the *Zeitschrift für Assyriologie* for March, 1914, on "A Possible Metrical Original of the Lord's Prayer." He gives a possible Aramaic original in six lines of seven syllables, which is the syllabic meter *par excellence* in Aramaic literature, so far as our knowledge goes. The text adopted by Professor Torrey shows rhymes, and we know the widespread tendency to use rhyme in prayer at least in the Near East. The original version constructed by Professor Torrey could very easily have been translated by Luke into Greek. It is not possible to make similar verses by any retroversion from Matthew's Greek.

World-wide Syndicalism

Articles on the revolutionary phase of socialism throughout the world continue to appear in the leading magazines. Syndicalism in New Zealand is treated at some length in the *Quarterly Review* for July, by W. H. Triggs. New Zealand, he recalls, was for some time referred to as "the country without strikes." It is so no longer. The Industrial Conciliation and Arbitration Act has at length failed completely in achieving the main object for which it was passed, namely, the prevention of strikes. The labor unions have lately been permeated by the doctrines of "red" socialism as taught by the I.W.W. of America. The consequence has been a series of violent strikes intended not merely to get a wage-increase, but for the purpose of tiring out the employing class, so that "the means of production and distribution" would eventually fall into the hands of the workers. At one time, it seemed as if the country were trembling on the verge of civil war. The government scrupulously refrained from using the territorials; but hundreds of them, volunteering as private citizens, helped to preserve order. Very soon the turbulent spirits were overawed and kept in hand. Steady perseverance in this course soon instilled a feeling of wholesome respect into the minds of the revolutionaries. The magistrates dealt firmly, but not too severely with the cases brought before them. There will be no further talk of a general, revolutionary strike among the present generation of New Zealand workers. They have learned a lesson by experience which they would never accept when it was enforced upon them by precept, namely, that no British community will allow war to be made upon itself by one section of the people without striking a blow in self-defense. The heroes of the hour are the stalwart, sinewy young farmers, tanned with their open-air life in the country. The Federation of Labor has been crushingly defeated, and it is probably not too much to say that syndicalism in this part of the world has received its death-blow.

In somewhat different perspective is the paper entitled "Syndicalism and the General Strike in Italy," by George B. McClellan, ex-mayor of New York City, in the September *Atlantic*. This article is very timely, owing to the resistance of the Italian workers to participation of their country in the European war. Mr. McClellan's point of departure is the events of June last, when the laboring people of Italy organized a strike which almost subverted the monarchy. Four revolutionary groups—socialists, anarchists, syndicalists, and republicans

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—shade off by imperceptible degrees into each other. They work together in a sort of offensive and defensive alliance having for its purpose the destruction of existing institutions. The membership of the four groups is chiefly from the working classes, with a small admixture of professional men and shopkeepers. The recent general strike was a grim warning to the government and to the nation that under favorable conditions it is quite possible that a minority of the people may destroy the whole social and political fabric of modern Italy. A well-organized minority frightened the authorities, terrified the public, and paralyzed the activities of nearly thirty million people for over forty-eight hours.

Evolution and Soteriology

In the *Church Quarterly Review* for April, 1914, Mr. P. N. Waggett studies "Evolution and Atonement." As Mr. McDowall has shown it in a recent book, *Evolution and the Need of Atonement*, the great difficulty in the doctrine of atonement is this: "If sin is but inherited imperfection, how can we believe that man was ever wholly alienated from God because of sin?" Evolution means advance, and advance consists in co-ordination with environment. Sin is the putting-aside of the sole opportunity of advance according to the will of God; it is a treaty with death: the creature passes from the line of advance into a *cul-de-sac*. The only hope, still according to Mr. McDowall, lies either in the upspringing of a new vital impulse or else in the freeing of man from the consequences of his own wrong acts. The first alternative he dismisses, as an interruption of the whole process of the growth of evolution; the other way is the removal of man's self-imposed check on progress. Mr. Waggett thinks that the dilemma is not necessarily true. Salvation is a rescue from without; a new life has arrived but it has arrived in the channels of our own life; a new and good life has become man's life that man's life may become good. If this is a breach of continuity in the evolution of humanity and in the life of certain men, it is like the breach which occurs in the ordered process of a man's drowning when he is lifted from the water by another. This great interruption is included enough in the great continuum of life; but it transcends the continuum of the disaster. What we trust to, what will remove man's self-imposed check on progress is this new vital impulse made ours; rescued from drowning, we are rescued to breathe. By experience we know these elements of the tragedy of sin: offense and injured love; a remaining love that knows its sin; and the love offended but merciful; pardon; and influence. These facts of experience are met with in relations of man with man; we project them in the relation between man and God. The grant of this pardon, the exercise of this influence, may break a "continuity" which perhaps does not exist as clearly as some like to say; this may offend the forensic logic of a *lex talionis*, but they remain in our own experience the finest things of human life.

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THE CHURCH AND THE WORLD

CHURCH EFFICIENCY

The Country Church

A recent survey of rural churches by the Presbyterian Department of Church and Country Life is discussed in the *Congregationalist* by Bruce Barton. The survey relates to twelve counties lying in four states—Missouri, Ohio, Indiana, and Tennessee. In the twelve counties there are 760 churches. There are relatively few foreign-born inhabitants in the whole territory. The counties are in every respect American, typical of the best of our rural life. The schools are reasonably good. The telephone and rural mail have reached out over all sections. It is all prohibition territory. There is practically no loafing or vagrancy. Of the homes, 85 per cent are owned by those who live in them. There is no hostility to the church. The whole population, with a few exceptions, regard the church as a wholesome moral influence, deserving far more support than it gets.

On the background of these facts, the Presbyterian report shows a rather discouraging condition. There is no emotionalism in the figures; no attempt to bolster up a theory or create a panic. They are scientific results, gathered so coldly that there is agitation in certain quarters of the Presbyterian church for abolition of the department. As to figures, the total membership of all churches in the twelve counties is 29 per cent of the population. One-fifth of the churches are dead. Half of them are dying.

As to constructive suggestions: In no single instance where a church receives the services of a minister for whole time or even half time is it failing to show at least some progress. Districts large enough and wealthy enough to pay well for the services of one high-grade resident pastor are contributing driblets to the maintenance of four or five preachers who live miles away in comfortable villages and are utterly without contact with the daily lives and problems and interests of their people. The members, instead of developing a vigorous loyalty to a particular church, have formed the habit of visiting around at all and hence have developed no feeling of real responsibility for any. Many useless churches are fighting a losing battle where one strong church might win.

Efficiency Experts for Local Churches

The individual church should employ efficiency men upon the same principle that an industrial establishment does, writes Mr. Edward S. Ralston in a suggestive article recently issued in *The Christian Work and Evangelist*. This is the age of the specialist and expert. Men who have created great industrial and commercial enterprises are learning that there are men able to tell them a great deal about certain phases of their business; men with a peculiar genius for certain phases of analytic and synthetic criticism of methods and organizations. These efficiency experts may not have executive ability to carry on the business, but they are able to suggest changes that will save time, labor, and power, securing economy in administration, preventing waste, and producing increased results. The man who employs the expert knows more about the business; but the expert knows more about the system.

Why not try something like this in the local churches? Are there not men possessed of this genius for critical planning, who could prepare a constructive program

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for a church? The church could invite such a man to visit it, study its field, membership, and methods, and recommend a plan for its work. Do you, officers and members of a church, resent the idea that anybody could tell you how to do your work? If a man conducting a business which is his own is willing to be advised, ought not you, members of Christ's church, whose business is not your own but the King's, to seek advice and help from every source? Are you perhaps lamenting the lethargy or decadence of your church and its waning power in the community? You have lost your grip on the young people. Why? Your church has no influence with the men in the shops and factories. Why? Even the men whose fathers were pillars of your church are indifferent or alienated. Why? Does your church have any influence or authority in the social, industrial, and political life of your town? What are you doing to remedy the situation? Do you know what to do? The gospel has lost none of its power for salvation. Churches are human organizations for the transmission of that power. If there is failure, is it not due to some wrong adjustment of the human machinery?

The expert would study the working force, the entire membership and machinery of the church. He would secure through the work of church members a complete survey of the community. This would include, as far as possible, the life-history, religious, industrial, financial, and social, of every individual and family. This is done by the political leaders and is surely not impossible for a church. On the basis of this survey, every member, able in body and mind, should be assigned to some active service for the kingdom. Fitness, and not the choice of the individual, must determine the service. Does this seem impossible for a church, that all the members should be at work and all at the work they can best do? What the captains of industry can do for commercial success, the church of Christ can do for the success of his kingdom.

Where can such experts be found? As the need is recognized, men will arise to meet it. There are, in every section of the country, men who are applying these methods to their own affairs, who are devoted to the church, who recognize its need for greater efficiency, and who, if invited, would willingly aid in framing a constructive church program.

Church Advertising

Under the title "The Why and How of Church Advertising," Charles Stelzle writes very suggestively in a recent issue of *The Continent*. The whole proposition of church advertising, he says, should be dealt with in the biggest kind of fashion. It should make a man feel that here is an appeal which has in it nothing of the narrow sectarian spirit so frequently associated with religion. It would pay all the churches in a town to engage in an advertising propaganda on general lines, just as they sometimes go into an evangelistic campaign. Such a union advertising campaign would win the respect of the community. It would also permit the churches to engage in a more extensive scheme of publicity than would otherwise be possible, and each church would unquestionably get more out of it than if the same amount of advertising had been distributed in individual campaigns.

The right kind of advertising should break down the prejudice of the public concerning those matters which are little understood by the mass of the people outside the church. Few outside the church have the proper conception of the doctrines which are actually taught by the church today. Terms of admission should be made very plain. To most men the supposed barriers to church membership appear almost insurmountable. They fear catechizing and humiliation. These and other matters may be made the subjects of a series of

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advertisements either in personal letters or in the newspapers.

It is important that an advertisement should be so disposed that it may be easily and quickly read. The minister often fails in preparation of advertising because he adopts the same method of approach as he does when getting out sermons. In writing a sermon, a minister begins with a more or less elaborate introduction, placing his climax at the end. The expert advertising man writes his climax first, and puts it into the headline. Under ordinary circumstances, there are four features to be presented in the advertisement—the place, the speaker, the subject, the time. Which of these should be given the headline? If the meeting is to be in a well-known and popular auditorium, this fact alone may be of sufficient importance to give it first place. If the speaker is a man of great reputation, his name should be played up first. If the meeting is to be held in a church, and the speaker is without notable drawing power, the subject itself should be given first place. The time of meeting should never be placed at the top of the announcement. Give to the headline the feature having the biggest "pulling" power.

The church is usually too impatient of results. It wants accessions to its membership at once. But the same laws of psychology which apply to business life also apply to the church. To illustrate, one need think simply of pickles, and immediately a very familiar brand flashes before one's mind. And to think of soap suggests one or two well-known names of manufacturers who have long been advertising and creating an atmosphere favorable to their goods. The church, too, must be willing to spend time in creating an atmosphere. And just as the general advertising of the manufacturer is supplemented by that of the local dealer, so the union advertising of the churches must be supplemented by advertising which is issued by the individual church.

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BOOK NOTICES

The Philosophy of Religion. By George Galloway. New York: Scribner, 1914. $2.50 net.

Any fundamental proposition about the Ultimate is open to serious objection. We no longer look for a final philosophy or a final theology. But the interests of stability and progress demand that our greatest minds keep toiling on as though final statements might yet be made. No great genius has wrought, or no comprehensive system has had sway that did not contribute something essential. Philosophers as never before understand that they must begin with the facts, and all the facts, and that their speculations must not contradict the facts. The sympathies of the philosopher must therefore be as wide as human experience, and he must be appreciative of all sides of serious thinking. In order to be just, all-round, and clear in his statements of his own conclusions he must know the exact meaning of the terms he is using. This leads him into rather close definition, but it also keeps him sensitive to his approach to debatable and unexplored regions. Moreover, it keeps distinct in his mind the difference between a logical deduction and a postulate—a very important distinction in philosophy and religion. Our age is also impatient with a philosopher whose style is not living, simple, lucid, and free from technicalities—a style that makes recundite subjects so easy that the plain man says: "Why, that is just what I have always said."

These philosophical ear-marks along with others, we believe, will be found in Galloway's *Philosophy of Religion*.

The philosophy of religion is no easy matter. Since it became a separate discipline it has challenged the close and protracted attention of the most powerful minds. It has appeared from many points of view, and all these appearances have seemed in some essential respects to be lacking. Apparently the times were ripe for one more attempt that should not, indeed, be final, but that should gather up the fragments of truth already discovered, rethink them, contribute to them, and set the great subject one step farther on the way.

In taking up his task Dr. Galloway does not blink any of its problems. "Philosophy," says he, "is reflection on experience in order to apprehend its ultimate meaning." "The experienced world, for which an ultimate Ground is sought, unfolds itself before us in a double aspect; it is on one hand a connected system of existences, and on the other a system of Values."

In religion three constituent elements must blend in varying proportions—cognition, feeling, will. "Let the pious man become convinced that his faith is a sort of speculative venture, a wager which he makes at his own risk in the hope that it may turn out well, and his faith will dwindle." "Religion appeals to the whole man, and reason ought not to be at constant discord with feeling and will; otherwise the spiritual house will be divided against itself." "A philosophy of religion then . . . . cannot avoid dealing with the ultimate truth of religion."

These catch sentences, we hope, at least faintly suggest the purpose and method of the book. The first part deals with the whole of experience—phenomena. Anthropology, psychology, and the history of religion make their basal contributions. The "feeling-continuism" expands into experience, and experience differentiates and ramifies into the great disciplines of life. The author shows a first-hand knowledge of much of this vast and complicated mass of material and a firm grip on the results of investigation in the entire field.

But this is merely the beginning. After all, can we be sure that these phenomena are valid? This insistent and urgent question leads in the second part into the whole matter of the validity of our knowledge. No robust mind can rest upon certainty at this crucial point. Dr. Galloway's keen insight appears all through this discussion, and nowhere to better advantage than in the closing section where he treats of the modes of religious knowledge, including analogy, teleology, the rationality of values, and the idea of truth in religion.

But the converging lines necessarily lead to the crux of it all in the third part. Phenomena and a rational assurance of their validity do not go far enough. We cannot escape the "task of explaining the meaning and determining the truth of religious experience as an aspect of the whole of experience." And here we "face the question of the ultimate nature and meaning of religion." This is the most elusive of all subjects. The author's spirit and our acquaintance with him in the previous chapters give us assurance. We are not to expect logical deductions, but only postulates. Sometimes he seems to us too cautious when he makes out a better case than he claims. The central themes are, of course, the ultimate truth of religion, the speculative conception of a world-ground, the problem of interaction, God, evil, the progress and destiny of man, dealing with history, immortality, the temporal and transcendent world, revelation. A basis is found in a twofold postulate—"an ultimate ground of the world, and an ultimate value."

We have barely called attention to a book of 600 pages—packed, well arranged, without

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a dull paragraph. Estimates will probably vary as points of view. Some critics may regard the metaphysical parts as valueless because impossible. But that would suggest innocence of a perennial problem. The learning, the philosophical acumen, and the profound sincerity of the author all will gladly concede.

Greater Men and Women of the Bible. Vol. I. Edited by James Hastings. New York: Scribner, 1913. Pp. xii+517. $3.00.

Christian ministers in all lands are now under further obligations to the indefatigable editor of this new series. Dr. Hastings desires to help the preaching of the present day to be attractive. He says truly that preaching makes little or no impression unless it wins the heart. Touch the imagination, and the heart is almost won. The surest way of securing attractiveness and touching the imagination is a restrained use of illustrations. This new series helps the preacher and the popular lecturer to discover and use the rich illustrative material in the Bible. But it does more than this, for Dr. Hastings insists not only upon attractiveness but upon *accuracy* in preaching. To this end, while the series aims to be constructive and positive in tone, it recognizes the work of modern criticism as one of the factors to be taken into account in homiletic use of the Bible. The volume before us takes up the outstanding characters in the Book of Genesis, from Adam to Joseph. A great deal of the text is supplied by the editor; but the larger part of the volume consists of quotations from the best modern writers.

Theodore Thornton Munger. By Benjamin W. Bacon. New Haven: Yale University Press, 1913. Pp. xxiii+409. $3.00.

In this volume, Professor Bacon turns aside from his work of biblical interpretation and teaching to give us a deeply interesting study in the life of a typical New England minister of the modern age. Dr. Munger was a disciple and successor of Horace Bushnell, and he did valiant service in helping the churches of New England and of America through the painful transition from the old orthodoxy to the new theology. He was a man who, while admitting the value of liberal religious movements outside the ranks of orthodoxy, preferred to walk in the old pathways and, so to speak, strike up a livelier tune for the marching hosts. He recognized that, in the providence of God, there is work in the world for the "come-outers" and for the "stay-inners"; and he chose to be of the latter company, although feeling restive at times.

The story begins with Munger's early years, taking him forward through his college days at Yale, his training and ordination for the ministry, and his widening sphere as a clergyman and author. A selected list from his published writings covers seventy-eight titles. The book is full of source material for the history of New England life and theology. In addition to its deep human interest, it has literary charm. The author's task is well done, and the volume should find much appreciative attention.

Charles Gordon Ames. A Spiritual Autobiography. Boston: Houghton, Mifflin Co., 1913. Pp. 229. $1.25.

Editor of the *Christian Register* for some years, and connected with the Unitarian churches for half a century, Charles Gordon Ames was a vital figure in American religious life. The volume opens out on the sunny side of Unitarianism, and gives a fresh insight into the spiritual evolution of the United States. Like all good biography, it takes one outside the particular subject. It begins with the author's experience as a child in a rigid, Calvinistic home in New England, where his thoughts "on awful subjects rolled, damnation and the dead." It moves forward through his conversion in the Free Will Baptist church, his ordination to the ministry of that denomination, his experiences in the western states, and his transfer of allegiance to the Unitarian church. His treatment of the attitude of religious liberalism in the fifties and sixties toward the slavery struggle is especially timely in view of the present social crisis in the churches.

Crime: Its Causes and Cures. By Thomas S. Mosby. St. Louis: C. V. Mosby Co., 1913. Pp. x+354. $1.75.

A truly religious book, because it recognizes a fundamental moral order in the universe, to which men must conform, not only in their individual capacities, but in the arrangement of their social systems. The author quotes approvingly the words of Professors Small and Vincent to the effect that all rational reformers must keep in view the reciprocal interrelation between men and institutions, and that insistence upon only one-half of this twofold truth is a source of much confused thought and fruitless effort.

The volume is ahead of the times; and the present generation of criminology experts will not like it. While modern criminology has achieved good results in its treatment of the individual sinner; while we must not withhold generous praise for its painstaking researches, and for the new humanitarianism with which it is animated, the fact remains that criminology to date has occupied itself with one-half of a twofold truth. It has emphasized the "individual," and, so far as it has reckoned with "society" and the "environment," it has been limited to reforms which, when the utmost is

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said, leave the fundamental abuses of our civilization untouched.

The author is a member of the bar and former pardon attorney of the state of Missouri, and he has written much on this subject. He cannot be accused of unduly emphasizing the social factors in crime. The larger part of the book is devoted to a summary description of the results of criminology as a purely individualistic discipline; and the reader is duly warned that social conditions alone do not explain crime. This is well, because the present tendency toward sociology may easily go too far. The book falls into three parts: "Etiology," "Prophylaxis," and "Therapeutics." Under the first head are considered the cosmic, social, and individual factors of crime. Under the second, eugenics, asexualization, education, and social amelioration. Under the third, the theory of punishment, indeterminate sentence and parole, and the new penology. The book is one which has many suggestions for the wide-awake minister.

St. Paul and the Mystery-Religions. By H. A. A. Kennedy. New York: Hodder & Stoughton, 1913. Pp. xviii+311. $1.50.

Professor Kennedy's volume can hardly be regarded as a new contribution to the study of the mystery-religions, but it possesses independent value from the fact that its author is one of the increasing number of men who respect and understand Paul. The general plan of the book is to present briefly such knowledge as we may have of the various mystery-religions of the Greco-Roman world and then examine Paul to discover how far his words and concepts may be traced to the influence of such religions. Professor Kennedy's conclusions are to the effect that while Paul does use the language of the mystery-religions it is rather by way of accommodation and of good pedagogy than by way of fundamental thinking. Indeed, Professor Kennedy's leanings are very strongly to the view that much of the language which is similar to that used in the mystery-religions can be accounted for by reference to the Septuagint.

There was abundant opportunity for such a survey of this most interesting question. There are few subjects which yield themselves more readily to ingenious speculations and few in which such speculations are less desirable. The volume by no means forestalls a more elaborate and complete study of the subject, but it will serve as an admirable introduction to its field. But one question of importance we would raise with Professor Kennedy. Is not the real approach to Paul's system through eschatology, and in Paulinism do we not have the beginnings of an epochal transformation of a messianic mood into an independent religion? If, as might be imagined, Professor Kennedy's reply were in the affirmative, it will be obvious that in such a transformation the apostle must have found very much to his purpose the vocabulary and the experiences which the mysteries attempted to describe.

Die Landesnatur Palästinas. By V. Schwöbel. Leipzig: Hinrichs, 1914. Pp. 56. M. 0.60.

This is the first of a series of pamphlets upon "The Land of the Bible." It is a very useful statement of the latest information upon the topics it treats. They are (1) the limits of the land and its general character, (2) the geological structure, (3) the climatic relations, (4) the hydrographic relations. The work is based upon the latest scientific reports, is sufficiently full for all practical purposes, and is written in clear and non-technical language.

Die religiösen und sittlichen Ideen des Spruchbuches. Kritischexegetische Studie. [*Scriptapontificii instituti biblici.*] By A. Hudal. Rome: Bretschneider, 1914. Pp. xxviii+262. L. 4.50.

This book carries the *imprimatur* of the Roman Catholic church. It sets itself to the task of discovering whether or not the ideas of the Book of Proverbs are of pre-exilic origin. In determining this, it takes up one by one the ideas of wisdom, God, ethics, and eschatology. The question asked in each case is: Does this idea show traces of Greek and Hellenistic influence, or can it be accounted for on the basis of development from the revealed religion of the early Hebrews. The author's decision is in favor of the latter view; but while claiming pre-exilic origin for Proverbs, he does not contend for Solomon's authorship. The learning of the author is adequate and his familiarity with the literature of his subject is complete. An exhaustive bibliography is given and evidence abounds that the author himself, at least, has used the books there listed. This constitutes the chief value of the book. For the man whose library facilities are limited, it will serve as a handy register of all the leading views upon the teachings of Proverbs in the history of exegesis.

The Ethics of Jesus and Social Progress. By Charles S. Gardner. New York: George H. Doran Co., 1914. Pp. 361. $1.25.

The day of the "social gospel" seems to be steadily advancing. It is especially interesting to find so strong and sane an emphasis as that in Professor Gardner's book, which will be most read in a region of the country where distinctly theological tenets are very generally regarded as of primary importance. In readable, attractive style, he has furnished for men of a conservative religious attitude an excellent introduction to the social method of studying ethical problems. The audience which he has in mind is evidently

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a quite unsophisticated one; for he prefaces his discussion with an explanation of certain elementary conceptions of social development. To the serious student of social history, this introduction will smack emphatically of an apologetic purpose. The "fatal defects" of Greek and Roman social ideals, and the somewhat exaggerated contrasts between these defects and the implicitly assumed perfection of early Christian ideals are depicted in too vaguely rhetorical fashion to carry conviction to one trained in real historical study. But as the reader continues through the book, he will be willing to excuse certain evident relics of a former theological method, when he finds that the bulk of the discussion is devoted to a remarkably frank and persuasive exposition of the necessity for the Christianization of our social order if we are to make earnest with Christianity at all. The ideal of Jesus is interpreted in terms of democratic justice, and Christianity is declared to be the religion which interprets the meaning of society in terms of a kingdom of persons all rendering and receiving personal justice because all recognize the sovereignty of a personal God. Professor Gardner lays primary emphasis on the voluntary adoption of the kingdom spirit by individuals; but he shows clearly that this spirit must lead to radical social changes.

The Story-Life of the Son of Man. By Wayne Whipple. New York: Revell, 1913. Pp. 564. $2.50.

A life of Christ on a new plan. Instead of writing a narrative of his own, Mr. Whipple has sought to choose from the best that has ever been written or spoken about Jesus, arranging the material, bit by bit, as a mosaic is made, into a vivid and attractive picture. Thus the book is a miniature library, gathering up into a single collection the thoughts of many authors. It consists of forty chapters, giving selections from over one hundred writers, including Phillips Brooks, Henry Ward Beecher, Ernest Renan, Tennyson, Tolstoy, Elizabeth Stewart Phelps, Bouck White, Theodor Keim, and Horace Bushnell. It has thirty-two illustrations, mostly reproductions of well-known paintings. It is not, of course, a "critical" work; its purpose is devotional. We hardly feel that the volume has quite the importance which the compiler attaches to it; yet it is a useful book. Classes engaged in studying the life of Christ will be able to use it in collateral reference. Ministers will find it of almost unending homiletical suggestiveness. We hope that it will find its way into the hands of many readers.

The World's Redemption. By C. E. Rolt. London: Longmans, 1913. Pp. 336. $2.25.

An interesting and important theological sign of the times. An inquiry into the nature and work of God in view of the results of modern scientific investigation. The author is an English churchman, vicar of a parish in Warwick. He takes evolution and higher criticism for granted, and contends that while the older doctrine of a physically omnipotent Deity is no longer thinkable, the substance of trinitarian and supernatural Christianity stands untouched amid the present-day shifting of landmarks. Books of this kind are sure to multiply. The questions which the author asks will stir more and more as the newer scientific methods penetrate the mental atmosphere of the age and modify the psychological climate. The conclusions which books of this kind herald are not so immediately important as the mere fact that people are investigating the tap-roots of theology.

The present work may be described as an attempt to work the pragmatism of our times over into terms of orthodox Christianity. The creation of the world is itself a redemptive process of winning harmony from that which is without form and void. Hence the title of the book. God's power is not that of mere physical omnipotence, but that of truth and love. The victory of love is won by waiting and not by force or compulsion. The truth merely remains true, and in this calm assurance it quietly reposes until at last the raging forces of discord and strife stumble on some aspect of truth and respond to its attraction. And so, from distant ages, God has been enduring the mutual strife and self-assertion of the elements that make up the universe, and has, by slow degrees, been winning them into order and harmony. Christ is the supreme historical manifestation of the redemptive, or creative, work of God, and as men appreciate the nature of God, they become partners of Christ in the divine discipline of redemption.

The Faith of Japan. By Tasuku Harada. New York: Macmillan, 1914. Pp. ix+190. $1.25.

This little volume comprises seven lectures given by President Harada at Hartford Theological Seminary, and an eighth chapter which reproduces an article in the *International Review of Missions*. The volume cannot be said to add particularly to a scientific knowledge of the religious attitude of the Japanese, but it has the virtue of setting forth sympathetically and clearly what might be called the common divisor of the Japanese religions, in so far as such a common element can be said to exist. As the volume is for popular rather than technical hearers and readers, it emphasizes the most outstanding points in Japanese faith, calling particular attention to the Shinto, Confucian, and various Buddhist schools of thought. The first lecture deals with a sketch of the various religions, but the volume thereafter deals with matters synthetical, as will be seen from the

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titles of the chapters: "Kami, the Conception of Deity"; "Michi, the Way of Humanity"; "Satori, the Law of Enlightenment"; "Sukui, the Doctrine of Salvation"; "Chugi, the Spirit of Loyalty"; "Mirai, the Idea of Future Life." The final chapter discusses the relation of Christianity to these other faiths.

This volume is helpful in that it enables the ordinary reader to appreciate the attitude of the Japanese toward religion. For a comprehensive survey of the field it would need to be supplemented by larger works.

Social Christianity. By Charles Reed Zahniser. Nashville: The Advance Publishing Co. Pp. 173. 75 cents.

Dr. Zahniser is the pastor of a Presbyterian church in Pittsburgh, and also president of an interdenominational organization whose purpose is to co-ordinate the moral and civic action of Christian people in Pittsburgh. This useful little handbook is an outgrowth of practical experience in the centers of present-day industry. The author is intimately acquainted with many workers for social betterment, and particularly labor leaders and other spokesmen of the workers. The volume is a book for the hour and for the age. Thoroughly evangelical without being reactionary, abreast of the newer social thought without being too radical, it is a book which multitudes of Christian pastors and laymen ought to know.

The chapter on "The Insufficiency of the Old Evangelism" is a frank and brave deliverance. The ancient, individualistic evangel is here definitely abandoned. The author recognizes that while strenuous efforts are put forth today to continue the work of Moody, and that while great congregations may be gathered by careful advertising, the actual results are limited pretty largely to the middle class. He sees that the curtailment of ecclesiastical progress today is based upon the shrinkage of the great middle class. His presentation of the case against individualism is thus founded on sociological analysis. He admits that there is much of justice in the attacks commonly made on the church by leaders of socialism and by other exponents of discontent. The characteristic skepticism of today, he well says, is social and not intellectual or rationalistic. Men hold aloof from the church because her gospel does not meet their social needs. And yet the author makes it very clear that he does not agree with the program of the socialists.

The climax of the book is the chapter called "The Gospel for the Age." Here the author begins by clearing the ground of an accumulation of spiritual futilities which has needed to be exposed for some time. There is much of so-called "social teaching" in our pulpits and Sunday schools, but most of it is social only in name and comes about as near being a gospel of social welfare as the gift of a few pennies to a hungry out-of-work does to solving the problem of the unemployed. Hitching a toy-cart labeled "Social Effort" to a gospel wagon of pure individualism is far from socializing the message and work of the church.

What the author would have the church do, in the first place, is to cease proclaiming that the one and only cure for the evils of civilization is the reformation of the individual. He gladly admits that personal regeneration has its place in the perspective of religious and social life. Nevertheless, he looks upon Christ not merely as the master of the individual heart, but as the Lord of those objective, legal relations *between* individuals which we call "social institutions." The heresy of today, then, is not theological but sociological and economic. While the author would not commit the church to any political or economic program, he would make it a center of spiritual and moral education from which the individual Christian would go out with a new enthusiasm to make the world better in its institutional as well as its personal life. Dr. Zahniser makes it quite plain that his sympathies are with the single-taxers rather than with the socialists. He points out that there was no great social strain in America so long as there was plenty of unappropriated land on which the people could settle, and that while there is as yet only a modicum of people on the soil, vast areas are held away from productive use by speculation. In terms of economics, then, the author's conception of the gospel takes the form of emphasis upon the equal right of all to the use of the earth which God has created for all.

Economic Conditions in the Philippines. By Hugo H. Miller and Charles H. Storms. Boston: Ginn & Co., 1913. Pp. 373. $1.75.

Persons intending to go as missionaries to the Philippines will find here a mass of useful information well arranged. Dr. Miller is head of the department of industrial information in the Manila Bureau of Education, and Dr. Storms is an instructor in the Philippine Normal School. The book is not a theoretical treatise; it is a careful study of everyday facts which concern all who are engaged in any useful occupation in these far-away islands. It develops one of the richest and most interesting fields of investigation open to the student of Filipino affairs. The subject-matter has never been covered heretofore in any adequate way. The work is valuable, of course, not only to students of missions, but to students of economics. It can be used as a concrete introduction to that science. It begins with a description of primitive and civilized peoples in the islands, and then takes up in detail the agricultural, manufacturing, and commercial industries. Some

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statistical tables and a good index increase the value of the work as a text.

Some unusual questions are asked by Patterson Dubois in *The Practice of Salvation* (Revell, $1.00). What is it to save and be saved? What is it to lose and be lost? Why speak of "salvation" unless we have seriously asked ourselves just what it means? The book is an arresting study of commonplace realities which are too much taken for granted by Christian workers. The author wants us to develop greater familiarity with the ways and means of spiritual life and effort. His book is an interpretation of salvation in terms of the new psychology, and it will be of interest and value to pastors and Sunday-school teachers.

In a volume called *Following the Sunrise*, Helen B. Montgomery furnishes an instructive and interesting account of Baptist missions during the last hundred years (American Baptist Publication Society, 50 cents). The book describes the condition of the Baptist cause during early American history, and then goes on to follow the course of missions in Burma, Assam, India, China, Japan, Africa, and the Philippines.

A handy booklet for pastors and Christian workers has been prepared by Frances E. Lord under the title *Jesus Said* (Sherman, French & Co., 75 cents). The volume is a collection of the sayings of Jesus in response to the many questions put to him on various occasions throughout his ministry.

A volume by Professor A. C. Knudson, of the Boston University School of Theology, is published under the title *Beacon Lights of Prophecy* (Eaton & Mains, $1.25). The book is a popular but scholarly study of the prophets Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and "Deutero-Isaiah." It moves along a path made familiar by numerous treatises on the same subject in recent years.

Classes in early church history will find useful collateral matter in Professor James Orr's textbook, *The History and Literature of the Early Church* (Hodder & Stoughton, $1.00). The book gives a bird's-eye view of the first three centuries of Christian life; and even though the author's positions cannot be accepted at all points, this condensed summary will help to orient the student in one of the most difficult periods of ancient history.

The few non-biblical sentences ascribed to Jesus are diluted in a commentary exposition by Professor David Smith, of the McCrea Magee College, Londonderry, under the title *Unwritten Sayings of Our Lord* (Hodder & Stoughton, $1.00). The little volume gives an accurate report of all that is known about these "sayings."

We note two additions to the Cambridge Manuals of Science and Literature, both by the same author, A. Hamilton Thompson. The booklets are *The Historical Growth of the English Parish Church*, and *The Ground Plan of the English Parish Church* (Putnams, 40 cents each). They are designed to be companion pieces; and they present, in a very useful and readable way, many facts which are essential to the study of church history and religious evolution among the English-speaking peoples.

Every library on homiletics ought to include the new volume by the Bishop of Vermont, Dr. A. C. A. Hall, *Preaching and Pastoral Care* (Longmans, Green & Co., $1.00). Although intended primarily for clergy in the Protestant Episcopal church, it is adapted to the needs of Christian pastors generally. Dr. Hall's large experience as preacher and pastor is registered here in a way which cannot fail to be helpful.

We have received from Professor T. L. Vaswani, of the Dyal College at Lahore, India, a reprint of his address delivered at the Berlin World-Congress of Religions, in August, 1910, which he entitles *Prolegomena to a Religious Philosophy* (News Press, Lahore). His thesis is that one religion is immanent in all religions, and that this underlying religion is progressive in its revelations to the human race. While much of what he says is true, and is accepted as commonplace among advanced thinkers everywhere, the obvious danger of his theory is that it submerges the distinctive Christian doctrines in a sea of abstraction and mysticism which obscures the practical features of Christianity.

Under the title *Moral Leadership* (Scribner, $1.25), Rev. Leighton Parks, rector of St. Bartholomew's, New York City, publishes ten virile sermons in a volume commemorating a ten years' ministry at that church.

A helpful devotional volume by Professor Denio, of Bangor Theological Seminary, appears under the title *The Supreme Need* (Revell, $1.00). It is a brief study of the place and ministry of the Holy Spirit throughout the whole range of Christian life and society. Pastors and Christian workers will find the book valuable.

A new booklet in the "Lakeside Classics" appears under the title *Reminiscences of Chicago during the Forties and Fifties* (Donnelley & Sons Co., 75 cents). The religious and social history of Chicago in that period is interestingly shown by means of extracts from articles and addresses by three "old residents," William Bross, Joseph Jefferson, and Charles Cleaver.

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THE MESSAGE OF JESUS TO OUR MODERN LIFE

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in ten leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It is sent free to all members of the AMERICAN INSTITUTE OF SACRED LITERATURE *enrolling for this course. Membership in the* INSTITUTE *may be secured by sending the annual membership fee of fifty cents, and four cents for postage, to the headquarters of the* INSTITUTE, *at the University of Chicago.*

STUDY I—*Concluded*

III. THE EXPERIENCE OF JESUS AS A BASIS OF HIS TEACHING

Jesus was not a speculator about abstract truth. His teachings are his experience expressed in words. In this sense they are, as he said, "spirit and life." We cannot understand his teaching until we understand him. It is a gospel not only from Jesus, but about Jesus. The fact that he experienced God makes him such a trustworthy revelation of God, and it is through his teachings that we can understand his inner experiences.

Tenth day.—§ 9. *Jesus knew God as father:* Luke 2:40–51; John, chap. 17. Study Luke 2:40–51, and notice how the reply of the boy Jesus must indicate an inner experience which even Mary did not understand. This deep unity of Jesus with God in his own experience is clearly taught in the prayer in John, chap. 17. Read also John 10:7–18, 22–39.

Eleventh day.—§ 10. *Jesus prayed to God as father:* In all the great crises of his life Jesus is said to have sought strength and help from his father. Thus at his baptism, Luke 3:21–22; at his transfiguration, Luke 9:28–36; in the garden, Luke 22:39–46; on the cross, Luke 23:44–46 (find other instances).

Twelfth day.—Matt. 11:21–27. Because of his knowledge of God as father Jesus was enabled to bear disappointment. (Notice particularly vs. 25.)

Thirteenth day.—§ 11. *Jesus' faith in God:* Luke 9:57–62; Matt. 16:21–26. This faith in God can be seen throughout Jesus' ministry. Note Luke 9:57–62. It is this sublime faith in the will of God that took him to the cross. Read Matt. 16:21–26. *He knew the cross as a part of God's will:* It is this faith in God which made him willing to meet death at the hands of his enemies.

Fourteenth and fifteenth days.—§12. *Jesus considered himself as embodying the character of God:* Matt. 11:27–30; John 5:38–47; 12:35–36; 14:1–11. In fact,

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throughout his life Jesus continually represents himself as showing forth in his own life the character of God which he described in his teaching.

IV. JESUS' TEACHING OF THE FATHERLINESS OF GOD

There are two main questions to be answered by all those who study Jesus' teaching as to God as father. First, Did Jesus think of God philosophically or religiously? Secondly, How did he expect men to come to the knowledge of God as father? The answer given by Jesus to these two questions is very simple. Jesus did not speak of God as a philosopher speaks when he speaks of the fatherhood of God, but very simply, out from his experience of sonship. In other words, it is rather God's *fatherliness* than his *fatherhood* of which he speaks.

The answer to the second question is also simple. Man gets to know God as father when he undertakes to follow Jesus' teaching as to God and live a life of love.

Sixteenth day.—§ 13. *God's fatherliness may be seen in Nature:* Matt. 6:25–30; 10:28–31. Read carefully Matt. 6:25–30. If Jesus had thought of God the Father as less than the God of Nature, he would have had two Gods. The real heart of Jesus' teaching is that the God of Nature can be seen as the God of love. Read also Matt. 10:28–31 carefully.

Seventeenth day.—§ 14. *The supremacy of the will of God, that of a father, not of a king:* Mark 13:19; 7:8–10; 10:1–9; Matt. 7:21; 15–20. Note that while Jesus never spoke of God as king, or as the God of a national covenant, or as a national father, or as a giver of a statutory law, he yet regards what may be called *the primal relations of life as established by God.* Mark 13:19; 7:8–10; 10:1–9. Further, he regards the will of God when once it is revealed as the supreme authority of life. Matt. 7:21. Note, however, that the context of this saying, Matt. 7:15–20, makes it clear that he is speaking, not about a new law, but about a new life of the one who would be like God.

Eighteenth day.—§ 15. *The fatherliness of God may be argued from human fatherliness:* Matt. 7:9–11 (Luke 11:11–13); Luke 15:1–32; 18:2–7. Jesus' knowledge of man and the observance of *human kindliness is made by him a means of discovering the character of God.* Thus in the extreme cases of the unjust judge, Luke 18:2–7, and the selfish neighbor, Luke 11:5–10, he teaches how prayers are sure to be answered. In his argument for the fatherly love of God from Matt. 7:9–11 (Luke 11:11–13); Luke 15:1–32, we have the central analogy of the teaching of Jesus.

Nineteenth day.—§ 16. *Paul's philosophical teaching regarding God as Father:* Acts, chap. 17. Jesus gives no such philosophical conception of God's relation with men as that of Paul in Acts, chap. 17. Students should read this chapter and if possible state distinctly the view which Paul has in mind.

Twentieth day.—§ 17. *Further teaching of the fatherliness of God:* Matt. 5:45–48; 6–1, 4, 6, 9, 18, 32; 10:29; 11:25–27; 18:14; 23:9; Luke 12:32; 6:36. The passages which are usually quoted to show Jesus' conception of God as father of all men, regardless of their attitude toward him are: Matt. 5:45–48; 6:1, 4, 6, 9, 18, 31, 32; 10:29; 11:25–27; 18:14; 23:9; Luke 12:32, 6:36. It would be well to study these passages carefully and decide whether Jesus did teach anything more than that God's attitude is one of love toward all people.

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Twenty-first day.—Matt. 11:27; 7:11; cf. 12:50; John 8:31–59. However one may answer the preceding question, is it nor clear from Matt. 11:27; 7:11; cf. 12:50, that Jesus regards the parental analogy as especially fitting to express God's moral attitude toward those who do his will? To appreciate how the relation of father and son is used by Jesus to express character, see John 8:31–59.

Twenty-second day.—§ 18. Matt. 5:45; Luke, chap. 15; Rom. 5:1–11; John 3:16. In this connection we should note the teaching of Jesus concerning God's attitude toward evil men (Matt. 5:45). Recall the parables in Luke, chap. 15. It is this conception of God that finds so large a place in the teaching of the New Testament, for instance, Rom. 5:1–11; John 3:16.

Twenty-third day.—§ 19. *God's fatherliness does not make him indifferent to sin:* Matt. 12:31–37; John 5:30–47. As a corrective of possible false impressions which this insistence upon God's love might make, it is necessary to recall that from his conception of God as the supporter of the universe, Jesus could not fail to recognize God as *hostile to all that makes against his character of love.* See Matt. 12:31–37; John 5:30–47.

V. THE ETHICAL SIGNIFICANCE OF THE DOCTRINE OF GOD'S FATHERLINESS

Jesus never reaches a religious conception without a moral application. His morality springs from his religion directly. To understand fully his teaching about God as Father it is necessary, therefore, to remember that the family analogy would argue that those who regard God as Father must themselves be brothers.

Twenty-fourth day.—§ 20. *Faith in God means service to one's fellows:* Matt. 6:19–34. The *bearing upon conduct* of this faith in God as loving may be seen in such sayings as Matt. 6:19–34.

Twenty-fifth day.—§ 21. *Faith in God means love of one's fellows:* Matt. 5:44–48; 6:14, 15. We have now reached the fundamental ethical conception of Jesus, namely, that *since God is love those who would be like him must be loving* (Matt. 5:44–48; 6:14, 15).

Twenty-sixth day.—The meaning of this teaching for the modern man: How do you think of God? Men and women of today are prone to think of God in terms of impersonal law. Living as we do in a scientific atmosphere, we are constantly tempted to think that we are subject to impersonal, rather than personal, forces. Is not this somewhat similar to the Pharisaic conception of the supremacy of laws which came from God? Must we not, in our conception, think of God as personal; that is, infinite in wisdom, love, and purpose? Review the teaching of Jesus in Divisions I and II.

Twenty-seventh day.—Those who are not accustomed to think scientifically, on the other hand, sometimes think of God so anthropomorphically as to make him only a great man up in the sky. Is not Jesus' teaching as to God's control of Nature a corrective of this imperfect view? Review in this connection the related paragraphs in Division IV.

Twenty-eighth day.—There is a strong tendency among many people to think of God as indifferent to the obligations of his moral nature and hesitating to punish those who violate the principles of spiritual life. Do you think this is in accordance with the teaching of Jesus as we find it set forth in the work of this month? Search for evidence on this point.

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Twenty-ninth day.—When we think of the fatherliness of God, have we not the greatest basis for faith in God in daily life? Do we not need true theological conceptions of God to give us courage and hope in the midst of life's temptations? Can there be any other interpretation of Jesus' conception than this? Again review.

Thirtieth day.—Does it not follow, if a God of law is also a God of love, that he must also be the God of social evolution? Will he not be as much interested in our industrial affairs as he was in the political affairs of the Hebrews? Can we hope to be like him without ourselves expressing this divine interest in human affairs?

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THE BIBLICAL WORLD

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CHRISTIANIZING PATRIOTISM

Can a nation be Christian? Can patriotism be sacrificial? The answer which history gives is almost invariably negative.

Patriotism has preferred the Jehovah of the Judges to the Father of Jesus.

It has engraved Old Testament texts upon swords and has sanctified war by appeals to the conquest of Canaan.

But it has not taught its soldiers the Beatitudes or transfigured international relations by the spirit of Calvary.

Nations are partially Christian in their international relations, for even in the midst of war neutral peoples seek to help the victims of international strife. But noble as is this service, Christian patriotism cannot be satisfied with binding the wounded, feeding the starving, and sending Christmas presents to fatherless children. It must embody the teachings and spirit of Jesus in patriotism.

Patriotism will be Christian when nations share the sorrows, forgive the insults, and bear the injuries of other nations. In national as truly as in individual life no spirit is Christian until it ceases to be acquisitive and becomes sacrificially fraternal; until it seeks to give justice rather than to get justice.

At the present crisis two courses are open to the Christian church. It can instil the temper if not the philosophy of militarism by insisting in the name of Jehovah of the Cohorts that neutral countries must train their young men for battle. Already we hear the repetition of the teaching which the war has so bitterly discounted, that the only way of maintaining treaties is to back them up by armies.

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For the church to champion such a policy would be religious atavism.

There is another and better course of action for the Christian church. It can aggressively educate people to maintain justice, love, fraternity, respect for other nations' rights to the point of sacrifice. It can engender the attitude of trust rather than that of distrust of other nations' good intentions. It can instil in the hearts of all true lovers of the country the thought that it is better for a country to stand unqualifiedly for spiritual values than for military force. And it may even dare to say that a nation as well as an individual is justified in taking up its cross and following its Lord.

Such sacrificial patriotism is impossible today, for the simple reason that national policies do not dare embody the spirit of Jesus. We do not dare trust one another because we distrust ourselves.

Perhaps we do not think Jesus' teaching is practical except in the petty details of life.

If we do not have full confidence in Jesus, let us say so frankly, protesting that he has no word for social activities and that his principles, while valid for individuals, are foolishness for nations.

But when we thus refuse to accept the teaching of Jesus as final, let us be consistent and stop speaking about his divine Lordship.

He has become merely an adviser of impracticabilities—a victim of his loyalty to his trust in a divine love that never existed.

We may well search our hearts as we face this test. If Jesus be what Christians insist that he is, his spirit of sacrificial service cannot be limited to any particular field of human life. If his teachings are inapplicable to nations, they are just as inapplicable to individuals who compose nations.

If we are to practice the vicarious life as individuals, we must also practice it as patriots.

What shall it profit a nation if it gain the whole world and lose its own soul?

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THE CONVERSION OF MILITARISM[1]

FRANCIS G. PEABODY
Professor (Emeritus) in Harvard University

I Tim. 1:18: "A good soldier of Jesus Christ."

It would seem appropriate that this morning should be devoted to some lesson of the academic life which might give to the new University term a touch of spiritual momentum and significance. But a larger theme compels our attention. We meet today not as teachers and scholars only, but as citizens of a free state and of a fraternal world. The tumult of battle comes to us across the sea. The tragedy of the nations is our sorrow. The crime against civilization speaks to our own consciences and exposes our own sins. Our chief magistrate summons all religious assemblies today to pray for penitence and peace and in eloquent words describes the dominating emotion of the hour:

I, Woodrow Wilson, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in his mercy and goodness showing a way where men can see none, he vouchsafe his children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that he forgive us our sins, our ignorance of his holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

We join in this national solemnity, and our worship is surrounded by a great company of witnesses of every creed and communion, stretching from sea to sea and from the Lakes to the Gulf, in which amid all the diversities of administration the one spirit of the religious life is illustrated and expressed.

I

I cannot feel, however, that our thoughts should be devoted today to general reflections on the blessings of peace or the horrors of war. Most of these considerations are too obvious to discuss and many of them are, for the moment, untimely and premature. It is evident that much more slaughter must occur before sanity is restored to Europe, and that the most colossal and overwhelming argument against war is now being offered by war itself. Meantime, in the favored tranquillity of this happily isolated land, there is time to reflect on some of the underlying causes which make such a cataclysm possible, and which underlie all diplomatic and political adjustments, as hidden fires lie

[1] A sermon preached at the University of Chicago on Peace Sunday, October 4, 1914.

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dormant in a volcano and in an instant burst forth in devouring flame. I call to your attention, therefore, one such trait in human nature which this amazing and heart-breaking outbreak forces upon our minds. It is the human inclination which for the moment assumes the name of militarism. We speak of militarism as the curse which at the end of this conflict must be overthrown. Nations, we say, must no longer be dominated by a military caste and inspired by military ideals. The present war, we urge, is the consequence of an arrogant and feverish militarism. All this is true, and the restriction of militarism in the form of armaments seems a probable issue of this colossal demonstration of their futility. Yet militarism is itself possible only because of the human inclination to fight and to win—an instinct inherited from countless generations of men and of animals, and on which statesmen and generals still confidently depend. Here, then, we come upon something aboriginal, universal, indestructible, and illustrated on the most tremendous scale in the incidents of the last months. The case of the pacificists was never so convincing as it seemed to be three months ago. By all manner of agencies—literature, appeals, peace societies, and Hague congresses—the economic wastefulness and moral degradation of war had been demonstrated so wholly beyond debate that many reasonable people believed such conflicts on a large scale and between civilized nations to be no longer possible. Gigantic preparations for war, new and fearful instruments of destruction, and the commercial interdependence of nations seemed to create a vast insurance system, which might not cover the fierce animosities of the Balkan States, but which would at least secure Western Europe from conflagration. Then, without warning, lit by a spark in a remote corner of the world, the devastating flame swept over the entire continent, consuming its best manhood, blasting its culture, art, and trade, and laying in ashes its Christian faith and love. In such a situation it is evident that we are confronted by a force which lies much deeper in human nature than either political ambition or diplomatic strategy. A great, primitive, overmastering instinct has seized upon millions of intelligent men and convinced each that his cause is just and made him eager to die in its defense. Honor, patriotism, and self-interest, all alike express themselves in this impulse to fight and to win. The appeal to arms is the survival of the beast in man.

II

What, then, can happen to so profound and universal an instinct as that which expresses itself in militarism? It is hopeless to anticipate its suppression or abolition. Estimates of cost, plans of conciliation, congresses and their regulations, shrink into insignificance when this primeval passion seizes upon nations or men. The impulse to fight is as ineradicable as the instinct of self-preservation, or thirst, or sex; and all the agencies of pacificism with all their protests cannot annihilate this perennial desire of the animal world. What, then, is the problem which lies behind all schemes of temporary amelioration, and which will confront the world when this immediate

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tragedy of the present war has ceased to bewilder and torment? It is what may be called the conversion of militarism, the diversion of the fighting instinct from cruel, destructive, and barbarous uses to creative, humanizing, and beneficent ends. Precisely as a natural force like electricity has been first worshiped in the clouds, then guarded against in the lightning-rod, and finally accepted as a perilous yet serviceable instrument of human welfare and convenience; precisely as the passion of sex, which may be the curse of civilization, is none the less the constructive force of every loving and stable home; so the fierce impulses which stir nations to war have in them the possibilities of application to mercy instead of misery, to beneficence instead of ruin, to life instead of death. Ventures not less heroic, gallantry not less splendid, battles not less perilous, await men in the fields of science and service, of creation and redemption, than on the bloody plains of Belgium and Galicia. "Much remains to conquer still," said Milton to Cromwell. "Peace hath her victories no less renown'd than war." Such is the only permanent escape from the long tradition of bloodshed in which the world is yet ensnared—the conversion of militarism to constructive ends.

III

Now it is most curious to meet precisely this practical conclusion from the logic of war in the teaching of the New Testament. The prevailing conception of Jesus Christ has been that of a passive sufferer, a submissive victim, a man of sorrows and acquainted with grief; and Christian art has transmitted this picture of an ascetic, resigned, non-combatant Christ. Very different from this was the Jesus of the Gospels. His dominating qualities were not weakness, submission, and resignation, but strength, mastery, and power. "His word was with power," it was written of him. "He taught as one having authority." He scourged the traders; he defied the Pharisees; he rebuked Pilate at the judgment seat; he died for a cause that seemed lost, as a soldier leads a charge. When a captain of the guard, who had soldiers under him, sought the help of the new Teacher, Jesus saw in that soldierly discipline which said to one man, Go, and to another, Come, because it was itself under authority, the spirit of his own work and said: "I have not found so great faith, no, not in Israel."

When one turns from the Master to his most effective disciple, the same appreciation of soldierliness is seen. The best that Paul could ask for his young friend Timothy was that he should be "a good soldier of Jesus Christ." The best hope that anyone could cherish was that he "might please him who had chosen him to be a soldier." The apostolic command to a Christian was "to war a good warfare." In short, it is impossible to reckon either Jesus or Paul among teachers of peace-at-any-price. The blessing of Jesus is not for those who praise peace or even for those who pray for it, but for those who by efficiency and willing sacrifice make peace. Such are the true pacificists, the peace-makers who are the children of God. The praise of Paul is not for those who deplore fighting with arms, but for those who "fight a good fight of faith"; not for those who passively

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await peace at the command of God, but for those who "follow after the things that make for peace" and achieve the peace that comes "to every man that worketh good." The conversion of militarism, the spiritualization of soldierliness, the Christianization of courage, the enlistment of good soldiers of Jesus Christ—that is the New Testament way of deliverance from the horrors of war.

IV

Now, how is it possible to secure this conversion of militarism! My distinguished and beloved colleague, William James, once proposed an answer to this question in his noble essay on *Moral Equivalents for War*, and he anticipates all that I have said of the inevitability of the martial instincts. War, he says, "represents the strong life"; "Militarism is the great preserver of our ideals of hardihood"; "The military feelings are too deeply grounded to abdicate their place until better substitutes are offered." What he proposes, however, is a forced conscription of the entire population of a country in an army of social service, so that, as he says "intrepidity, contempt of softness, and obedience to command may remain the rock on which states are built." It was a brave proposition, worthy of so gallant a teacher, but it was manifestly utopian, fanciful, and remote. It would obey the command of my text: "Take thy share of hardship as a good soldier of Jesus Christ"; but it would force that sharing of hardness upon unconsenting and reluctant lives. Even the most sanguine of social revolutionists is likely to confess that such a social order, based on universal conscription, is still far away. But is it necessary, one may ask, to wait for this impracticable compulsion before discovering and utilizing new ways of heroism? Is there not an immediate opportunity for the conversion of militarism? May not one even now be a good soldier, but in the service of Jesus Christ? When one surveys the needs of the present time he cannot but observe on every hand undertakings, vocations, and emergencies where discipline and sacrifice are as immediately imperative as in any hour of military mobilization, but in which the heroic qualities have been disguised, partly by the prosaic and unromantic forms which they take, and partly by the still persistent illusion that bravery must mean bloodshed. An army actually in the field is, it is true, under the continuous excitement of attack and defense, and the tremendous incentive of hate or glory; but except in these crises of actual war a soldier's life is a peculiarly dull, mechanical, and unheroic experience. The routine of drill is made tolerable only by the smartness of attire. But how is it with many of the ordinary vocations in which plain men are daily engaged without a suspicion that they are the adventures of good soldiers? The rivet-maker risks his life every hour on the frame of a skyscraper. The engineer leans from his cab and holds his throttle, knowing that at any moment he may be rushing through the valley of the shadow of death. The miner gropes his way with his safety-lamp among the fire-damps of the depths of the earth. The physician encounters without a tremor, and even with professional enthusiasm, the most deadly of epidemics or infections. The

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medical missionary serenely fulfils his healing tasks amid the filth of an African village or the threats of an oriental mob. Are not these modern men good soldiers? Is it essential that a soldier should kill? Are not dirt and ignorance, stupidity and cowardness, as firmly intrenched and as hard to dislodge as a battery behind barbed wire? It is a brave thing to be a soldier; but may it not be a still braver thing to be a savior? It needs courage to take the sword; but may it not need a still greater courage to take the sword of the spirit? It is heroic to fling one's self into a charge at battle; but is it not even more heroic to let a mosquito settle on one's hand and infect one with yellow fever, so that the world may be delivered from a scourge more terrible than even war?

V

Here is no fictitious or exaggerated picture of the conversion of militarism. Here is no utopian substitute for war. This is what is actually going on about us every day; not because of anti-militaristic talk or peace conventions, but in the unpretending and daily devotion of multitudes of people who "do God's will and know it not," who, as the apostle says, "take their share of hardship as good soldiers of Jesus Christ." Ought not the time then soon come when the application of the fighting instinct to the brutalities of bloodshed will be recognized as a base prostitution of one of the noblest traits of human nature, from which real soldiers will turn with disgust to the real wars of creative tasks; and when the famous names of European warfare will be not those of great generals who have depopulated hostile lands, but of the greater generals who have directed the armies of science and healing, of public service and the amelioration of life, to beneficent and co-operative ends?

Seventy years ago a young man who was to be the most distinguished figure in American philanthropy—Samuel Gridley Howe—a man who, as his biographer said, "combined the qualities of Sir Galahad and the Good Samaritan"—began his career by enlisting in the war for Greek independence. He flung himself with passionate enthusiasm into that revolt against Turkish oppression, and his name is still remembered in Greece along with that of Byron. Returning from that military exploit, his soldierly mind was confronted by another and a more difficult campaign. It was the crusade in defense of the blind and the feeble-minded, a war against public indifference and against hostile legislatures, a championing of the weakest of God's creatures, neglected and abused by the most humane of states. Dr. Howe's first report on the condition of the feeble-minded in Massachusetts, with its appeal for a modest appropriation, was described by one member of the legislature as a report, not about idiots, but by one. Yet Dr. Howe lived to see his care of the defective classes universally accepted as a duty, not only of humanity, but of political self-interest, and the battle which seemed hopeless was even in his lifetime completely won. Was not Dr. Howe as much a soldier when he led the forces of relief as when he led the peasants of Greece? Was he not equally a fighter when he was thrown for his sympathy with Poland into a Prussian prison, and

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when in his later warfare he released from her fleshly prison the deaf, dumb, and blind life of Laura Bridgman? He had not found a substitute for war. He had directed the spirit of militarism to a new warfare, not less romantic or heroic than at Athens or Missolonghi. When his friends spoke of him after his death they gave him military titles—"the happy warrior"; "the good knight"; "the chevalier"—and when Whittier wrote his eulogy it was under the title of "The Hero."

Oh, for a knight like Bayard,
Without reproach or fear;
My light glove on his casque of steel,
My love-knot for his spear.
. . . . . .
Smile not, fair unbeliever,
One man at least I know
Who might wear the crest of Bayard
Or Sidney's plume of snow.
. . . . . .
Would'st know him now, behold him,
The Cadmus of the blind,
Giving the dumb lips language,
The idiot clay a mind.
. . . . . .
Wherever rise the peoples,
Wherever sinks a throne,
The throbbing heart of freedom finds
An answer in his own.

Knight of a better era,
Without reproach or fear!
Said I not well that Bayards
And Sidneys still are here?

VI

One may dare then, even in these days of terror, to speak of the conversion of militarism. There is nothing wrong in fighting; it is all a question of what one is fighting for and what the enemy is which is to be overcome. In a letter of William Ellery Channing, in which his courage and his sanity meet, he says: "War is not absolutely or in all possible cases a crime. . . . . I do not believe in escaping the responsibility of moral discrimination by flying to an extreme principle." When, therefore, this war of barbaric devastation is over—God grant it may be soon!—the problem of those who are ready to take human nature as it is must be the task of mobilizing for a new war, worthy of good soldiers of Jesus Christ. It is the problem of rescuing sentiment from sentimentalism, and goodness from softness, and of devising, through a general staff of the wisest strategicians, those constructive campaigns which may summon to the colors of civilization the heroic impulses of youth. "I am not come to destroy," said Jesus Christ, "but to fulfil." The instincts of militarism cannot be destroyed, but they can be fulfilled, and the victories of the battle-field may be supplanted by that self-effacing and creative heroism which shall have the right to sing the hymn of triumph, "Thanks be to God which giveth us the victory through our Lord, Jesus Christ."

VII

There is one final reflection which goes far to justify this faith in the possible conversion of militarism. As one considers the causes of the present carnage, he is at first perplexed by the apparent lack of adequate provocation. That a spark kindled in an obscure Balkan state should have set Europe in flames, that millions of men should be fighting without personal grievance or

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national affront—all this is most confusing, and has led many writers in various countries to ask in print, "What are we fighting for?" When, however, one turns to the history of the last century in Europe, he finds that behind all immediate causes of collision lie a long series of moral wrongs which have left their scars on national honor, and their wounds in neighboring states. This chaos of the nations is the awful Nemesis which has inevitably followed a history of captured provinces, broken treaties, territorial aggrandizement, and secret diplomacy. Never in human history was there such a fulfilment of the warning of Moses to the children of Israel: "Behold, ye have sinned against the Lord, and be sure your sin will find you out." Each act of arrogance or oppression committed by any nation—and which of them is guiltless?—each treacherous negotiation or broken pledge now meets its delayed but terrific retribution. The cynical divorce of politics from morality, the belief that national greatness is measured by military force, the philosophy of life which has seized upon so many European minds and which regards with scornful contempt any social ideal except the will to rule—all these have received their solemn and dramatic rebuke. The diplomacy of aggression and the philosophy which defines morality as "the negation of life" could have no other consequence than this apparently unprovoked and uninterpretable war. And, on the other hand, if the United States is to have any share in the restoration of peace, it must be because its own good faith is beyond question, its national ambition without desire of territorial aggrandizement, and its diplomacy straightforward and undisguised. Sooner or later, when carnage is succeeded by calmness, the world is sure to learn that the greatness of nations is in justice more than in power, and that security from war is for those who by magnanimity and fraternalism become, not only peace-seekers, but peace-makers, and good soldiers of Jesus Christ.

If all this is true, then one may survey the shocking events of the past weeks, not without horror and pity, yet with the assurance that great gains in international and social morality must ensue. Never again, we may be reasonably sure, can the destiny of nations be committed to the strategy of diplomatists or hang on the delicate poise of a balance of power. Never again can it seem the noblest use of the fighting instinct to slay and destroy. The world will still need the courage, discipline, and loyalty of the soldier, but they must be applied to create and renew, to help and to heal. The spirit of militarism must be converted to the spirit of service, and the battles of the future won by the sword of the spirit. Enlistments and mobilizations of recruits there must be, but they must be of those who are ready to take their share of hardship as a good soldier of Jesus Christ. "At midnight," it is written, "there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." It is the cry which may be heard even in the blackness of the present time. It is stark midnight of Christian faith and hope and love; but the night is far spent and the day is at hand. A civilization fit for human souls is at the door. Let us go out to meet a better world!

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WHY CHURCHES ARE DESPIRITUALIZED

HARRY EARL MONTGOMERY
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Not all churches are despiritualized, and the purpose of this article is not to prove they are. Its real purpose is to call attention to the primary need of all church life. Humanitarianism must feed upon religious faith or it is likely to grow perfunctory. But religion must express itself in well-systematized social service.

For fifteen hundred years the Christian church placed her main emphasis upon the teaching of the right relation of the individual to God, and relegated the matter of the right relation of the individual to his fellows to a subordinate position as but incidental to the life of a Christian.

As a result of this teaching, the people believed that the highest conception of a Christian life was that of an individual in constant communion with God, and the church taught that this state was obtainable through prayer, church attendance, self-mortification, and self-deprivation of worldly pleasures; and as the supreme joy of a Christian's life was to be found in the church and at her services, church attendance became regular, devotional, and spiritual, and the power of the church over her members was almost supreme.

Over a hundred years ago a new ideal of Christian perfection began to take root in the teachings of the church, or, rather, there was a resurrection of the ideal which had guided the life of the church during the three centuries following the crucifixion of Christ and which gradually faded until it became entombed during the so-called "Dark Ages"—the ideal of the Christian's duty to bring the glad tidings of salvation to those living in paganism.

The Christian then began to perceive that his duty was not only to save himself, but also to save others. This conception of a Christian's mission gradually unfolded until the church began to teach that the only way by which an individual could enter heaven was through aiding some brother or sister along the road leading to that goal. This missionary teaching induced many to dedicate their lives to the bringing of the "gospel of Christ" to the people of the non-Christian lands.

The foreign missionary work gradually awakened in the church a realization of the importance of Christ's evangelistic teachings and of the need of doing the self-same work in their own country and in their own city. Revival services, rescue missions, and missionary enterprises of all kinds began to occupy the chief attention of the churches, and the spirit of neighborliness and brotherliness commenced to dominate the Christian life.

As an outcome of this teaching the churches became filled with regular attendants, the various departments of church life were conducted enthusi-

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astically, and the spiritual life of the church body was a power so mighty as to be almost unconquerable.

The Rise of Social Interest

About thirty years ago people generally began to discern that the physical needs of the individual and his spiritual growth were rather closely interlinked, and that environmental forces exercise a powerful influence on human life. Through their half-century of missionary experience they had learned that, as a general rule, if an individual were to be turned from his sinful mode of living to enter permanently upon an altogether different kind of life, he must be removed from his evil environment or such environment must be improved or purified. They also found that to make their evangelistic work effective so that new recruits to the army of Christ might not desert the standard, they must wage an unrelenting and absolutely destructive warfare against the economic, industrial, and social forces and conditions which oppose, impede, or hinder the living of a Christian life.

Careful studies of the lives of men and women in the various strata of society and of the environmental forces which influence them in their daily living were made, first by painstaking investigators, and later by governmental commissions and expert social surveyors; and the facts and conditions revealed were published broadcast, with the result that human emotions became so aroused and the humanistic spirit so stirred that many Christian people began to devote themselves to ministering to the physical necessities of the poor. The longer they labored in this field the more clearly they realized that environmental conditions and a decent standard of living had a direct powerful effect on the spiritual life of man; and as a result of this experience their enthusiasm for altruistic work, spurred on by the taunt that the church does nothing for the laboring man in helping him to bear his burdens, in improving his working conditions, or in making brighter his environment, soon caused the large city churches to depart from their old-time methods and to establish settlement houses and physical-relief stations.

As a consequence, the average city pulpit began proclaiming as its chief message the duty of the Christian to visit the sick, to feed the hungry, and to provide shelter for the homeless. To remediable work was added subsequently the task of removing or renovating the conditions which bring about poverty, disease, and sin.

So extensive has become this social-welfare work that the church is compelled to devote to it a large part of her time and the old-time preaching of "soul-saving" has been superseded to a considerable extent by the doctrine that the chief way to fulfil one's Christian duty is to work for the improvement of the physical conditions surrounding the lives of the people.

Today this preaching is visualized in the work of the social settlements conducted under the auspices of the Christian church. In most of these settlements, the managers are so desirous of helping the unfortunates to overcome their defective or improper education regarding household economics

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and the care of the family, and of providing a recreational center for tired, work-worn men and women, that they have excluded all religious services, Bible-reading, prayer, and evangelization from their work in order that no religious prejudice may prevent the people from making use of the instrumentalities found at the settlements.

Nearly all settlement houses conducted by Christian churches are non-religious in character and purely secular in their life and activity. As the teachers and workers at settlement houses are, in most instances, church members who are volunteering their services on account of the teachings of the pulpit, is it a matter for surprise that the idea is rapidly spreading that to be a Christian one has only to devote himself to the helping of others to become efficient workers and to the removing of those things which may hinder the living of a free and untrammeled life?

The Dangers That Resulted

From this attitude of the church, Christian people generally have come to believe that Christianity means social service and that theology is but a relic of the so-called "Dark Ages" of the church's life. The pendulum which for so long a time pointed to the teaching of theology as the sole aim of the church has gradually swung around to the opposite side of the arc and now points to sociology as the cardinal doctrine of Christianity.

If Christian sociology, or unselfish social service, comprises the *whole* of Christianity, then why support the church by personal attendance at her services or by individual work in connection with the life of the church? If Christianity is *fully* expressed in terms of social service, then why devote time to Bible-reading, prayer, and communion with God? So have Christians reasoned and so are many Christians reasoning.

The average non-churchgoer reasons substantially as follows: If the chief work of a church is to feed the hungry, clothe the naked, provide medical aid for the sick, teach domestic science, and furnish innocent forms of amusement, why should I attend church services and why am I not doing all of my duty in contributing to the charity organization society, the district nursing association, and the various other agencies engaged in the same kind of work?

Today altruism has largely superseded churchly Christianity, and social service in a very material manner has made of many churches in our land a social club or an executive committee for the engineering of social activities. Church attendance, in most cases, is the outcome of a long, unbroken habit, or is due to the individual's desire to hear an address which may prove an intellectual treat, and as a consequence the spiritual life which formerly dominated the church is at a low ebb.

The secularization of the activities of the church has weakened its spiritual life and emptied its pews of devout worshipers. This fact is patent when a comparison is made of church attendance when the eloquent pastor conducts the services with the great decrease in attendance when his assistant is occupying the pulpit. The retroactive effect of conducting non-religious institutions has chilled the spiritual life of church

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members and, for a great many, has banished Christ to a throne far off in the heavens.

One of the chief reasons for the growth of the American Socialist party and the rise of a new cult with each new moon is the unsatisfied yearning of the soul after God and the failure of the individual to find spiritual refreshment in the church.

The remedy for this condition, which has now become so marked as to be a regular subject of discussion in the newspapers, the magazines, and the novels of the day, is to be found in a return to the teachings of Jesus Christ. Wrong, indeed, was the church, in the past, in placing her *exclusive* emphasis on the teaching of love to God, expressed in church attendance, prayer, and self-sacrifice of the things of the world; and equally wrong is the church of today in placing her *exclusive* emphasis on the teaching of "love to man," expressed in social service. Stress should be laid equally on the commandments of "love to God" and "love to man."

The Social Gospel Not Anti-Spiritual

Christ never separated his activities into two classes, secular and religious. His mission was to transform men into the likeness of God; and to accomplish that end he taught them a new way of life and healed them of their afflictions. His aim was twofold: to bring men into the right relationship with God and so to spiritualize business, politics, education, art, and recreation that whether men eat or drink or whatever they do they will do all to the glory of God.

Then how can the church become the true exponent of Christ's teachings and thereby become a greater power for good in the world?

First: Let each large church, or a combination of small churches, conduct a social settlement wherein the chief aim is to bring men and women into right relationship with God. And in addition to the present activities of the non-religious social settlements include such religious exercises as may achieve the divine end for which the settlement is conducted.

Let all settlement workers realize clearly that "man does not live by bread alone," but that, in addition to material help, he needs spiritual uplift and a high and noble motive in life; that it is of but little use to lift people out of the treadmill of daily humdrum existence and to remove their terror of poverty with its evil attendants unless they can be given a new viewpoint of life and a goal toward which to aim. It is indeed true, as is stated by Dr. Charles A. Richmond, that "when a man is hungry he wants a potato, not a Greek root, and when a man is sad and discouraged he wants a kind word, not a theological dogma," but a man who is given a "potato" or a "kind word" is not likely thereby to become better morally, and therefore he is not receiving all the help which a Christian can and should give. By ministering to the physical and environmental needs of the individual a Christian is but preparing the way for the more important work—that of unbarring the doors of the heart that the better angels of man's nature may come forth to take possession of his life. The church's work is not merely humanitarian on the lowest level of materialism; it is humanitarian

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on the highest level of recognizing the spiritual as the essential.

No material agency reaches the heart of the problem for the reason that the problem of helping permanently the "down and out," the tempted, and the overborne is not the problem of playgrounds, of dance-halls, or of settlement houses; the problem is a moral and spiritual one. Material agencies are valuable and important aids and auxiliaries, but they will not transform men and women nor create within them character, the foundation of right living.

By the addition of spiritual teachings in the training of the individual for becoming more efficient as a breadwinner, and by the improving of his environmental conditions, the church will be fulfilling her highest mission, and by thus spiritualizing all her activities the life of the church in turn will become spiritualized.

Second: Let the church establish adult Bible classes for the study of Christ's teachings on the live, everyday, practical questions arising in the business, political, and social world.

This course of study should be established for two reasons: (1) the solutions of economic and industrial questions have too long been confided to the schools and colleges, where these subjects have been considered and taught solely from the materialistic viewpoint, with but a passing reference to the human element, which should be the starting-point in the approach to all such questions; (2) in the teachings of Christ are to be found the methods to be adopted for the settlement of international controversies and of industrial disputes; the attitude toward the criminal to guide the lawmakers in the framing of laws for the care and treatment of prisoners; the kind of legislation to be enacted to check the rapidly growing divorce evil; the principles to be adopted by the individual in the acquisition and distribution of wealth; and the attitude to be taken by the individual toward work, amusement, and the various activities which make up the sum of human life.

Third: Let the church realize its obligation toward the education of the child.

The three great educational agencies are the home, the school, and the church. The average home life does little toward instilling into the child's mind those fundamental religious principles which form and shape the character; the public schools do little else but train the intellect, leaving the character practically untouched; and the church, through its regular services, exerts but slight influence on the lives of the children of its parish, as but few of the young people receive the direct religious help they need. The Sunday school reaches but a small fraction of the children and the utter inadequacy of its work must be apparent when we take into consideration the limited time devoted to religious training and the practical impossibility of securing the attendance of children most in need of religious instruction, namely, those having no one to look after them and those whose parents are indifferent to the claims of religion.

As the church remains content to exert her spiritual influence on but one day in seven, and then only on those whose inclinations have placed them-

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selves under her influence, she must not be surprised if the life in the home, in the school, and in the outside world outweighs and nullifies her teachings and militates against the increase in enrolment of devout communicants.

The mission of the church is broader than the mere observance of the Sabbath and the teaching of religion on that day; her true mission is to teach religion seven days in each week.

Let the evangelical churches in each city co-operate in the work of conducting a religious school in which the whole boy may be developed—where he will receive physical training, intellectual training in the subjects prescribed by the state board of regents, general manual and vocational industrial training, and religious instruction.

That such co-operation of evangelical churches is possible may be gathered from the action of the Presbyterian, Disciple, Baptist, and Congregational bodies in Chicago in establishing the "First Chinese Evangelical Church of Chicago" and uniting upon a constitution, which, among other things, provides as follows:

> This church shall instruct its members from the Scriptures with regard to the fatherhood of God, the divinity and saving grace of Jesus Christ, the work of the Holy Spirit, the inspiration and authority of the Holy Scriptures, the sanctity of the Lord's day, baptism, and the Lord's Supper, and the fundamental necessity of living daily, with God's help, in harmony with the teachings of Jesus Christ.

The expense of purchasing land, erecting a school building, and furnishing the necessary equipment would be too great to be borne by the churches at the present time and it is entirely unnecessary for them to assume such a burden. In all large cities are Young Men's Christian Association buildings containing classrooms and gymnasiums, and, in many, equipment for educational and industrial training. These facilities might be used to conduct schools in which the boy would receive physical training, mental training in those subjects required by the board of regents, special manual and vocational industrial training, and religious instruction according to the plan agreed upon by the co-operating churches.

The conducting of such a school would undoubtedly cost a large sum of money, but would not the result of its work warrant the expenditure? This is generally recognized as a godless, religiously indifferent age, and if religion is to take its proper place in individual life and in society the young must receive the education which considers character as its chief end.

A similar school for girls could be conducted in the Young Women's Christian Association buildings, the expense of the same to be borne by the co-operating churches and by such a charge for tuition as may be deemed proper.

Fourth: In order to draw children to the church, in addition to the present activities provided for them, start a Boy Scout band and a branch of Camp-Fire Girls; let the boys and girls use the church parlors as a meeting-place for their clubs and societies; and if there is a large yard adjoining the church allow it to be used as a playground. By so doing the interest of the child will be directed toward the church, a sense of

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obligation to the church will be awakened, and a bridge constructed between the child and the activities of the church over which he will pass easily.

Fifth: In order to attract men to the church, organize a men's club for holding monthly meetings to be addressed, if possible, by out-of-town speakers on live, vital topics of the day. Also organize a social-service body, composed of men and women members from as many churches as can be induced to join in the movement, the meetings to be held in the church parlors. This latter body, organized solely for making a social survey and for social service among the citizens of a town, village, or city, would have a platform broad enough for every citizen, whatever his creedal belief or his church connection, consistently to stand upon.

A short time ago a labor leader remarked: "I never enter a church because the church does nothing for the laboring man." The view taken by this man is not an exceptional one; there are many laboring men who hold the same opinion, wrong though it be. To meet this situation, extend a cordial invitation to each labor union to select a delegate to serve as a member of the social-service body.

After having organized your group, conduct a seminar with weekly or biweekly meetings at which committees from the group will make reports on the result of their investigations, the reports to be followed by a general discussion of the facts presented. Among the subjects for investigation may be suggested the following: immigration, housing conditions, wages, hours and conditions of labor, and a living wage.

As a result of investigations along these lines there will undoubtedly be suggested ways and means to correct the evil conditions that may be discovered, so that the town, village, or city may be made a place which will aid and not retard any citizen in living a Christian life.

Let men see that the church is taking an active interest in the lives they lead during the period from Sunday to Sunday as well as on the Lord's day, and they will soon join hands with church members in general welfare work and appreciate the duty and privilege of becoming members of a church.

Sixth: After men and women and boys and girls have been attracted to the church, they can be kept from drifting from it only by keeping them constantly at work; such work to be done from the sole motive of expressing their love for God in obedience to the divine commands and in compliance with the doctrines of the church. Let each member be given some definite church work to do, something which he is capable of doing, and then when he has done any work, be ready to praise him whether the work be worthy of praise or not, provided it was done to the best of his ability, and thereby each member will be encouraged to do more and better work in the future and will become bound more closely to the church.

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SOME SUGGESTIONS AS TO THE DATE OF THE LETTER TO THE GALATIANS

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Many dates have been suggested for the writing of Galatians, ranging from immediately following the first missionary journey to the close of the third journey. Some apparent disagreements between the letter and Acts have not only made it difficult to date the letter, but have been the basis for discrediting either the Epistle or the Acts. This discussion is based entirely on the South Galatian theory. If that theory is not satisfactorily established, this argument falls. If this argument holds, it will help establish the South Galatian theory.

Let us take up the data in order of definiteness.

1. *How many times had Paul visited the Galatian churches?—a*) Gal. 4:13 states, "because of an infirmity of the flesh I preached the gospel unto you the first time." This is usually taken to mean that Paul had made two visits and only two. Perhaps the word "former" or "first" cannot be pressed that far, but is to be understood adverbially—"formerly." On the first missionary journey Paul and Barnabas stopped in Galatia, first at Antioch, where they staid a few weeks (Acts 13:13–52), Iconium, where they "tarried a long time" (14:3), Lystra and Derbe, staying long enough in each to establish a church "making many disciples" (14:21), "so that the word was spread abroad through all that region" (13:49). There followed a return visit to each church, "confirming," "praying with fasting," and appointing elders in every church (14:21–24) before going home to Antioch. When Paul speaks of "the first visit," does he mean to group these two together? If so, Galatians must have been written after the second journey. But we may likewise date the letter after the second visit on the first journey.

b) This "former visit" came about "because of an infirmity of the flesh." Perhaps this phrase can determine which visit could be indicated. Acts gives no data on this point, unless John Mark's leaving the company at Perga may suggest that he was not well enough to go on, and perhaps all three missionaries were in poor health. And the district is infested with malaria, according to Professor Ramsey. We have, however, a suggestion in II Corinthians of a "thorn in the flesh" (12:7) which Paul says was given him as a buffet immediately(?) after a vision which came to him "fourteen years ago" (12:2). II Corinthians is pretty definitely dated in the year 57 or 58. We may presume, then, that the "thorn" came to Paul about the year 44 or 45. This may be a little early for the first journey, but it assures us that Paul's health was not perfect at that time. This is Professor Ramsey's suggestion. It would make it seem more probable that "the former visit" refers to the "first" visit

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direct from the malarial plains of Pamphylia.

c) The letter was written apparently within a short time after his visit, since he says (1:6), "I marvel that ye are so quickly removing." Can this mean that the Galatians had been Christians but a short time? He wishes he could be with them (4:20) but he makes no suggestion of any possibility of an immediate visit.

2. *Paul's trips to Jerusalem* (*Gal. 1:17—2:1*).—*a*) This section is written after two trips and only two. If he leaves out any trip his argument is destroyed, and "before God, I lie not" shows how serious he is. Peter and James the Lord's brother were the only ones he had seen among the Jerusalem leaders before the Council. Even if, as Lightfoot and Hort have maintained, the apostles had not been present on the trip carrying alms reported in Acts (11:27 ff.)—the gift was delivered to "the elders"—yet to be perfectly honest Paul must have stated that fact. Galatians must have been written before that visit.

b) Professor McGiffert has suggested that the offering was taken at the time Paul went to the Council. But Gal. 2:10 states that the apostles requested "that we should remember the poor; which very thing I was also anxious to do." If a gift was brought at that time, what does this verse mean? Paul does not suggest that he had ever done any such thing, but that he was then *anxious* to do so. If at some previous time he had brought a contribution which was delivered to the elders it would seem natural for some reference to be made to it at this point by adding some phrase like "as I had previously done." And it would hardly be polite for the apostles not to refer to it in requesting that the poor be remembered. Galatians could not have been written after the Antioch gift.

c) Paul's trip to Jerusalem to carry alms from Antioch, as related in Acts 11:27–30; 12:25, is not in its proper historical setting. The famine which it suggests did not come till after the death of Herod, related in Acts, chap. 12. Judaea was supplying food to Tyre and Sidon (Acts 12:20). Herod died in 44 A.D. Fadus became procurator, and later Tiberius Alexander, who came into office in the year Herod of Chalis died, i.e., 48 A.D. Josephus writes (*Ant.*, XX, cv, sec. 2): "Then came Tiberius Alexander as successor to Fadus . . . . under these procurators that great famine happened in Judaea. . . . ." And details of relief work are recorded in the second chapter of the same book. This makes the famine take place in the years 45–48, or after the dates frequently assigned to Paul's first missionary journey (45–47). Can it be possible that Galatians was written after the first journey and yet before the contribution of the Antioch church to the poor of Judaea?

d) In I Cor. 16:1 Paul states that he gave an order to the Galatian churches to make a systematic contribution for the saints in Judaea. When did he give this order? It must have been after Galatians was written or else he would have referred to it in this connection, adding to "as I was also anxious to do," "as you know," or "as I have commanded you." There was no plan for a general contribution from the Galatian churches when the letter was

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written. Whenever II Cor., chaps. 8 and 9, were written, we know that Macedonia had been prepared for a year, and Corinth had begun a year before. The notice in I Cor., chap. 16, does not read as if it were the first indication of a general collection, but rather a practical suggestion for carrying out a plan previously suggested. Galatians could not have been written, therefore, after that collection was planned, which was announced, in all probability, to the Galatian churches on the third journey, i.e., in 53 or 54 A.D.

e) Perhaps some later famine than that in 45–48 was the cause of the contribution from the Antioch church, but no excuse appears for considering it so. After the first journey Paul did not travel with Barnabas so far as we know, and he refused to take Mark on the second journey. Yet when this contribution was made Barnabas went with him, and they came back together, bringing John Mark with them (Acts 12:25). This would suggest that the contribution from Antioch was delivered before the second journey, but after Galatians was written. Is this possible?

Let us suppose that the first journey took place in the years 45–47, Mark having left them at Perga in 46 and returned to Jerusalem. Paul and Barnabas return to Antioch in 47 and find the prophet Agabus telling of the famine in Judaea (Acts 11:28). Paul becomes anxious to send some relief, but before he can do so he is called to Jerusalem for the visit related in Gal., chap. 2 (48 A.D.), and there promises to send help, which is delivered to "the elders" a few months afterward (still during the "famine under Claudius"), and returns, bringing Mark with him. Upon his arrival at Antioch from the Council meeting, and before the relief is taken, he learns that the same difficulty met with at Antioch had also affected the Galatian churches, and so Galatians is written. Is it possible to fit in other questions with this suggestion?

3. *The Council at Jerusalem* (*Gal. 2:1–10; Acts 15:1–29*).—*a*) Are these accounts of the same council? The agreements and differences are both very significant, and have been the basis of much discussion. Was Galatians written before or after the council related in Acts, chap. 15? The greatest difficulty is with the statement of Acts that the council, which was public, decided the question of circumcision in Paul's favor and sent letters unto "the churches of Antioch, Cilicia, and Syria" indorsing Paul. Why does not Paul quote this decision, particularly if we are to accept the version suggested by Western texts leaving no ceremonial matter, but simply the three great moral obligations to avoid idolatry, murder, and immorality?[1] As long as this decree was available there was no more basis for argument. The whole problem of Galatians was settled once for all. There was no more trouble at Jerusalem over the matter, although the Jewish Christians continued to be "zealous for the law" (Acts 21:20). It was the Jews from Asia (Acts 21:27), not the Christians, who made trouble for Paul on his last trip to Jerusalem. The difficulty when I Corinthians was written was entirely different, i.e., the interpretation of "what is idolatry."

[1] See *Biblical World*, November, 1912.

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b) The first we hear of Silas is in connection with the decision of the Council at Jerusalem. He was chosen, with one Judas, to carry the decree to the churches and "tell them the same things by word of mouth." These men spent "some time" at Antioch (Acts 15:33), and when Paul started on his second journey he took Silas with him. This journey, as all the others, began with a revisitation of the churches of Syria, Cilicia, and Galatia. Silas had been commissioned to read the Decree to the churches of Syria and Cilicia, and commend Paul by word of mouth. If Galatians was written after this journey, how can we account for no reference to the Decree or to Silas? Would Paul, traveling with the one delegated for that very work, neglect to have the Decree published and the question which caused it explained (Acts 16:4)? And if he did explain it, why is the letter to the Galatians necessary? Or, at least, why does he not remind them that he has told them before? He is constantly referring to his teaching, but implies that he had not felt it necessary to treat particularly of this subject. Could that be possible after the Council at Jerusalem (as recorded in Acts), after the publication of the Apostolic Decree, and after visiting the churches in company with Silas? And there is absolutely no reference to Silas at all. Silas shares in the greeting in Thessalonians and frequently elsewhere, but why not in Galatians?

c) The occasion of the Council at Jerusalem was the teaching of "certain men" who came from Judaea (Acts 15:1) without commandment (vs. 24), demanding that gentile Christians should be circumcised. Therefore, Paul, Barnabas, and others (Acts), among them Titus (unknown to the Galatian churches, as Paul must explain that he was a Greek [Gal. 2:3]), who became the test case, took a journey to Jerusalem "by revelation." A conference was held "privately" (Gal. 2:2) which decided in Paul's favor. The right hand of fellowship was given to Paul and Barnabas as apostles unto the Gentiles. Perhaps this was a public recognition of their work, but the conference was private.

This question was also the occasion of the letter to the Galatians, which breathes of the intensity of a recent disagreement. There is, however, no mention of Timothy. If it was written after the second journey, Timothy would certainly be a test case. Paul circumcised him himself "because of the Jews," for all knew his father was a Greek, and he was well known among the churches of Galatia (Acts 16:2 ff.). The Decree of the apostles was delivered as they went through the cities (Acts 16:4). But now (if Galatians was written after the second journey) in writing upon that very subject, not only is no reference made to the decrees at all, but no reference is made to Timothy at all. In the Thessalonians, Philippians, Colossians, Philemon, and II Corinthians, Timothy shares in the greeting. In Romans he sends salutation, although Paul has to explain "he is my fellow-worker." He appears also in I Corinthians, and only Ephesians (which mentions no one except the bearer of the letter) and Galatians are silent concerning him. And of all places where a greeting from Timothy would be appropriate, or at least some reference to his whereabouts,

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his health, or faith, the letter to the very churches who commended him does not mention his name.

If Paul was to be honest with his argument he must defend the circumcision of Timothy, and he must refer to the Apostolic Decree, especially after writing, "if ye receive circumcision," etc. (Gal. 5:2). How, then, would he dare circumcise Timothy on his second journey? He was there in person to defend and explain. The principle of Christian liberty once established then love controls its application. "We use not our right. We become all things to all men. To those under law, as under law, that we may save those under the law." Even if the decree included some ceremonial matter, as indicated in the four-clause interpretation of the accepted text, so that Paul did not approve of it, how could he, after Silas had published it, expect any hearing on the subject involved without referring to it? Is Paul dishonest in his argument?

d) Paul gives a definite date for his second trip to Jerusalem. It is "after fourteen years." Whether this is to be counted from his conversion or from his former trip to Jerusalem it is impossible to determine. If we can trust the date to be given to his conversion by the Aretas incident (II Cor. 11:32) about 34, then this conference may have taken place in 48, the date we have noticed above as the last year of the famine "under Claudius" and the year the first missionary journey may have been completed. The famine in Judaea would naturally cause a scattering of the Christians, some of whom came to Antioch and objected to the uncircumcised Christians being admitted to full fellowship. Paul and Barnabas on their return from the first journey found this situation and hurried to straighten out things by the conference at Jerusalem, before Paul had time to take an offering for the poor, although anxious to do so. Paul and Barnabas returned from this conference to Antioch, probably overland, preaching the conversion of the Gentiles in Phoenicia and Samaria (Acts 15:3). At least we cannot think that Paul would have publicly preached this gospel on the way down, when he was going to learn whether he was "running, or had run in vain" (Gal. 2:2), stirring up antagonism and laying himself open to a charge of bad faith. But since the conference had been private, no doubt there were many who now heard the gentile missionaries with suspicion.

Arrived at Antioch, Paul learned that the Galatian churches had suffered from this famine-driven diffusion of Judaistic Christians as well as Syria, and hastened to write the letter to the Galatians to offset it. This would date the letter in the year 48 A.D.

e) But what of the Decree as Acts reports it? Is Acts to be discredited? Were there no such decrees? Or did Luke insert some spurious source at this point? It is not necessary to make any such conclusion. After the private conference, Paul's open preaching raised so much objection that "there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them" (Acts 15:5). "And when there had been much questioning, Peter rose up" and defended Paul's preaching, and rehearsed the story of the success of the gentile mission of Paul and Barnabas (15:7–12). "Then

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it seemed good to the apostles" to write the Decree and send Silas and Judas with it to the churches of Syria and Cilicia. They followed Paul and Barnabas to Antioch, and Silas went on with Paul to the churches of Syria and Cilicia (15:40, 41) to deliver the Decree (16:4). This was after Galatians had been written. It would be easy to confuse the report of the private conference and the public council which came very soon afterward. It may be possible that Paul and Barnabas took another trip to Jerusalem for the public council and that they at that time took the offering to the Judaean brethren from Antioch, and this helped to bring about a sympathetic feeling. It is certain that the gift from Antioch was carried after the private conference described in Gal., chap. 2.

f) Another hint of this is to be found in the story of Paul's last visit to Jerusalem (Acts 21:17–26). This time he comes bringing the great contribution of the gentile churches, yet no mention of the receipt of it or any gratitude or distribution is given. Luke was in the party, an eyewitness to the reception given Paul. At least the passage closes one of the "we" sections which began in Acts 20.

We find Luke again in the party in Acts 27:1, and a hint that he visited Paul in Acts 24:23, without any indication that he was not continually as near his hero as possible. In the greeting to Paul extended by James we find him adding, "But as touching the Gentiles, we wrote giving judgment that," and the Decree of the Council follows word for word (except for a different introductory verb) (Acts 21:25). Why should this be repeated in this place? Perhaps for literary effect it is brought in to show that the suggestion of Paul's purification was not compromising him. But why not refer to it without putting it into the mouth of the speaker, or refer to it indirectly, as "You know our decree; well, for love's sake we suggest—"Can it be that Luke heard the Decree from the mouth of James, and that this was the first chance which James had to tell Paul in person of the final result of the Council? If Paul had not been present in person when the Decree was ordered written and had not met James since, it would be very natural for James to speak in this way. And if we are to agree with Lightfoot and Hort that when the Antioch relief was brought it was delivered to the elders without necessarily a meeting with the apostles, this is certainly the first opportunity for James to speak to Paul in person concerning his decree.

4. *Peter's visit to Antioch* (*Gal. 2:11 ff.*).—*a*) Is this a different Peter from the man who defended Paul in the Council, gave Paul the hand of fellowship in the private conference, and saw the vision of the sheet with the voice "what God has cleansed call not thou common"? Paul's first visit to Jerusalem after his conversion was to see Peter (Gal. 1:18). And here there is perfect concord until "certain from James" came and made a dissimulation which even carried away Barnabas. Peter had eaten with Gentiles in Judaea and had been forced to defend himself (Acts 11:2). And there immediately follows in Acts an account of preaching to Gentiles at Antioch and the misplaced

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account of relief sent to the Judaean poor. It is a little improbable that an "Italian band" (Acts 10:1) would be stationed at Caesarea during the independent reign of Herod (Agrippa) (41–44 A.D.). And perhaps the Cornelius incident is also misplaced and belongs with the famine story after the description of the persecution under Herod (Acts 12:1–24). If so, we can understand how Peter might well withdraw from the gentile Christians when "certain come from James." Indeed these "certain from James" (Gal. 2:12) of the Peter incident sound much like the "certain that went out from us" of the Decree (Acts 15:24) and the "certain men" who "came down from Judaea" (Acts 15:1) with which the occasion of the calling of the Council is introduced, and the "some who trouble you and would pervert the gospel" (Gal. 1:7) which becomes the occasion of the letter. Can it be that all these men are the evidence of a scattering of the Judaean Christians due to the prolonging of the famine of 45–48?

b) It is impossible to date Peter's visit to Antioch precisely. To be sure, Paul has been following the chronological order before he mentions the incident, but the wording is indefinite in itself. If Peter has already given Paul the hand of fellowship, recognizing him as "the apostle to the Gentiles" and himself as sent to the circumcision, what business has he visiting the gentile church at Antioch? Could "certain from James" mislead Peter soon after the Council at Jerusalem where he had defended the open policy? If the Decree had been written, how could Barnabas and Peter and "all the Jews" be carried away by these unauthorized messengers?

What was the sequel to this misunderstanding? Did it continue as a permanent break? There is no evidence of such a thing. Did Peter give in and admit his fault? We do not know. Paul's argument to Peter becomes Paul's argument to the Galatians and there is no reason to give the sequel. But if we can suppose that Peter's visit came before the conference and the "certain from James" may be compared with "the false brethren privily brought in" of Gal. 2:4, then Peter's visit becomes one of the incidents leading up to the Council, and we find the sequel in the fact that Peter was persuaded of Paul's position, perhaps had an experience of his own which confirmed it (the Cornelius incident), and at the conference and Council took Paul's side, giving him the hand of fellowship as appointed to go to the uncircumcised. Paul in writing Galatians starts to deal with the conference at Jerusalem without giving the full story of the occasion of it and picks that up again as a convenient way of entering directly into his argument.

c) It is interesting to notice, in this connection, that we have here, then, the first suggestion of how Peter's name got to be connected with the party of Judaizers, and where Paul and Barnabas began to disagree. Barnabas and Paul do not travel together hereafter, except for the trip to the conference and when carrying relief from Antioch during the famine. Perhaps Mark shared Barnabas' fears that Paul was opening the way to license with his doctrine of liberty.

d) It is self-evident that Galatians was written in a time, or shortly after a time, of controversy: "Why am I still persecuted?" (5:11); "I wish they

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would mutilate themselves" (5:12); "If ye bite and devour one another" (5:15); "Henceforth let no man trouble me" (6:17).

5. Lightfoot has worked out in detail the remarkable likeness of Galatians to the Epistle to the Romans. Romans seems almost to quote Galatians in such passages as Rom. 3:20 (cf. Gal. 2:16), "Because by the works of the law shall no flesh be justified"; Rom. 7:4 (cf. Gal. 2:19), "Dead unto the law"; Rom. 8:15 (cf. Gal. 4:6), "Abba, Father"; Rom. 9:8 (cf. Gal. 4:28), "Children of the promise." The conclusion is that Romans and Galatians must have been written at the same time or within a short period. But would it not be just as probable that after meeting the problem of Christian freedom again at Corinth, Paul may have reviewed, if not the letter itself, at least the line of thought of Galatians? Many a writer drops for a few years a line of thought, to pick up, when occasion suggests, an old manuscript, and, rereading, be fired with the force of his previous thinking.

It is also suggested that the unlikeness of Galatians to the Thessalonian letters argues against its early date. But the situation in Macedonia called for no controversy. Paul had met the situation in Galatia, had the Decree with him, could forewarn the Thessalonians, and naturally another spirit is evident. This in itself cannot be used in the face of other facts.

Summary

To summarize this discussion, then, we have suggested the following chronology:

The first missionary journey is to be dated about 45–47.

On the way out Mark leaves and goes to Jerusalem. 46.

Paul and Barnabas make a second visitation of the Galatian churches on their way home to Antioch. 47.

On their return they find Agabus prophesying the continuation of the famine in Judaea. Paul hopes to send relief. 47.

Peter comes to Antioch (47–48) and is followed by Judaean Christians scattering because of the famine of 45–48.

Paul pleads for an open reception of Gentiles, and Peter and Barnabas hesitate to follow him in the face of the increasing Jewish influence. Peter returns to Judaea and is forced to defend himself for eating with Gentiles. The Cornelius incident, which came either just before or after his visit to Antioch, furnishes his answer. 48.

A test case is made of Titus, and Paul in a private conference at Jerusalem receives the support of the apostles (48), but after he starts home, publicly preaching the conversion of Gentiles, Christian Pharisees object and a public hearing is demanded. 48.

Reaching Antioch Paul learns that Galatia is being affected by the Judaizing influence and writes Galatians while still warm with the intensity of the controversy. 48.

In the meantime the public Council at Jerusalem upholds Paul and sends the Apostolic Decree by Silas. 48.

A contribution meanwhile is sent by the Antioch church to Judaean brethren, perhaps by Paul and Barnabas, delivered to the elders. 48–49.

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After an interval Paul chooses Silas and starts on his second journey, beginning with the Cilician churches and going on into Galatia, publishing the Decree, but showing how the rule of love leads one to do "all things to save some" by circumcising Timothy to establish good feeling. 50 ff.

What suppositions does this involve?

Peter's visit to Antioch in Gal. 2:10 is not in chronological order.

The Antioch gift and Cornelius incident of Acts, chap. 11, are not in the proper historical setting.

The Acts account of the Council at Jerusalem is a confusion of a private conference and a public hearing shortly afterward at which Paul and Barnabas were probably not present.

What questions does the later date of Galatians leave unsettled which the earlier date settles?

1. Why does Paul omit the trip to Jerusalem with the Antioch gift?

2. Why does not Paul mention the Apostolic Decree?

3. Why does not Paul defend the circumcision of Timothy?

4. Why is there no mention of Timothy or Silas?

These questions are absolutely unanswerable if Galatians were written after the second journey, and either Paul or Acts must be discredited. If Paul is to be discredited here, how can we tell what is to be regarded as dependable? If Acts is to be discredited here, then it is useless to try to determine any chronology upon its data. Is it not better to seek an explanation which may seem possible, notwithstanding the fact that there is no method of decisive demonstration?

FAITH: NEW AND OLD

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I

Faith, some men say, is out of fashion; science has pre-empted the field. Science transacts the business of the world—naturally, for science has ample qualifications for the task. Science has shop windows, on which are emblazoned, as on the Chinese signboards, "No cheating here"; science can display its wares with valid assurance that the goods will be delivered; science can enter upon the day's work without temerity, for by set of sun a definite "so much" will be accomplished; science can guarantee prompt service; science can anticipate the exigency;

> Faith is a fine invention
> For gentlemen who see;
> But microscopes are prudent
> In an emergency.

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"Science neither sings nor jokes; it neither prays nor rejoices; it neither loves nor hates"; it carries on a driving trade with facts. Yet advantages are nullified at some points. Science has discovered that arid land may be irrigated and that marsh land may be drained, but it has yet to learn that the soul of man must lie down in green pastures and be led beside the still waters. Science increases the crop yield per acre; faith restoreth the soul.

With this claim to greatness, how comes it that faith is less stressed than formerly? I take it that it is largely because, in the minds of that small but influential circle, the school men, faith has become associated, albeit unavowedly, with the naïve, if not the gullible. Not a long while back the writer had the privilege of sitting with a class of graduate students under the tutorage of an expert scientist. "But how would you define *faith*, then?" queried a student at one point of the discussion. "Open your mouth and shut your eyes and then you eat it," came the witty reply from the desk. That concept of faith has filtered down to the Philistine. He, too, looks with a little pity, if not scorn, on the man of faith, as some poor fool who chooses to go blindfold, committed either to futile undertaking or to quixotic inaction—either a Josiah who fares forth to Megiddo or a Caiaphas who forbids self-defense between the rising and the setting of the Sabbath sun. I suppose the economist would say that faith represents the unit of least utility; he would associate it with the law of steadily diminishing returns. But does not even he, nay, do not we all, as we shift into our last enterprise, make our way by faith? Then, can one lay claim to mental integrity who takes his stand by faith in times of *Sturm und Drang*, meantime treating her as though she were the poor relation? Better no faith than the type to which one cannot give constant and proud fealty. It must be a utilitarian type if it square with the needs of the twentieth century.

The chevril faith of the Middle age—illustrated on the passive side by the saints' legends; on the active side, by the crusading movement—lessened in degree but persisted with little qualification in its main items well into the nineteenth century. It finds expression, even in late Victorian days, in what a London cynic recently labeled "Tennysonian green tea":

> And yet we trust that *somehow* good
> Will be the final goal of ill.

The present-day thinker gets visibly nervous at the entry of any *somehow*. He cannot "keep company," in rural parlance, with the idea that at the critical moment the hand of God will reach down to any particular area with a much-desired readjustment of circumstance. That idea has been, has it not, the main heading of popular faith? There was no room in the concept for the treatment of the world as a unit; no idea of irrevocable natural law. The faithful supported their tenets by a literal interpretation of such proof-texts as "Ask and ye shall receive," "Whatsoever ye shall ask in my name, believe that ye receive it and ye shall have it." Unsatisfactory outcome was charged to lack of faith, which again was attested by proof-texts, "According to your faith be it unto you," "If ye

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will not believe, surely ye shall not be established."

A turning-away from this type of faith came in the nineteenth century with changed economic conditions, scientific disclosures, the growth of democracy. With new industrial conditions came new thought-forms; men asked of each other what formerly they had asked of God. With labor unions came a new meaning and administration of justice; men claimed from the state the release from oppression which formerly they had petitioned from God. Situations which half a century ago called for the exercise of faith now call for simply a press of the button. More and more, passive trust has given way to intelligent action. Temporal blessings which formerly were sought in prayer are now easily accessible by the exercise of common knowledge and common-sense. To make them subjects of prayer or to make their receipt objects of faith would be absurd. "In the earlier time, ideals were remote ends of trust and passive righteousness; for us they have become remote ends of action, something for whose realization means are intelligently sought. Wherever there is an ideal there is faith." Hence, rightly, the new psychology gives out this definition of faith: "A vital working interest in anything . . . . the attitude which belongs to a live proposition and a practical plan of action."[1] The exercise of such faith involves the whole mental life—emotion, imagination, reason, and action. Religious faith is different from any other type simply by the end which it seeks. It begins at the point where religious ideals become warm and attractive. In the language of the psychologist, "first there is an association of ideas brought to the attention by suggestion, inquiry, education, or some other chance way. These become the object of effort." Effort is dynamic and things begin to happen. "Faith, then, is just a convenient name for the forward-striving effort of human nature. It is at its best when under the control of the highest intelligence; it fulfils, in practical ways and with energy and power, the noblest ideal of the race."[2]

Not only is this the new analysis of faith; it is the New Faith. It is a distinct break-away from the faith of the Middle age or that of the early Modern age. It carries on no commerce with rosaries or paternosters; it knows no garth or cloistered walk or apse or chapter house; it does not "leave its protégé stranded in a sea of contemplation." It is divorced from half-lights and thin thinking.

I have called it the New Faith and have claimed that it is in part the outcome of changed social and economic conditions. Has it a remoter source? Are we passing through a renascence? Back of the Middle age, back of the Apostolic age, back of the Apocalyptic age, we come, in the prophetism of the eighth and seventh centuries, upon a type of faith which more than suggests a source. A comparison shows striking likenesses: the faith of the earlier time and what I have termed—perhaps inaptly—the New Faith both function in the secular as well as in the religious field; both are in the active voice; both are in the present tense; if we for the

[1] Ames, *Psychology of Religious Experience*, pp. 297 ff.

[2] Ames, *ibid.*, pp. 300 f.

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moment narrow the eighth century to Amos, we might say that both are exercised in connection with social service. In fact, to neither Amos nor Hosea would the spirit of this modern prayer (barring the adjective in the fourth line) be entirely alien:

Ever in conflict let me be;
Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt.
Open my eyes to visions girt
With beauty and with wonders lit;
But let me always see the dirt,
And all that spawn and die in it.

Apparently, back in the eighth century, as now, faith was "a vital interest and moved on to complete itself in action." Moreover, for at least one far-seeing Semitic prophet, Amos, faith consisted in the belief that if doom is to be averted it must be through moral reform. The man of Tekoa saw life infinite only so far as it was morally significant. He recognized the faults of his time and criticized them; in so far, he rose above them. But invective is not remedy. Moral purity is not to be brought about at the drop of the hat. Amos denounced vigorously and pleaded for reform. He was concrete in this, that he demanded reform in action. In so far as he did not really bring about the reform, he was abstract. Amos was an expert surgeon, but he knew not how to nurse back to life. Hosea moved farther from action in so far as he was interested in a relation to God. Isaiah moved still farther from human initiative. For Isaiah, the entire burden of responsibility is placed upon God. Living in the very thick of things, at the storm-center, he brings to the situation a tremendous faith, but it is calm, non-resistant, quiescent, passive. That represents his ideal program for Israel; action rests with Yahweh.

Take heed, and be quiet;
Fear not; neither let thy heart be faint.[1]

Not until a century later does faith shift in its objective from Yahweh to the individual. Then we come upon the striking point of contact with modern concepts. In Hab. 2:4 we get for the first time the suggestion of faith in "the man," a faith justified by belief in the inherent value of the individual. The righteous shall live because of his own faithfulness.

I speak out of a new and very incomplete knowledge, but this seems to me the ideal faith and the finest flower of prophetic thought. Here is faith in human nature—a faith which is the fruit of empirical knowledge, based, if you will, upon reasoning not far from inductive, a conclusion reached by one who had the temerity to challenge even Yahweh with facts. Amos had clung closely to facts; he had seen that the fruit of human endeavor was all bad, and with logical sequence he had pronounced doom, although, with Isaiah, through trust in Yahweh, he stretched his faith to encompass the salvation of a few. Habakkuk, through trust in man, expanded his faith to encompass the salvation of his entire nation. His hope for his fellow-man is founded on trust in the Yahweh-quality in the individual. Is this not in harmony with the latest theory of the psychologist and sociologist? Of all the great messages

[1] Isa. 7:4.

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of prophetism, surely this is the Promethean word. It "stiffens the sinews and summons up the blood" and challenges the soul to show the mettle of its pasture. Here in ancient seventh-century prophetism lies the everlasting yea of the new psychology—*faith in the individual because inherent is a deathless godlikeness.* For Amos the claim of wage is all but zero; for Isaiah it is an unknown quantity; for Habakkuk it is raised to the tenth power. Crisis after crisis may "call" the individual but he cannot go bankrupt.

To revert to my opening thesis, this is the faith that "restoreth the soul." It is not in competition but in co-operation with science and economics, for the first step to a higher standard of living, to maximum efficiency, to adjustment, is to realize the possibility, not of God, but of God *in man.*

This concept of faith is for those who stand outside the realm of dreams and visions and ecstasy. It is for the so-called "hard-headed." It is for those who have long-distance vision—investment in human nature does not bear interest for an aeon or two. It is for the heartening of those who are busy with "a man's job."

"It was never for the mean; it requireth courage stout." Faith in an abstract God is easy enough—is it not indeed an instinct? But faith in concrete godliness *in man* is a task which taxes belief from every angle of approach. It is an intellectual type of faith and can come only to those who, looking back over the uneven history of the race, see clearly that character, despite frequent lapses, in the long run shifts to higher levels. The wonder is that Habakkuk, with his relatively short perspective, with fate knocking at the door, with every invitation to skepticism, should have thought through the situation and pronounced the outcome not death, nor yet life through faith in Yahweh, but life through faith in man. This is the faith that not only the theologian, but the biologist, the psychologist, the student of eugenics can, nay, must, admit; otherwise he must close his laboratory doors.

II

If religious experience were reducible to one type, analysis would be a relatively easy task, but unfortunately it is not. The concept of faith which is a torch in the hand of the scientist may fail utterly to illumine the path of one whose truth has little commerce with facts. The important thing is for each to appropriate that which for him has working value. As Dr. Thomas so aptly states:

> If one can get his vision of truth mystically, it is not for the scientifically minded to declare his experience invalid, and vice versa. . . . . Religion will present phenomena which do not lie within the realm of scientific proof. . . . . With the extra-scientific world, the faith-realm, psychology can have no dealings, either to prove or disprove.[1]

We await the great psychologist who will be able to turn the X-ray upon this extra-scientific world. Meanwhile, we may at least evaluate, though we may not be able to explain, the experiences of that realm, and—if need be, in reverent ignorance—burn incense at the shrine of

[1] D. E. Thomas, *The Psychological Approach to Prophecy* (1914).

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those who get their truth through mystic media.

They are the music-makers,
And they are the dreamers of dreams—
. . . . . .
Yet they are the movers and shakers
Of the world forever, it seems.

No one has shown clearer insight in dealing with this extra-scientific realm than the late Professor James. With his unerring instinct for the inevitable term, he refers to it as the realm of "over-beliefs," and, knowing well the scorn which the statement may invite from narrow academic circles, he adds, "The most interesting and valuable things about a man are usually his over-beliefs."

In this realm we need another working definition of faith from that which served in the earlier part of this paper. Here again we turn to Professor James, who speaks of faith as "a state of confidence and trust, the central characteristic of which is absence from worry." Tolstoi accurately classifies it as one of the forces by which men live.

> The faith-state may hold a minimum of intellectual content—it may be a mere vague enthusiasm, half vital, half spiritual. Or it may be associated with a very positive intellectual content, a knowledge that there is something wrong about us, coupled with the assurance that we are saved from the wrongness only by making proper connection with some higher power.[1]

That Higher Power is conceived as something external, omnipotent, arbitrary, susceptible to petition, often transmitting advice and guidance by means of dreams, visions, voices, ecstasies. The influence of such communications is matter of actual experience, as solid a reality as electro-magnetism. "The further limits of the individual's being plunge into an altogether other dimension of existence from the sensible and merely understandable world. Here ideal impulses originate." Yet the unseen region is not merely ideal, for it produces effects in this world. Through trust in this Higher Power effects are produced upon finite personalities. The individual receives new values; new sets of ideals; he is imbued with vigor, tone, resiliency, buoyancy, with which, in extraordinary degree, he inoculates those about him. His success in life consists in his remaining loyal to this over-belief. It pushes the frontier of his limitations far into the distance; it widens his horizon. At critical moments of need the ideal world may be depended upon to burst in upon this world of phenomena. His over-belief is his great standby. It can and will interpolate itself at any time between him and untoward circumstance. For this "good" he gives value received in trust, in devotion, and in conduct that will be acceptable to this Higher Power. Supernaturalism, is it? Yes, most assuredly. But what of that? It raises the center of personal energy; it sets eternity in men's hearts; it meets practical needs; it gives a great shove forward to the cause of righteousness; under its inspiration, the highest ethical values have emerged.

This is the typical faith (not that rarer faith which we find in Habakkuk) which meets one in the eighth- and seventh-century prophetic literature.

[1] James, Summary from *Varieties of Religious Experience*.

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Faith is like every other phase of religious experience; from time to time it must be re-edited; brought up to date; reinterpreted to suit new needs; not accepted, labeled once for all, then left on the shelf, but constantly readjusted to new mental furnishings and world-views. In dealing with prophetic faith, we may abridge here, make additions there, at some points expurgate—as when we refuse to hope for interference with or stoppage of natural law; but we do well to hold, with all the power that lies in us, to the outstanding accompaniments of the faith of the prophet, namely, courage, readiness to die for an idea, devotion to God, determination to make the will of God the constitution and by-laws of our personal estate. It is by these media that the world has climbed to the table-lands.

The word faith, in its active form, can hardly be counted an Old Testament term. It occurs only twice in the English Version, once in Deut. 32:20 and again in Hab. 2:4, and in both places may be translated faithfulness. Instances of the exercise of faith, however, are manifold. The oldest are those in Judges, chaps. 7 and 8, where Gideon, through a faith which is strengthened by various tests, is emboldened to make his successful attack upon the Midianites; and in Gen. 15:6, where Abraham, contrary to all physiological law, is promised a progeny "like unto the stars" for multitude. "And he believed in Yahweh; and he reckoned it to him for righteousness." Both episodes stand closer to myths than to fact but both illustrate the same superb attitude, namely, "All things are possible to God." Here is a faith which is a profound and abiding disposition, the ingrained attitude of mind and heart toward God which characterized the prophetic writers of the ninth and early eighth centuries. Faith was fundamental; it was the crowning virtue of the godly man. *Any* religion is one of faith but that of Israel is more specifically so, in that faith is its very foundation. Self-commitment to God is its very essence. It is the distinctive feature, the regulative principle which stands at the root of Israel's religion. Professor Leuba makes this statement:

> The deepest difference between Greek ethics and the religious ethics of Christianity lies not in any disagreement as to the end of conduct but in the means advocated to reach it. The first points to knowledge; the second to faith as the condition of fulfilment of the ethical ideal.[1]

Probably, in the entire repertoire of antiquity, as in Christianity, no element can equal in pragmatic value the prophetic type of faith. Barring possibly love, I suppose it has supplied more inspiration and support and afforded a greater push to impulse than any other one ingredient of religious consciousness. The scorner from the cynic's bench may call it emotional response, naïveté—what he will—but for the man in the marketplace and on the street, psycho-chemistry sounds hollow and falsetto in comparison. Does it imply reliance on the extra-human? Yes. Does it imply dependence on something on the farther side of consciousness? Yes. But it brings things to pass on the hither side, and therefore has actuality. The Hebrew prophet felt himself freed from all

[1] Leuba, "Faith," *Journal of Religious Psychology and Education*, 1904–5.

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illusion of earthly help. Hopeful waiting upon Yahweh became more and more the center of his piety.

Of what service is this prophetic type of faith today? We have already said that the items of religious experience must be rewritten and reinterpreted with successive generations. The prophetic record of faith is written in a mode and voice and tense for which today few know the rules. Moreover, running through it like a scarlet thread is the crassest sort of supernaturalism, even anthropomorphism, with utter non-sensitiveness to the hard-and-fast, immutable, physical laws which we know are not subject to disturbance. We cannot accept as factual the episodes which are used as illustrative of the prophets' faith. What are we to do with this concept of faith? The answer inevitably is, put it to the test.

I challenge even the ultra-rationalist to this laboratory experiment. Await some moment of deep discouragement, a moment when men have deceived, when, to quote dear Robert Burns, "things ha' done their damnedest," when the gods have turned their wooden eye on the most conscientious and strenuous effort, when the despairing cry of the defeated soul echoes back as hollow as the unsympathetic screech of the jackal on the northern moor. Seize upon that moment and turn to the little book of Amos. Here is a man who sees upon every side the extremest form of moral obliquity, conditions which apparently cannot but work ruin. In the north, the home of vague and dreadful and overpowering terrors, looms the shadow which destruction casts. One after another, in rapid succession, nations are collapsing. There is no discernible possibility of escape. With overwhelming facts of history to the contrary, with tremendous and agonizing difference between the numbers of the opponent and the wee group of faithful in Judah, with all possible odds against him, the prophet, driven to the last ditch, yet boldly takes his stand with Yahweh. The religion of Yahweh shall conquer. Numbers, facts, precedents, logical conclusions, go by the board; Yahweh and I shall conquer. "*Thus* saith Yahweh: As the shepherd rescueth out of the mouth of the lion two legs or a piece of an ear, so shall the children of Israel be rescued" (Amos 3:12). "Hate the evil and love the good, and establish justice in the gate; it may be that Yahweh the God of hosts will be gracious unto the remnant of Joseph" (Amos 5:15).

Or stand with Elijah on Carmel and see the man of the desert, with superb irony and with a faith that is as sure and unswerving as a compass, stake all on a test in which the odds are entirely against him (I Kings, chap. 18).

Or stand with Elisha within the gates of Samaria and hear the Syrian strong men hurl their strength against the weakening walls of the capital; know that the people of the city, maddened with hunger, are correspondingly rebellious and bitter under the seer's program; remember the desperate and vindictive verdict of the king, "God do so to me, and more also, if the head of Elisha . . . . shall stand on him this day," and then hear the calm, majestic, conquering voice of faith, "They that are with us are more than they that are with them" (II Kings, chap. 6).

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Or stand with Isaiah in the presence of his panic-stricken king, who sees little Judah helpless before a combined attack of Syria and Israel, with Urartu and Philistia as potential allies. "And his [the king's] heart trembled, and the heart of his people, as the trees of the forest tremble with the wind." Hear the vibrant voice of faith, "Take heed and be quiet; fear not, neither let thy heart be faint" (Isa. chap. 7).

Or stand in the gate of Jerusalem and watch the mighty Assyrians, who, after yearly combats for nearly two decades, first with one, then with another, then with combinations, have put to rout Urartu and Syria and Israel and Moab and Edom and Philistia. Hear again the confident voice of faith, "He [the Assyrian king] shall not come into this city, nor shoot an arrow there, neither shall he come before it with shield. . . . . By the way that he came shall he return" (Isa., chap. 37).

Is courage not yet renewed? Then stand with Micah on the streets of the very citadel of Yahwism in the last days of the eighth century. See a metropolis that is a hotbed of intrigue, a society that is undermined by indulgent immorality, a priesthood without standards, a political group which, small as it is, is divided against itself. It needs no voice come from the grave to foretell ruin. But Micah, first of the prophets to include the Holy City in the approaching doom, gives no hint of the annihilation of his race. The very center and stronghold of Yahwism, as he clearly sees, must go; the institutions of his ancient and cherished God are to be swept away. Yet serenely and with unshaken faith he places confidence in a God who is great enough to win for himself glory and permanence aside from ordinary agencies. The casual reader may not appreciate the strength of a faith which could make such claim; to know what it means, one must remember how completely and intensely a localized deity was the Yahweh of the eighth-century Semite.

I challenge my hypothetical rationalist to the perusal of these and the many similar episodes from the prophetic writings. If he does not come from them "more than he was and ever ascending," he is not one with the rank and file of men. If he does not turn from them with a hitherto undreamed high potency value, with a certitude that will express itself in potent achievement, he is not as most men. I do not claim historicity for the episodes; out of a partial knowledge we should say, almost certainly they never happened; they are unthinkable. What they do is to reflect the reaction of hard-pressed souls to desperate crises; they furnish a norm for faith and hope and courage. They are doing today what they have done through the years and centuries of the past, namely, giving proof of "the fact that the conscious person is continuous with a wider self through which saving experiences come."[1] Their tremendous pragmatic value lies in this, that they bring the individual—I do not pretend to guess the *how*—to a point where he can deal with the problems of his day, as did the prophets with the problems of their day, in such manner as shall push forward the cause of righteousness. That is the great mission of this age-old faith.

[1] James, *Varieties of Religious Experience*, p. 515.

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THE PROFESSOR VERSUS THE PASTOR

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It is highly desirable that the office of the pastor be not depreciated. The following article is a timely and vigorous presentation of the relation of the pastor to scholarship. The distinctions it makes are vital. If the minister is to treat his church as a class, he is bound to find that he will be tempted to substitute illumination for inspiration. He can well be scholarly, but he need not be a "scholar."

The professor and the pastor, in the sphere of religion to which this article is limited, stand related as teacher and pupil. The pastor is indebted to the professor for training in the knowledge of church history, biblical literature, theological doctrine, and theories of making sermons. This indebtedness may be frankly ackowledged. Because of this relation it is assumed by some that the subjects and the methods of study on the part of the professor and the pastor are the same. Therein lies a mistake which may lead the professor to think that he is to guide the reading and the study of the pastor all his life and which may induce the pastor to attempt the methods of the professor.

"Once in so often" the theological journals and the religious papers publish a list of the most recent books (which is well), insisting that the pastor *ought* to read them (which is not well). Sometimes there is a lamentation that the pastor is neglecting the most recent scientific literature, thereby leaving himself uninformed and his people unfed.

One who, like the writer, just escaped becoming a professor (whether to his own gain or to the gain of a seminary is no matter) may be assumed to have had sufficient hunger to desire knowledge and sufficient application to have acquired some. One who has spent his life in the exacting duties of pastoral work in a city parish may be assumed to know something of a pastor's needs. I happened at one time, without any intention of becoming a medical doctor, to pursue certain scientific studies in a medical college. Later in life I was thrown much with practicing physicians in a hospital. I noticed that the methods of the hospital were very unlike the methods of the medical college.

The same thing is true in the relation of the theological college and the church. The former is analytic and scientific, the latter is curative and inspirational. A professor of history, for example, is concerned with what has occurred and, perhaps, with its causes and its consequences; a professor of biblical literature is concerned with the form of what is written, with the exact meaning of words, and with the place and the purpose of the author. But the pastor is concerned with history only as it discloses or illustrates the purpose of God or disciplines men; and he is concerned with biblical literature only as it instructs and inspires men in righteousness.

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The professor is a specialist, a student of one subject, a scientist whose interest is mainly in the truth in itself. The pastor is not a specialist, except in a broad way; he is a student of many subjects; he is a practical man whose interest is in the relation of truth to life or more exactly in the relation of life to life, the life of God to the life of men.

The pastor is an ambassador with a commission, a herald with a message, a physician with a remedy for the ills of mankind. In addition to this, he is a servant of men, a companion, a counselor, a comforter, as men may need his services.

When it is demanded or expected that the pastor shall be an authority on ancient history, a critic of biblical literature, a teacher of many subjects, and an expert in solving the practical problems of modern society, the impossible is asked of him. Moreover, these are not the things which he is set to do. His study is not the same as the scholar's library; his church is not a classroom; his audience is not a group of students; his sermon is not a lecture. His people are not generally greatly interested in either scientific or literary studies. What they feel are the temptations; what they know are the sins; what they experience are the trials; what they suffer are the sorrows of life. What they want is help.

The business of the pastor is to make men think of God and put away sin and do that which is right. What they ask of him is that he should direct them in their duties, hearten them to meet their trials, comfort them in their sorrows, and inspire them with immortal hope. These things can never be done by the methods of the classroom.

That a pastor should have an intelligent knowledge of the subjects on which he speaks and a clear comprehension of the results of the best scholarship in relation to the facts of biblical literature and Christian doctrine is admitted. But to possess this it is unnecessary for the pastor continually to be reading new books. Not the number but the kind of books is important. The facts can easily be obtained. The various discussions of the facts fill libraries and would stultify the mind of any pastor.

One does not need to read very widely to know what is taught by modern scholars in respect to the composition of the books of the Bible, and the extremely conservative view is very simple. But the pastor is concerned with the use of the Bible and not much with its composition. A botanist knows much about the growth and the form of wheat in all its stages and it will do a baker no harm to have the same knowledge; but what a baker must have is flour and what he must know is how to make bread for hungry customers. That Maine fisherman who thought that Professor Biddle, whom he saw in summer, was a great man because "he has reversed the Bible," and my summer neighbor who told me the preachers in his town had worked out the meaning of the Bible "by algebra" were not greatly benefited by what had been done.

A knowledge of the human element and the time element in the Bible is of great value, and with a few words a pastor may remove difficulties from the minds of some of his hearers. But besides this, in a homiletical way, whether a man is conservative or progressive does not make the practical difference which

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some suppose. There are preachers today beyond middle life who began with the theory of verbal inspiration and inerrancy, and who now believe in inspiration of spirit, not of words, and in the composite authorship and errancy of many books of the Bible, but whose preaching has changed but little. Whether they hold to the literal historicity of the first chapters of Genesis or to their poetical and pictorial nature, what they preach from those chapters is that God created heaven and earth, that man is a responsible agent, that when a man departs from God and yields to the guidance of any lust sin begins, and that death follows sin as a man's shadow follows the man.

Whatever a man may believe in respect to the authorship of Isaiah, in preaching he must declare the holiness of God, and call upon men to make themselves clean, to put away evil and learn to do well, and he must comfort the people of God whose trust is in him. From the New Testament he will declare that Jesus is the Christ, the supreme revelation of God, the Redeemer and Ruler of men, and the source of the world's renovation. He will "preach the word; reprove, rebuke, exhort with all long suffering and doctrine."

Apart from such reading as he may pursue for such general culture and knowledge as he should possess, the studies of a pastor must be in spirit, method, and scope inspirational, and in purpose homiletical. A perusal of the sermons of such preachers as Robertson, Beecher, and Brooks, none of whom was narrow, will discover this quality and method of their mind. And the greatest preachers of today are of the same habit.

The pastor who thus limits himself and does one thing well will prove to be a servant of Christ and through the blessing of the Spirit a savior of men.

THE REALITY OF RELIGION

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The student of history impressed with the changes that have occurred and are still occurring in religious thought is led to raise the questions: Why this eternal flux? Is there anywhere an abiding core underlying it? When these questions arise it is no longer possible to appeal to external authority for arbitration, for such authority is but a temporary crystallization in the ever-changing process of experience, which in turn must yield to dissolution. The observation, also, that the imagination is very active in the construction of religious belief makes it comparatively easy to understand why some men have their doubts of ever finding a foundation of reality in the realm of religious thought.

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I shall endeavor in this paper to investigate human experience with a view to ascertaining those fundamental facts which constitute the constant core of reality in the movement of religious experience.

Introductory to the investigation of this problem it may be well to consider the method ordinarily employed for testing reality in the lower mental processes to discover, if possible, the element of similarity between these and the higher processes which are involved in religious thought. The "percept," for example, is the synthetic resultant of present sensation and past experience. The "thing" is what our past and present experiences prove it to be. It is the basis for motor adjustment. New sensory experience or false motor adjustments would compel us to reconstruct it to make it consistent with these new experiences. The percept, consequently, is the reality in which our particular experiences meet without contradiction.

The higher processes of thought involve another type of "reality" which must be considered in this connection. A casual reflection upon the scientific method of investigating reality will reveal it. Science deals primarily with phenomenal facts, but it is unwilling to stop there; it insists upon going farther and classifies facts with reference to their sequential relations and invents formulae for the explanation of the facts and their relations. The success of science has emboldened it to assert the reality of its assumptions whenever the behavior and control of experience demand their reality. Light propagation is phenomenal, "ether" is not. It is a strange product of the scientific imagination, frictionless to the astronomical bodies, yet dense enough to propagate light, heat, and electricity. It vindicates its claim to reality in the estimation of scientists by its ability consistently to organize and successfully to control the further experiences of light, heat, and electricity.

In the discussion of the reality of religion I shall endeavor to apply the scientific test to the three questions that naturally grow out of the main problem: (1) the reality of the instincts from which religious belief springs; (2) the reality of the object of religious belief; and (3) the reality of religious experience.

It is apparent that whatever reality of the second type we discover is determined by the purpose for which it is needed. Men had seen apples fall before the days of Newton, but none before him had seen the universal law of gravitation. Naturalists had studied biological facts but it took Darwin to discover the principle of the "survival of the fittest." Our leading purposes are determined by our fundamental instincts. Schopenhauer thought he had found what was truly fundamental in experience and called it the "will to live." Nietzsche thought he could improve upon that by calling attention to the element of restless craving for achievement and called it the "will to power." But it appears to me that a better expression, more nearly characteristic of the whole fact, is "self-realization." I prefer this latter expression for the reason that it covers the three fundamental instincts of personal life.

The first I shall call the "cognitive instinct." It furnishes the impulse to

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all scientific investigation. It finds its objects in the world of experience and strives to organize them into a consistent and systematic whole—a unity. The facts of experience are realities of the first type but they require real causes for their organization and explanation. The cognitive instinct asserts itself in the belief that whatever becomes necessary to render experience a consistent whole shall be taken as real. The reality of this instinct is proven by the fact that it asserts itself in the presence of all experiences whatsoever and will not down. Even modern pedagogy pays its tribute to it when it adopts the "problematical method of instruction." Facts are so much more easily mastered when their places are assigned them in relation to other facts in a larger and more comprehensive whole.

The second instinct I shall call the "affective instinct." Feelings of love, reverence, hope, and fear are facts of human experience. The instinct is aroused in the child by social contact with the mother or nurse, but it spreads out over larger groups and may even take in humanity as a whole. The instinct asserts itself in the tendency to idealize its object. The bad qualities of our friends are overlooked and their good qualities are magnified. As a result of temporal disappointments with temporal objects it looks for an object constant enough to furnish a permanent basis for love, exalted enough to be worthy of our reverence, and strong enough to be a guaranty of the fulfilment of our highest hopes.

The third instinct I shall call the "volitional instinct." It strives for efficiency. Its peculiarity lies in the fact of its dissatisfaction with present achievements. The highest is but the index finger pointing to something that lies beyond. The history of achievements clearly shows that nowhere are the opportunities so great as they are in the possibilities of the personal life. Out of the personal life the volitional instinct projects the goal of its aspiration. It appears to me that this goal is as truly set by the nature of the striving self as the oak tree is set as the goal of the acorn, with this difference, that the acorn does not become conscious of its goal while man may.

Out of these fundamental instincts of personality springs the object of religious belief in the form of a hypothesis. It is a self going out into reality with the expectation of finding its larger and maturer self there. When these instincts were considered to be special creations it was very natural to infer that they are the real revelation of the "nature of things" to the creature. But science has destroyed this presupposition and thus invalidated the inference. Instincts are now said to be racial habits, and presumably racial habits become organized as the adjustments of the individuals of the species prove successful in the long run. The instinct is therefore a real habit growing out of real organisms making adjustments to a real environment. The fact that they grow out of reality and mediate successful adjustment to reality is the best guaranty of their reality.

The object of religious belief is a mental construction, a hypothesis, if you please to call it thus, by which we attempt to comprehend reality in such a way that our further anticipations of,

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and adjustments to, it will prove satisfactory. But as a mental construction it is amenable to reality and must be confirmed, rectified, or discarded as further experimentation with reality may demand. Before the days of natural causation God was conceived as governing the world rather arbitrarily, and when science discovered causal sequence the ecclesiastical organization violently opposed it upon the ground that it would necessitate a reconstruction of its whole religious system. History shows that such a reconstruction became necessary. In view of this and similar facts it becomes clear that the religious hypothesis must be capable of reconstruction as new facts and enlarging experiences and their consistent and logical organization may demand. It must also meet the affective instinct with a reality that will stir up the love it longs to experience and furnish a basis for its high hopes. It must be constant in the pursuit of purposes so that the purposes of the individual person may have a basis for their realization which will prevent them from issuing in defeat. Such is the conceptual reality of religion. It is made the basis for our experimentation with reality itself and it must always be left to unfolding human experience to pronounce verdict upon its validity. In case new discoveries should be made which conflict with the previously accepted theory, it dare never be the practice of the scientific student to ignore them in order to maintain the theory. Theories must always be brought into harmony with the sum of real experience.

The third question concerns itself with the reality of religious experience. Can it validate itself by bringing things to pass? I think it has become clear that the religious hypothesis is projected out of the fundamental instincts of the personal life. The hypothesis claims to be a satisfactory explanation of the world of experience in such a manner that it may furnish a stimulus to personal aspiration and offer a foundation for the realization of its highest hopes. Whether it will be validated or whether it must be modified will depend entirely upon its ability to match the ever-unfolding intellectual, affective, and volitional life.

Xenophanes said that if horses and oxen had the power to paint their gods they would paint them in the form of horses and oxen, for they would be the highest categories for their thought. Modern thinking has not proceeded very far beyond this method. Schopenhauer, Lotze, and Paulsen a long time later held the opinion that our real contact with reality is the self. It is the one specimen of reality known to us. Just as the scientist claims the right to interpret any phase of the unknown in terms of the known, so the philosopher has the right to construe the larger in terms of the one specimen really known. This is the method of religion. Its reality becomes an idealized self. It is more than a theory. It is a program for action, a goal for personal aspiration. Faith in the ideal becomes the motive power for strenuous effort. In this case the ideal proves itself real by bringing things to pass. The architect formulates his plan of a building which is in perfect agreement with all of the facts he has at his command and at once undertakes to realize it. It becomes the

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plan for action and ultimately reality is transformed into its likeness. The ideal has made a substantial contribution to reality itself. I think the reality of religion may be subjected to the same test. When the religious ideal is brought into conformity to all the tests of reality, it becomes the basis upon which the self makes its adjustments. Or, in other words, as the will directs its attention and effort toward its realization the ideal is transformed into real character. The real self is transformed into similarity to the ideal self. According to psychology, pleasure is the feeling accompanying the forward movement of processes in the fulfilment of their purposes. It is for this reason that the adoption of the ideal self as the largest program for life becomes the basis for a pleasure whose intensity is commensurate with the greatness of the task which it heroically and successfully pursues.

The reality of religion then is validated by three kinds of evidence: (1) it springs normally out of the fundamental instincts of the personal life; (2) the object of the religious belief proves its tenability by its consistency with the ongoing of human experience; and (3) religious faith validates itself by the fact that the religious or personal ideal becomes dynamic in the transformation of the actual self into similarity to the ideal self.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON SIGNIFICANT MOVEMENTS IN RECENT THEOLOGICAL THOUGHT. II

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What Is Christianity?

REQUIRED BOOKS

Adolf Harnack, *What Is Christianity?*
Reinhold Seeberg, *The Fundamental Truths of the Christian Religion.*
Shailer Mathews, *The Gospel and the Modern Man.*

In our previous study we called attention to the fact that theology is today in the process of changing from the method of reproducing authorized doctrines to the method of asking inductively what we have a right to believe. It is, of course, quite possible that such an inductive study would yield results identical with the results of the method of appeal to authority. For example, the words of Mic. 6:8, "What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" arouse the unqualified approval of every Christian, whether he does or does not regard the mere statement of the Bible as finally decisive. Moreover, in any study of the changes which are taking place in our thinking, we should remember the large territory of fundamental religious beliefs which command the confidence of generation after generation of men. Changes in our religious thinking are to be thought of as readjustments of Christianity to new situations rather than as attempts to replace Christianity by something else.

Nevertheless, after this fact of historical continuity has received full credit, we must still recognize that not all of the Christian beliefs of one generation necessarily command the assent of later generations. One who lives under the pressure of the method of authority is more or less keenly conscious of a certain amount of theological coercion. A person is often expected to give hearty assent to doctrinal propositions which may have no real vitality for him. "Christianity" is declared by its authorized exponents to contain a certain sum of doctrines. The loyal Christian is expected to affirm all of these. So long as one remains content with the method of appeal to authority, one will usually accept the demands of the authoritative system, and will seek to justify the retention of the beliefs which cause difficulty. If, for example, one is in duty bound to believe in the infallibility of the Bible, one will find ways of explaining away the "apparent" difficulties and contradictions, so as still to be able to affirm what is expected.

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But even among the bodies of Christians who retain the method of authority, serious problems arise. For there is by no means agreement as to the exact content of "scriptural" doctrine. Does Scripture or does it not require a belief in the special apostolic authority of Peter and of his successors? Does the Bible teach infant baptism, or does it forbid it? Ought a Christian to keep the seventh day of the week holy, or is the first day the sacred day of Christianity? Is the ceremonial washing of one another's feet as obligatory as is the observance of the Lord's Supper? These and many other questions divide Christians today into mutually exclusive denominations. Thus, even if one retain the method of authority, one has still to face the question of exactly defining Christianity in the presence of so many variations.

When, however, one admits the legitimacy of the method of honest and free inquiry, the question becomes still more difficult. For one who assumes this attitude will be likely to discover that he has no vital interest in some of the doctrines which under the method of authority he tried to persuade himself to believe. How often has a conscientious Christian tried loyally to acquire a positive enthusiasm for some aspect of traditional Christianity which really made no inner appeal to him, only to discover when he dared to think freely that the item in question really never belonged to his Christianity at all! It was simply a useless bit of lumber which he carried around with much groaning of spirit, but which he was never able to fit into the actual structure of his living faith. To be able to abandon the lumber under such circumstances brings a sense of relief, and a new freedom to devote one's energies undividedly to the *real* aspects of one's religious faith. But if men are thus free to restrict attention to their little circle of vital convictions, how are we to define "Christianity"? May such free spirits not be leaving out certain essentials of Christianity?

Harnack's book, *What Is Christianity?*, originated in a community where the questions which we have indicated above are especially acute. The student in a modern university is taught to use the method of free inquiry everywhere. He is likely to have come to the university with a conception of religion involving the method of appeal to authority. He has perhaps been told by well-meaning friends that to doubt any of the authorized doctrines means to deny Christianity. But his critical investigations compel him to doubt some things. Can he then remain a Christian? If so, just what is the nature of a Christianity which permits a man to believe what he really has to believe, no matter whether it does or does not coincide with the traditional content of doctrine? Such are the religious problems which thousands of university students as well as thousands of thoughtful persons outside the universities are facing today. Harnack addressed himself precisely to this large group. The lectures were given informally to an audience of about six hundred students, with no thought of publication. A student present, however, took stenographic reports, and later submitted these to Harnack with the suggestion that they be published. Harnack agreed and found his larger

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public. His book has been read by thousands of inquiring minds during the past few years.

Harnack proposes to answer the question "What is Christianity?" by asking what historical investigation tells us about it. He notes that there are many varying systems of belief and practice, all claiming to be the truthful expressions of Christianity. But underneath all these varying forms he believes that there must be a permanent "essence," which allows variation, indeed, but which itself may be always identified as the authentic gospel. Harnack thus undertakes to set the entire history of Christianity before us with the double purpose of showing, first, what the facts actually are; and second, how the essential gospel of Jesus persisted in the various forms of faith which meet us in Christian history. The conception of Christianity which he holds might be stated somewhat as follows: Real Christianity is to be recognized in all of the various historical forms of that faith. But when we take all the facts into account, we find that every form of faith has added to the simplicity of the gospel certain elements drawn from the contemporary life of men. These added elements may obscure the real gospel; they may even almost displace it. But at times the original gospel is reinterpreted by Christian reformers who reinstate the gospel message in its central place and subordinate or eliminate the non-Christian elements which have crept into the creeds and the practice of the church. Except for these periods of reformation, the history of the church seems to be largely a history of the progressive obscuration of the gospel.

How, now, shall we ascertain just what is the content of this original and eternal gospel? Harnack turns to the teaching of Jesus for his answer. But the historical facts concerning the rise of the books of the New Testament compel us to recognize that even here we have the interests of the contemporaneous world pressing in and finding a place in the interpretation which the evangelists gave to Jesus. Current Jewish beliefs, such as the expectation of a catastrophic end of the existing era and the sudden miraculous appearance of the messianic kingdom, appear in the reports of Jesus' discourses. Demons are apparently regarded as real entities working actual disasters. Harnack believes, however, that when we get beneath this superficial garb of inherited ideas we may discern the pure gospel as Jesus proclaimed it. This gospel is purely spiritual, is easily understood by every man, and is of universal validity. It is the real "essence" of Christianity. Harnack sums it up in the following three ideas: "The Kingdom of God and Its Coming"; "God, the Father, and the Infinite Value of the Human Soul"; and "The Higher Righteousness and the Precept of Love." Wherever the spiritual power of these ideals controls men, there we have essential Christianity. Whatever is not vitally related to these ideals is extraneous to Christianity.

The book expounds in a most interesting and suggestive fashion the great historic types of Christianity, showing how each of them added to the pure gospel certain philosophical or ritualistic or political elements in order to make the church dominant. The presence of the

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gospel is recognized in all these historic forms. But Harnack judges the Christianity of any church or of any period by asking whether it has put in the forefront the simple spiritual gospel. It is, of course, to be expected that a Protestant like Harnack will judge adversely the Christianity of the Greek Catholic or the Roman Catholic church. But when the principle of criticism is applied so as to exclude from essential Christianity certain elements of New Testament doctrines, and certain tenets which orthodox Protestantism holds dear, Harnack must expect to meet with objection.

The utterances which called forth most general protest were those concerned with Christology. Does the "essence" of Christianity include the doctrine of the deity of Christ? Harnack's statement, "The Gospel as Jesus proclaimed it, has to do with the Father only and not with the Son," aroused widespread protest. Harnack's position here was often misunderstood. He was declaring that Jesus demanded no particular christological creed as an essential of discipleship. But he also explicitly stated that an acquaintance with Jesus inevitably involves such an adoration of him that some sort of "belief" concerning him must find creedal expression. Harnack, however, believes that it is the living attitude of trust and reverence which constitutes essential Christianity rather than any particular form of Christology. His position on this point was made clear in an address delivered before the Congress of Liberal Religion at Berlin in 1910, where he spoke of the "double gospel"—the gospel *of* Jesus and the gospel *about* Jesus. He contended that the latter should always be subordinate to the former.

A similar protest was raised against Harnack's position concerning the resurrection of Jesus. Here also he attempted to distinguish between the attitude of faith and a specific doctrine of bodily resurrection. The latter is not an essential of Christianity; the former is.

Harnack thus holds that in every form of Christianity, except that expressed in the spiritual message of Jesus, there is a considerable amount which is not essentially Christian. The practical outcome of his position would be the elimination of many items on which traditional Christianity has been insisting. To those whose religious experience craves a larger content than the simple gospel expounded by Harnack, he seems to have ruled out large portions of primitive Christianity from any normative place. He is charged with having selected only such elements of the teaching of Jesus as are agreeable to his modern, critically intellectual, faith. Is such a minimum really Christianity? Or does it represent a rationalistic ethics of modern times masquerading in the garb of Christianity? This question has found frequent expression among Harnack's critics.

Seeberg's book, *The Fundamental Truths of the Christian Religion*, like Harnack's, consisted originally of a series of lectures delivered before the students of the University of Berlin. These lectures were given just two years after Harnack's, and were intended to set forth a more conservative judgment as to the essentials of Christianity. Seeberg is today the most prominent figure in the so-called "modern-positive"

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school of theologians. The group to which he belongs recognizes that the modern spirit demands complete freedom of investigation. The method of appeal to authority is therefore abandoned; and critical investigation is heartily welcomed. But in the use of critical inquiry, the attempt is made to retain a more positive attitude toward inherited doctrines than was shown by Harnack.

Important as it is to insist, as Harnack does, that the essence of Christianity is to be found in that which is inwardly experienced, Seeberg feels that we should be careful not to lay the chief stress on the experience as such. That which makes a man a Christian is the divine cause and source of his experience. We should define essential Christianity in terms of the divine provision for man's experience of redemption, rather than in terms of the pure spirituality of the Christian experience.

Accordingly, Seeberg throws the emphasis constantly on the objective side of Christianity. He stresses such conceptions as revelation, grace, divine sovereignty, and the like. He would have us realize that our Christian experience is possible only as we look constantly to the objective source of such experience. It is this objective source which furnishes the "essence" of Christianity. Indeed, he conceives all religion as due to a direct donation from a divine source. Man would never have worked out the idea of God by himself. It must be "given to man from the outside" (p. 10). Christianity thus is essentially something given to man. And what it furnishes is so unique that it can never be reduced to any mere combination of spiritual ideals. Man is to be saved by accepting the special revelation which Christianity provides, or he cannot be saved at all. Christianity is *the* religion, not, as Harnack said, because the experience which it emphasizes is the most spiritually simple and complete, but because Christianity alone provides an absolute and final revelation. "What other religions promise to mankind becomes fact in Christianity alone."

Seeberg insists, indeed, that the real nature of Christianity is best understood when it appears in Christian experience; but such experience should lead us back to a recognition of its divine causes. To be a Christian means that God is actually known to be active in one's life and in the world, and that this activity is revealed to us and made effective through Jesus Christ. The contrast between Seeberg and Harnack is especially interesting in their respective treatments of the doctrine of Christ. Harnack is concerned to represent Jesus as one whose discernment of spiritual ideals was epoch-making. Seeberg is concerned to affirm concerning Christ those traits which constitute him the active revelation of the sovereign power of God. For Harnack, Christology does not belong to the "essence" of Christianity. For Seeberg, it is the very kernel of Christianity. Harnack is interested in the teaching of Jesus as an expression of the religious insight of Jesus. Seeberg is interested in seeing in the activities of Jesus the expression of the "absolute love-energy" of God.

So long as primary emphasis is laid on the specific divine source of our

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Christian experience, Seeberg is willing to allow considerable liberty of interpretation. It is not so much the precise content of the doctrine of the divinity of Christ which matters. It is the thought of Christ as essentially the revelation of God's loving will. The doctrine of Christ's work may take many forms. The important thing is the recognition that Christ's activities constitute the only means by which we may be redeemed from sin and be made sure of God's presence. Seeberg thus preserves the religious attitude of orthodoxy, while at the same time making place for free critical scholarship.

Certain difficulties, however, arise in the carrying-out of this method. If the essence of Christianity is to be found fundamentally in the divine provision for our salvation rather than in the human experience of salvation, can we trust wholly to human experience to define the divine source? Must there not be some sort of a divine guaranty to identify the revelation? For there are varieties of Christian experience; and some of these varieties must be less accurate than others in their interpretation of the nature of revelation. The reader whose experience is similar to that of Seeberg will probably feel that his book successfully combines the recognition of a supernatural essence of Christianity with the use of the critical method of investigation. But Seeberg has had to meet criticism from those who do not share his particular kind of experience. To the orthodox man, he seems to have conceded altogether too much and to have failed to uphold the entire supernatural structure of Christianity. To the more liberal Christian, some of his assertions seem to be unduly dogmatic and sweeping, in view of the fact that he appeals to a critical examination of experience in justification of them.

Mathews' book, *The Gospel and the Modern Man*, seeks to avoid the subjective elements which give to both Harnack's book and that of Seeberg an unwelcome vagueness. Neither of these men gives full and positive recognition to all the elements of New Testament Christianity. Both of them attempt to present the content of the gospel in such a way as to make it appear that the religious beliefs of modern men were really the fundamentals of the New Testament, and hence may be regarded as essential Christianity. For example, since the modern man does not express his religious hopes in terms of apocalyptic catastrophe, the eschatology of the New Testament is treated as an unimportant matter. But such an interpretation fails to do justice to the Christianity of the primitive disciples. And if we do not interpret accurately the Christianity of this primitive period, how can we be sure that we are in a position to give an accurate definition of Christianity for our own age or for any age?

Mathews, therefore, attempts to set forth the Christianity of the New Testament just as it actually was held by the men of that age. This is demanded by historical honesty. Of course, in such a presentation, we find spiritual ideals interrelated with cosmic and philosophic views which the modern man does not employ. But to strip off these views, just because they do not appeal to us, and then to try to account for the spiritual power of early Christianity purely

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in terms of the remainder, is futile. The early Christians achieved what they did because of the entirety of their beliefs, not because of a portion of these. In particular Mathews calls attention to the important place occupied by the advent hope of the early church. Harnack and Seeberg both depreciate this. Mathews allows it to have the importance which the New Testament actually gives to it.

Thus recognizing all the facts, Mathews holds that we may analyze the New Testament faith roughly into two elements: (1) actual experiences on the part of Jesus or of the disciples due to their contact with definite facts and (2) inherited ideas or concepts which they used in the exposition of those experiences. The latter were just as essential as the former to the practical expression of the Christianity of the New Testament, and should not be depreciated just because we no longer employ them. But they do not represent so primary and fundamental an aspect of Christianity as do the facts of experience.

After having made this analysis, it is possible to ask whether we may not similarly analyze our modern life. Can we not retain the facts of New Testament experience and combine these with certain current concepts which for the practical purpose of expressing Christian beliefs may be regarded as equivalents of the New Testament interpretative concepts? If such equivalents can be found, we can carry over into modern life the inspiration of the entire New Testament instead of using only a fraction of it.

The outcome of this interesting analysis is the presentation of the gospel in terms of modern thought, so that one may retain complete freedom of thinking, and may yet find strength and inspiration in believing in the reality of the God of love, who is revealed through Jesus, and who lifts us above sin through the experience of vital faith in the saving power of Jesus. Granting to every age the right to employ such interpretative concepts as are effective, this method of exposition will put the emphasis on the objective facts lying back of the New Testament experience. These facts alone make possible a *Christian* experience in any age. They must of course be interpreted in terms of some sort of religious philosophy; but no religious philosophy can call itself "Christian" if it does not regard itself as interpreting these ultimate facts.

This book marks a distinct advance upon the other two in that it recognizes the positive value of the entire field of Christian thinking, either in the New Testament or in modern times. To give positive value to interpretative concepts which admittedly come out of the historical development of humanity means a more generous and more truthful treatment of Christianity. We need not strip off anything from ancient Christian thought. Neither need we be afraid of allowing modern ideas to play a positive part in the expression of Christianity. There is in Christianity a vitality, a creative power of using environment, which forbids us to define it in such a way as to ignore that creative aspect of faith. Christianity is always based on the objective facts involved in the life and work of Christ. It always

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expresses itself in interpretations which vary.

One or two questions will doubtless arise during the reading of this book. The first question is whether the "facts" of the gospel can be so clearly differentiated from the "interpretations" as to enable us in this way to determine the abiding essence of Christianity. In particular, when we come to the person of Christ we find all our information given in terms of the interpretations of the evangelists and apostles. Just what are the "facts" concerning Jesus lying back of these records? One who does not share Mathews' particular christological faith would doubtless contend that he had drawn wrong inferences in certain instances. Those who are aware of the intricacies of the historical interpretation of the Gospels will perhaps feel that we are not yet quite ready to establish our definitive list of "facts." Meanwhile, as Mathews in more than one place recognizes, some of the admitted "interpretations" are capable of stimulating in us genuine Christian faith. Why, then, should these not be admitted as correlative with the "facts"?

A second question is as to whether Mathews' doctrine of "equivalents" is as valid as he assumes. Is it true that we may find equivalents for all New Testament religious ideas in modern thought? Or are some inevitably left behind because they are entirely outgrown? If some are omitted, we do not fill out the entire outline of New Testament Christianity. On the other hand, do we find the real religious significance of a modern religious idea by interpreting it as an "equivalent" of an idea which arose centuries ago in connection with conditions of life very different from our own? Is not the real religious significance of a modern idea to be sought in its modern origin, rather than in its likeness or unlikeness to an ancient idea? An interesting supplement to the book under discussion will be furnished by Mathews in a forthcoming volume entitled, *The Evolution of Christianity*. Here he attemps to trace the workings of generic Christianity in the history of Christian thinking.

All three of the books here reviewed assume that essential Christianity is to be found typically and factually in its original form, as that form has been preserved to us in the writings of the New Testament. All three assume that the modern Christian derives his religious life directly from this New Testament form of Christianity. The intervening history is interesting; it may even be edifying in certain respects. But in attempting to define the real nature of Christianity it may be practically ignored. Christianity is found typically and normatively in its original form. To be a Christian means to come into vital relation with the historical Jesus, and to let one's beliefs and practice be guided by this norm objectively to be found only in the first century.

In the next study we shall consider certain books which challenge this point of view, and which contend that the entire course of Christian history must be taken into account if we are to understand what Christianity really is.

ADDITIONAL LITERATURE BEARING ON THE QUESTION OF THE NATURE OF CHRISTIANITY

Harnack's book brought out a flood of criticisms in Germany. Only a few of the publications of his critics have been trans-

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lated into English.——H. Cremer's *What Is Christianity? A Reply to Harnack* attempts to show that frank historical investigation would lead one to discover the Pauline doctrine of redemption as the central idea of Christianity.——An English scholar, T. B. Strong, in a book entitled *Historical Christianity*, insists that Harnack has unduly reduced the content of real Christianity.——An excellent survey of the controversy, so far as English thought is concerned, is found in T. Bailey Saunders' *Professor Harnack and His Oxford Critics*. Saunders is an ardent supporter of Harnack. ——The brilliant criticism of Loisy, in his *The Gospel and the Church*, will be considered in detail in the next study.——A. E. Garvie's article "Christianity," in the Hastings' *Encyclopaedia of Religion and Ethics*, supplies much interesting information concerning the problem of defining Christianity.——William Adams Brown, in *The Essence of Christianity*, has furnished a valuable and suggestive history of the attempts to define Christianity from the earliest days down to the present.——The speculative attempts to identify Christianity with a modern monistic religious philosophy are well illustrated in John Caird's *The Fundamental Ideas of Christianity* and Josiah Royce's *The Problem of Christianity*.——The difficulties which a modern philosopher meets in traditional Christianity are strikingly set forth in Eucken's *Can We Still Be Christians?*—— W. N. Clarke faced the problem before us in a series of lectures delivered before a university audience, entitled, *What Shall We Think of Christianity?*——The recent volume by several Oxford scholars, entitled *Foundations*, deals with critical thoroughness with several of the questions involved in determining the exact nature of Christianity.——D. S. Cairns, in *Christianity in the Modern World*, has attempted a synthesis between primitive Christianity and our present religious aspirations.——B. W. Bacon's *Christianity, New and Old* is a comparative study of ancient and modern Christian beliefs, with a full recognition of the latest scholarship on all phases of the situation, and a suggested definition of Christianity in the light of such scholarship. In connection with Mathews' book one might well read an article of his in the *American Journal of Theology*, January, 1909, entitled "A Positive Method for an Evangelical Theology."

QUESTIONS FOR DISCUSSION

1. Can Christianity be adequately defined in terms of the teachings of Jesus?

2. How definitely can we ascertain the "facts" lying back of the New Testament testimony concerning Jesus?

3. In what respects is the Christianity of today identical with the Christianity of the first century?

4. If certain conceptions of the New Testament (e.g., the belief in the activity of demons) do not seem to us today to be true, have we a right to declare that such conceptions are not "essential" to Christianity?

5. Can we make a definite objective distinction between the "permanent" and the "transient" in Christianity?

6. Was the advent hope of the early Christians any less "essential" to their Christianity than was the belief in the divine character of Christ?

7. Are there equivalents in modern religious thinking for all aspects of New Testament Christianity?

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SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"[1]

Introductory

Because of the desire of the author of this course to reserve for the study of "practical applications" the last part of the course, it is necessary to study more comprehensively and rapidly the principles of Jesus which are assigned to the work of the first half of the course. This will not, however, confuse the members of the class if the work is carefully systematized, not only in the leaflets which they study, but in the work of the leader of the class. The discussions of the present month may well center around the idea of the Kingdom of God as presented by Jesus. It will be necessary for the leader to give to the class a general idea of what the Golden Age of the Hebrews, to which they looked forward with such anticipation, comprehended. This was the historical Kingdom of God, the outlines of which Jesus inherited from his Hebrew ancestors. To show what this term meant, however, in the idealism of Jesus himself, is the more important task. Very carefully the leader should present Jesus' thought of God in relation to the Kingdom, and his own ideals of conduct as a citizen of the Kingdom. The question of his conception of the Kingdom as present or future or both should be discussed simply.

Above all, however, the conditions of membership in the Kingdom should receive emphasis and be translated into modern terms, and the class be led to an appreciation of the joy and satisfaction of those who accept the conditions, and seek to carry out the principles of the Kingdom.

Specific programs may be as follows:

Program I

Leader: The Kingdom of God in the teaching of Jesus.

Members: (1) The conditions of becoming members of the Kingdom of God. The meaning of the stories of Nicodemus, of Mark 10:13–16, and parallel passages. (2) Brief discussion of Jesus' ideal of repentance for the children of God. Did Jesus himself ever repent? (3) Stories of faith and its reward as related in the Gospels. (4) Modern equivalents for the sins of the Pharisees, whom Jesus arraigned, Matt., chap. 23. (5) The story or saying which seems most completely to express Jesus' ideal of sacrificial love.

Discussion: Can we seek to become strong and influential through education and success in business or profession, and at the same time live the sacrificial life which Jesus represents.

Program II

Leader: The "crime of joy" as reflected in the lives of the Puritan fathers—an interesting evidence of the misapprehension of Jesus' teaching.

Members: (1) Stories of Jesus which establish joy as the privilege of the children of God. (2) Description of "eternal life" in the teaching of Jesus. (3) Modern "cases" which seem to justify Jesus' statement in Matt. 11:25–30. (4) Social settlements as an expression of both service and joy.

[1] These suggestions relate to the work of the second month of the course, the material for which appeared in the *Biblical World* for November. The whole course may be obtained in leaflets for use with classes by registered members of the Institute. Registration fee, 50 cents plus 4 cents postage. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago, Chicago, Ill.

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Discussion of vital questions from the work of the last six days selected by the leader with the members of the class in mind and announced at the previous meeting.

REFERENCE READING

Some of the choicest material for reference in this course is found in Hastings' *Dictionary of Christ and the Gospels*, 2 vols. See for this study "Repentance," "Forgiveness," "Faith," "Confession," "Fasting," "Kingdom of God," "Messiah," "Eternal Life," "Pharisees." Hastings' *Bible Dictionary*, the six-volume or the one-volume edition should be consulted where the first-mentioned is not available.

The books to which reference is made in the following list will be useful for the entire course and will be mentioned with each chapter. Other books will be added for specific topics not included in the present study. Stevens, *The Teaching of Jesus*, chaps. v, vii, viii, xi; Hyde, *Jesus' Way*, chaps. ii–ix; Gilbert, *The Revelation of Jesus*, chaps. ii, iii; Wendt, *The Teaching of Jesus*, I, section 3, chaps. iii–iv; Clarke, *The Ideal of Jesus*, chaps. iv, v, vi, vii; Edersheim, *The Life and Times of Jesus*, I, 84–144, 308–36; Stalker, *The Ethics of Jesus*, chaps. iii, iv, vii, viii, xiii; King, *The Ethics of Jesus*, chaps. vii, viii; Mathews, *The Social Teaching of Jesus*, chap. iii.

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CURRENT OPINION

Religious Changes among German Workers

The spiritual transformation which has accompanied modern industrialism in Germany is well described in the *Constructive Quarterly* by Walter Classen, who is widely known for his work on behalf of education among juvenile laborers in German cities. He points out that when a great part of the population changed their abode from country to city, all the old convictions of the household—its religion and its morality—remained behind or perished. In the period from 1870 to 1890, men lost contact with the old, ecclesiastical, patriarchal point of view. In German industrial districts the workers joined the Social Democratic party in overwhelming numbers.

The generation active between 1870 and 1890, however, has come to an end. We now have to do with a new generation, belonging to the last twenty or twenty-five years. The great mass of the population is now spiritually impoverished. The inheritance of Christian family discipline is exhausted. The present generation cannot live on the inheritance of the fathers, but must create a new one.

As to the remedies, the author suggests that Germany can escape industrial misery only through organization, based on Christian principles, through recognition of social guilt, and through the courage to make sacrifices for the lowly; in other words, by following Jesus. Pioneers must, by living out their ideas, make themselves fellow-citizens of the workers. To serve the people is the highest Christian social ideal.

Protestantism in Germany

The serious crisis of the German church is described by A. D. McLaren, of Berlin, who writes in the July *Hibbert Journal*. The nominally Protestant population of Berlin, he reports, is 2,060,000. Last February, on a Sunday, when many confirmations were to take place, and when a maximum showing might be expected, there was a total attendance at the various Protestant churches of 35,000. Since the first of January, 1908, in Berlin alone there has been a formal and legal secession of 31,367 Protestants, 5,029 Catholics, and 196 Jews.

The attitude of the state authorities toward the secession from the church has been very undignified. They have prohibited anti-church meetings, and have tried to retain in the church, by compulsion, those who have ceased to subscribe to its doctrines. This helps to prove the oft-repeated assertion that the authorities, unable to maintain real unity in the religious life of the people, are striving to shore up a tottering edifice.

Protestant Christianity in Germany today presents us with a complex of spiritual forces which came into relief in the recent heresy trials of Pastor Jatho and other Lutheran ministers. Jatho's twenty years' care of his flock, in the city of Cologne, was known as few other men's work in the Protestant church. But his retention in view of doctrinal unsoundness was declared to be impossible by the "High Church Council," the supreme ecclesiastical authority in Prussia. Meetings of protest were held in various cities, and in Hesse alone eighty-one Protestant pastors expressed regret at Jatho's expulsion.

What does the Prussian state church represent? It stands for the upper class; not what in England is called "society," but the officials who rule the country on behalf of the aristocracy. It is the political-religious side of "Prussiandom."

The indifference of the mass of the people toward this church is crystallizing more and more into a living hostility. The working class is becoming increasingly convinced that

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Christianity has been misused to bolster up the Prussian state-idea. The mass of the people are growing more and more conscious of a gap between the view of the universe taught by science and the dogmatic view of the universe inculcated by the church. The conviction that those who have inwardly broken with the church are morally bound to declare their secession is strengthening among all classes.

The Anglican Crisis

That the now famous "Kikuyu incident" may bring disestablishment of the Church of England nearer is the opinion of Professor Frederick Palmer, as expressed in the *Harvard Theological Review*. The English church, as he says, is so entangled with a special class of society that it has not the chance to have its excellences known to others or its faults to itself. In order to come to its true self it needs to stand on its own feet. The probability is that the African incident will, for a time, increase the animosities between the different groups in the Anglican establishment, and that the Low and Broad parties will unite against the High Church party. But it may be doubted whether the Church of England will actually be disrupted. It is possible that the Anglican communion will take a leaf from the experience of Rome, which has always at first opposed innovations, but when she has found that she could not fight them has adopted them. So the English church may allow a freer sacrament, as in the Kikuyu case.

At the present day, Christians of all names have been brought together in common work and worship through many interdenominational movements. This drawing together means that all are feeling the presence of one and the same spirit. And since spirit shapes body to its own ends, we may perhaps look forward to the establishment of some form of organic unity. But unity will not come by ecclesiastical conventions imposing ways upon the indwelling spirit, but by the spirit dictating ways to the conventions. The incident in Africa was a result of greater apprehension of the spirit of Christ, and it will do much to extend the understanding of that spirit.

A New Form of Christianity Needed

That Christianity in its traditional, orthodox form is inadequate to the demands of the present age, and that only a new Christianity is fit to be the religion of the world is the contention of Professor D. C. Macintosh, of Yale University, in the July *American Journal of Theology*. The old Christianity, borne down by its traditional impedimenta, no longer has even a fighting chance.

Intelligent and well-educated non-Christians object to the Christian religion as it has been presented to them by orthodox missionaries chiefly on the ground of its supernaturalism, as expressed in the older view of miracles, the atonement, the person of Christ, and the Trinity. This protest is not due to perversity of heart; it is intellectually honest, and it is not unreasonable. Christianity must reverse its attitude toward the supernatural or else resign itself to continuing as the religion of the unscientific and superstitious, with the prospect of finally disappearing when all classes and nations have come under the influence of scientific modes of thought.

Our present-day problem is to find the equivalent, in our own situation, to the vital, rationalized Christianity which triumphed over all competitors in the early centuries of our era. The religion which is to convert the world today must be a new and universal Christianity, rational to the critical thought of a scientific age. Those who cannot see the essential good in Christianity are to be blamed for their lack of discrimination. If they are scientific and rational enough to be able to detect intellectual defects in the older Christianity, they ought also to be discerning enough to appreciate its essential soundness and inherent strength.

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The Earliest Story of the Fall

In the *Proceedings of the Society of Biblical Archaeology* for June, 1914, Dr. S. Langdon writes "A Preliminary Account of a Sumerian Legend of the Flood and the Fall of Man," with a note by Dr. A. H. Sayce. The great Babylonian epic of Gilgames was known to be a Semitic version of a Southern Sumerian story. A tablet found by Dr. Langdon in the Museum of the University of Pennsylvania gives us a portion of a Northern Sumerian epic. The name of the Sumerian prototype of Noah is given as Tagtug, which is a reduplicate form of the Sumerian root *tag* meaning "to repose" (a root having a similar meaning is found in the Semitic word Noah). Another part of the story relates how someone (is it the same Tagtug?) took and ate of a certain forbidden plant and was cursed with the curse of mortality. This plant is identified by Dr. Langdon with the cassia, which was among the Sumerians the medicinal herb *par excellence*.

The Doctrine of the Virgin-Birth

In the *Revue biblique* for January and April, 1914, Father Lagrange studies "La conception surnaturelle du Christ d'eprés Saint Luc" ("The Supernatural Conception of Christ According to St. Luke"). Scholars have shown how the belief in the marvelous birth of heroes and demi-gods was common in antiquity; they have often argued that Greek and Roman converts to apostolic Christianity, after their conversion, kept on thinking very much on the same lines as before, so that, when they heard of Jesus and his miracles, they looked upon him as a kind of demi-god; in order to reconcile this notion with monotheism they explained the birth of Christ as similar to that of other demi-gods in traditional lore. Father Lagrange shows how difficult it is to maintain this theory. There was in contemporary paganism a current of new ideas on the nature of the gods. For centuries philosophers had combated the coarser notions of religion, sometimes explaining the gods away. A Gentile who joined the church did so because he could no longer accept the tenets of polytheism. Is it likely that he would become a Christian and carry over into his new faith a whole system of belief which the heathens themselves discarded more and more? We know, moreover, that converts were carefully catechized and that the primitive church was largely made up of Jews and proselytes converted to Christianity. Such would not have easily accepted a dogma at the hands of pagan converts. As a matter of fact we find in the Old Testament stories of miraculous births, for instance those of Isaac, Samson, and Samuel. There was a common notion that the mother of Moses was a virgin. The Septuagint used the word "virgin" in the translation of Isa. 7:14. It has been said against this view that the doctrine of the virgin-birth was elaborated in the first stages of the history of the church; that the word "spirit," being a feminine noun in Hebrew, the Jews would not have thought of the Spirit of God as fulfilling the action of a male agent. Father Lagrange answers that the word "woman" is neuter in German and that does not prevent the German from accepting the idea that a woman can be a mother. It seems, therefore, more scientific to admit that the notion of the virgin-birth was not brought in by pagan converts to Christianity but is the outcome of messianic hope. The story as given by Luke is taken from Palestinian sources, without influence of Greek notions.

The Earliest Mention of the Cock in the Bible

In the *Journal of Biblical Literature* for June, 1914, Dr. J. H. Peters writes on "The Cock in the Old Testament." The text of Prov. 30:29–31 is corrupt, but it is probable that in vs. 31 the word *zarzir*, translated "greyhound," means really a "cock." This

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is the rendering given by the Septuagint, the Peshitto Syriac, and the Targum. This passage dates from the third century B.C.

The Precious Metals in Babylonia

In the *Orientalistische Literaturzeitung* for June, 1914, Dr. A. Poebel writes on "Gold und Silber in altbabylonischer Zeit" ("Gold and Silver in Babylonian Antiquity"). Dr. Poebel publishes the text of two Sumerian tablets where 15 shekels of silver are given as the equivalent of one shekel of gold. Two other tablets (formerly published by Genouillac and Thureau-Dangin) respectively give the value of gold as being eight times and three times that of silver. It is probable that the proportion 15:1 is that of silver to pure gold while the lower values belonged properly to alloys of gold and other metals. It is certain, however, that in Egypt, at least in early times, the relative value of gold was not so high.

Paul and Hellenism

In the *American Journal of Theology* for October, Professor Rudolph Knopf, of the University of Bonn, Germany, in discussing "Paul and Hellenism," gives a good summary of the more recent discussions of the subject. He apparently is not well acquainted with the English literature on the subject, but since so much of the recent investigation has been conducted by Germans, his summary is particularly good.

The variety of excellent and devoted work which has been done by theologians and philologists shows us the way by which we can come nearer to an understanding and a correct estimate of Paul. We see him and his Christianity surrounded by a world which was exceptionally rich in religious thinking. We see the feelings and ideas of this environment passing over into early Christianity. There is little danger that the greatness and distinctiveness of Paul can be lessened by this inquiry. Paul is to be judged, not by what he had in common with his environment, but by what was distinctive to him. He who knows how to read and understand will ever be charmed anew by the power of personally experienced religion in the very refined, spiritual, and imperishable form in which it meets us in the Pauline letters. That which constitutes the greatness and value of the Gospels—inwardness, belief in the Father, the worth of man's soul, love, and the close union of religion with ethics—all this is vitally experienced by Paul and is freshly and insistently expounded. This type of religion was never supplanted by the religion of "physical" mysticism and sacramentalism. On turning from a study of the Hellenistic mystery-religions we are always newly impressed by the greatness and inwardness of Pauline religion. It is the business of correct *religionsgeschichtliche* research never to obliterate this distinction. A religion is never to be judged by the survivals which adhere to it from an earlier stage of development, but by the noblest features which appear in its evolution.

Should a Christology Include Other than Historical Elements?

Professor Gerald Birney Smith, of the Divinity School of the University of Chicago, also contributes to the October number of the *American Journal of Theology* an interpretation of the present tendencies to develop a new Christology. He thus summarizes his conclusion:

A survey of the problem of the relation of the Christ of faith to the historical Jesus suggests that we are now beginning to pass through a reconstruction of our Christology which will bring it into harmony with some of the other reconstructions in theology which have been made. The analogy between the problem which we have been discussing and the problem of the nature of the Bible is suggestive. The older theologians attempted to find explicitly in the Bible the entire content of Christian faith, and indeed, to find it expressed in eternal form. But as critical examination of both the Bible and the nature of faith progressed, it became evident that as a matter of fact other factors besides the Bible inevitably enter into religious thinking and condition the results. When once this is recognized, it is possible to cease attempting to make the Bible teach everything which the modern theologian wishes to affirm.

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Men can let the Bible speak for itself and utter its message honestly. The result has been that we are now in a position to ascertain truthfully exactly what the Bible contains, and to use it honestly. It cannot be said that the practice of forced exegesis has entirely disappeared; but we are more and more abandoning the method of the scribes. With the abandonment of this method comes the possibility of a more accurate understanding of the actual historical evolution of our religious faith. Thus we are seeing a rewriting of our theology and a revision of our methods of religious education.

The present trend in christological discussion is in the direction of a similar honesty of attitude with reference to Jesus. Just as there has been much forced exegesis of the Bible, so there has been much forced interpretation of the significance of Jesus. At present, it is generally true that only those types of theology which hold to the exclusive conception of revelation are retaining unchanged the traditional doctrine of Christ. As we have seen, it is characteristic of Protestantism generally to attempt to formulate the doctrine of Christ in such a way as to make room for both the demands of a distinctly modern religious consciousness and the possible fluctuations in opinion concerning historical facts. As over against the traditional position, this seems like a "reduced" Christology, to use Dr. Sanday's expressive term. And, if we must continue to find in the *verifiable* traits of the historical Jesus *all* that faith needs to affirm, faith will inevitably be made poorer by the more cautious and critical attitude of modern scholarship. If, however, just as we have done in the case of the Bible, we recognize the wider sources of our religious history and the broader scope of a providential historical development, we may still continue positively to affirm all that a vital religious faith requires without feeling compelled to validate the entire content by explicit reference to the person of Christ. If once this broader conception of the nature of Christianity shall come to prevail, we shall be in a position to find out honestly the real significance of Jesus for our faith and to construct a doctrinal statement compatible with historical accuracy. But to attempt to locate in the person of Jesus everything which modern faith affirms leads to serious confusion as soon as it is clearly seen that there is any considerable difference between the demands of living faith and the ascertainable facts concerning the historical Jesus.

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THE CHURCH AND THE WORLD

MISSIONS

The War's Effect on Missions

The influence of the great European conflict upon missions engages the attention of all who have this form of Christian activity at heart. Communications pouring in from every quarter show the profound and widespread disturbance in the mission field. Stress falls upon the drastic nature of the crisis and the increased responsibility resting upon Americans at home. A strong statement has been issued by the Baptist Foreign Mission Board, pointing out that workers on the mission fields will be called upon to pass through a time of severe trial. Heart-breaking retrenchments may be necessary. The faith of converts on foreign fields will receive a cruel shock from so glaring a contradiction between the faith and the practice of western peoples. The Board urges American Christians to redouble their efforts in support of missions. America is called to the front as never before. In this hour, when other peoples are giving their all for kings and flags, the Christian men and women of America should sacrifice more for their Lord and Master.

A writer in the *Western Christian Advocate* says that never before have the missions of the Methodist Episcopal church been confronted by such a situation as they face today. From Liberia to Japan, and from the Argentine Republic to Russia, a constant stream of letters has come from missionaries indicating the distress and affliction into which all have been thrown. In Europe, congregations are dispersed, families broken up, and ministers and men called to bear arms in Germany, France, Russia, and Austria. In the Orient, the outbreak brought about by the clash between Germans and Japanese has created a serious situation. Banking facilities have been unfavorably affected by the paralysis of trade. The transport of missionaries to and from the field has become a problem. In Mexico and South America the financial crisis is acute. In England and Germany, our chief allies in evangelical world-missions, there is temporary paralysis of missionary work. Far more is at stake than the fate of the missions of one denomination or one nation. The power of evangelical Christianity to meet the hour of supreme challenge and rise to the demands of the situation is involved.

A note on missions in India as affected by the war appears in the *Watchman-Examiner* under the name of a missionary stationed in that country. The effects of the conflict are deplorable, he writes, especially on German and other European missions. The Russians cannot get their cheques or bills of exchange cashed. Even dollar bills from Boston are heavily discounted, if bought at all, some banks refusing to touch them. Should the war be prolonged, some missions must be closed up and others must suffer serious loss. Americans have been warned that they must observe the strictest neutrality. Prices of food-stuffs have gone up 25 and in some places 50 per cent.

Writing in the *International Review of Missions*, the editor, J. H. Oldham, says that it is too soon to estimate the full effects of the war on missionary work. We can deal as yet only with immediate results. Resources available for constructive effort of every kind have been weakened. Missionary societies cannot avoid sharing in the general suffering and loss. Far more serious than any material loss, however, are the moral interests that are imperiled. One of the saddest results of what has

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occurred is that it will make co-operation in service between Christians of different nations immeasurably more difficult.

Influences that have long been at work are now bearing their natural fruit. The intellectual classes of Europe have, to a large extent, turned their backs on Christ. The rejection of him has been accompanied by a repudiation of his ethical teachings. The wrong moral attitude of our time expresses itself in the industrial warfare and class alienation that disturb the life of all western nations. The whole commercial system of the West is based largely on the principle of securing advantages at the cost of someone else; and it is noteworthy that conflicting commercial interests have been one of the chief influences that have fostered national antagonisms.

The war is a call to a great repentance. A great opportunity is before the church. If the shock of war should awaken the church to a new appreciation of the gospel with which it has been intrusted for the world, the advantage to the cause of missions will be incalculable. God reigns, and therefore the real foundation of confidence in Christian missions is unshaken. Those who, undaunted by scenes of destruction and waste, set their hands to the task of building and repair have God wholly on their side.

Christian Missions in Palestine

Missions in the Holy Land are discussed in the *Watchman-Examiner* by Dr. Robert B. Pattison. He writes that Syria has too many religions and too little religion. Palestine has about 1,000,000 inhabitants, of whom about 80,000 are Christians, about 87,000 Jews, and the remainder Mohammedans. Other religions, broadly speaking, are negligible. Everybody seems to have a definite religious affiliation. The first foreign missionary work among natives of the Holy Land was done by the American Board, which entered the field in 1821. The first Protestant church was built in Jerusalem in 1849, and appropriately called Christ's Church. For the spread of evangelical truths the most powerful agency has turned out to be education. The Protestant denominations at work in Palestine have 186 schools with nearly 17,000 enrolled students. Women were not educated till the Protestant churches came upon the scene. Today there are numerous schools for girls, the other religions having taken their cue from the Protestants. Beirut leads in this educational scheme, the very crown of all being universally conceded to be the Syrian Protestant College. In this school, founded and fostered by American money and brains, one-seventh of the pupils today are Mohammedans, one-half Greek Orthodox, one-third Jews. This can scarcely fail, in time, to affect these religions from within. It is well said of Protestants: "You have not built up a large sect, but you have changed all the rest."

Besides education, medical missionary work is being done. In all, Protestants have nineteen hospitals and twenty-three dispensaries. Of orphanages, the one at Jerusalem, in which more than 500 destitute children are cared for, has been styled "the most important Protestant institution in the Holy Land."

With enemies strongly allied against it, and with forces fighting for it, Protestantism has much to do in the Savior's country. That it has already done effective service, and especially that the personal influence of its adherents more than any other force is winning the battle, the statement made by Dr. Bliss after many years of direct contact with the problem bears sufficient witness.

Two efforts have been made to gain the Holy Land for Christ. One was embodied in the "Crusades," which were, in reality, a violation of Jesus' own method of winning

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the world by love and self-sacrifice. The other attempt to conquer the Holy Land is Christ's own. It is not so romantic, so spectacular, so popular as the Crusaders'. But it is winning the day. Love and sacrifice are its watchwords. Schools, hospitals, orphanages, churches, and missions are its outward proof.

The Influence of Islam in India

In the *Irish Theological Quarterly*, Father P. Dahmen contributes an article on "Islam in India, Its External Influence." In Bengal, where Moslems and Hindus belong to the same race, there is a striking contrast between the followers of the two religions. The Moslems are stronger physically and more manly in character. According to Father Dahmen this is because Islam allows the use of meat and especially because it does not impose early marriage as a strict obligation. Mohammedans increase twice as fast as the Hindus because of the healthier concept of life of the former. They are better armed for the struggle for life in a country constantly devastated by epidemics. The Moslem ethical code is far higher than the Hindu. Islam has raised to a higher social level millions of helots who were groveling at the base of Indian society. The seventy millions of Moslems in India form one solid block, while Hinduism is not one religion, but a conglomerate of beliefs impossible to define. Islam, however, sets up a barrier between its own culture and a higher one. In India the new Islam practically rejects the essential tenets of the traditional Islam and brings an element of disintegration in the latter.

Russian Colonization of Persia

There is an increasing immigration of Russian peasants into northern Persia where they acquire government lands at cheap prices. In three months, seven hundred large farms were thus started. The Russification of northern Persia will take place in a comparatively short period.—*The Near East.*

Islam in Japan

We have often heard of the progress of Moslem propaganda in Japan. It appears that in Tokyo there is only a small assembly of Moslems who meet in a private house. Two Mohammedan papers, one in English and one in Japanese, were but short-lived.—*The Moslem World.*

The Home Base of Roman Catholic Missions

One of the results of the aggressive policy of the French government against the Roman church has been the decrease of vocations to the priesthood. France had been the nursery for Roman Catholic missionaries; but not only vocations to the priesthood but even missionary subscriptions show a very marked decrease. Ten years ago Roman Catholic France gave $815,000; five years ago $675,000; and last year only $590,000. On the contrary, in ten years Roman Catholics of the United States have increased their gifts to foreign missions from $45,000 to $440,000.

Missionaries Who Became Gods

In the last number of *Le muséon* there is an article on "Jésuites transformés en idoles" ("Jesuits Transformed into Idols"). There are at least three Chinese divinities who were originally Jesuit missionaries. In the province of Kiang-Su there is on the right bank of the Blue River a rocky peak called Lang-Shan upon which are built several pagodas. In one of these is found a statue of a man with European features, wearing European garments. He is supposed to be Father Verbiest, director of the Observatory of Peking, who died in 1688. Ricci, who founded Roman missions in China and who brought clocks to that country, became the patron of the

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clockmakers, who for a time were nearly all Roman Catholics, and later for the Chinese in general the god of watchmakers and all kinds of mechanics, and his statue is often found in their shops. On the Taling peak there is a pagoda built in honor of a god called Fang, who is Father Fabre, a French Jesuit who came to China in 1630 and died in 1659. The statue shows him in his canonicals. This missionary preached the gospel with wonderful results in the mountains of Shensi.

Foreigners in American Universities

Last year nearly four thousand students from foreign countries were enrolled in American colleges and Universities. China has 594 and Japan 336 students in this country and Mexico 223.—*The Christian Intelligencer*.

CHURCH EFFICIENCY

A New Evangelism Necessary to Efficiency

In the *Continent*, Rev. Charles Stelzle vigorously takes up the general church situation, suggesting that God is not dependent upon any one denomination to carry out his plan for the redemption of the world, and that he may again rebuke the church because of its apparent failure and inefficiency in meeting the problems of the day.

From 1800 to 1900, says Mr. Stelzle, the church steadily increased in membership from 7 per hundred of the population to 24 per hundred. During the ten years following—from 1900 to 1910—it merely held its own. It is significant that when the churches make a special spurt through high-pressure evangelistic methods there is almost always a reaction immediately following. The lowest ebb during the past ten years followed much ado about evangelistic movements in practically every great Protestant body in this country. A slump came just at the time we were prophesying "a great awakening."

Another striking situation is found in the fact that movements distinctly religious in their nature, though free from ecclesiastical flavor, are rapidly developing outside the church. The labor movement is absorbing many men who were either once interested in church work or who would formerly have united with the church. The great social movements of the twentieth century are enlisting large numbers of men once active in the Christian ministry. Practically every secretary of the National Child Labor Committee, for example, was once a Protestant preacher. Bishop Williams, of Detroit, said recently:

> The great movements of reform and reconstruction are seeking a home and a center about which they may organize and unify themselves. And there is none other like the church, if the church will only take them. This much is certain. If that reconciliation is to be effected, the church cannot remake religion, cannot shrink it into the old convenient and conventional type, cannot crowd it back again into the old doctrinal and ecclesiastical forms. Religion made the church in the first place and it must remake the church today.

It is being said that the recent decline in the membership of the church is due to the enormous increase of foreigners in this country. Yet there are proportionately no more foreigners here today than there were in 1860. But where it is true, as in some of the large cities, that the proportion of foreigners has increased in a few localities, the church has not stayed to see what religion would do for them. That the churches have so generally moved out of these foreign neighborhoods would seem to indicate that they themselves believe that their gospel is good for the foreigners only when it is exported through the missionary societies.

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Each new situation in the church's history has demanded a new emphasis. It was the same gospel, but a forgotten truth was brought to light. As one studies the history of the church, it is apparent that the colossal figures in the church mark off periods in religious history through difference in the emphasis of their messages. Luther, Calvin, Wesley, Finney, and Moody taught, respectively, justification by faith, the sovereignty of God, the free will of man, the law of God, and the love of God. The prophet of the present day will be he who can so relate the older teachings of the church to the new emphasis on social service as to carry with him the great masses of the people.

Stronger Group Spirit Needed in Churches

That churches would be more efficient if Christians cultivated the spirit of corporate unity and responsibility is the contention of a writer in the *Standard*. Whether we like a preacher or not, whether we agree with all his methods or not, whether we care for all he says in the pulpit or not, we have every reason to keep our criticisms and our dislikes to ourselves, and there is every reason why we should back up the administration of a pastor, even though we may have but little in common with him and his methods. He is the leader whom the church has chosen, and as such he has a right to our support.

A church that calls a minister does so in the assured belief that he is the one who is best fitted to meet that particular situation. As in matrimony, they take each other "for better, for worse." For the best success, each must overlook the other's faults. Mutual support is absolutely essential for ultimate success. And what is true of the home is equally true of the relation between a pastor and his people. Not a few difficult situations could be avoided if we had a new conception of what loyalty to one's church demands.

The Stereopticon in the Church

Discussing pictures as an aid to the church service, Rev. David P. Hatch writes very suggestively in the *Congregationalist*. He is sure that there will always be a large place for the stereopticon in the church. He says that, whatever the future may show as to the function of the moving picture in church worship, there is a permanent field for the lantern slide rightly used and discriminately applied. The stationary picture has its own important service to render under appropriate surroundings, and that too for all ages and classes.

The pastor may find the lantern to be one of his most useful aids if he is willing to put time and thought and careful preparation into his work, with at least a monthly illustrated lecture arranged in advance, and looked forward to, as it will be, by the people as exceptionally helpful and delightful. But he must not regard it in any sense as a "mere entertainment," to be apologized for on the ground that people must have entertainment in church, for it is not in any way as a competitor with the moving-picture hall that the evening church service is to be considered. It is a dignified, instructive, and often impressive service, where people are helped to better thoughts, to larger outlooks on life, and to a wider range of reading, suggested sometimes by the subjects presented in the service.

Bible history, gospel narrative, ancient civilizations, monuments of religious significance, biography, poetry, travel, church architecture, Old World shrines and scenes, missions—this is but a partial list of subjects to be treated most satisfactorily by the illustrated service. Many sets of lectures covering a wide field are available, but if one is to get the most satisfactory results he must be his own lecturer, not simply memorizing another's composition.

A beautifully illustrated solo is an occasional variation that never fails, when

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suitably rendered, to make the service impressive. It may be sung in an adjoining room or chapel occasionally, and if there is a chorus the congregation may unite in it with good effect, while a genuine element of worship is felt by the entire audience.

The Illuminated Revolving Cross

A novel church sign is described in the *Western Christian Advocate*, which states that, so far as can be learned, the first revolving cross that was ever erected on any church in the world was recently installed on the tower of Calvary Methodist Episcopal Church in the city of San Francisco, California.

The revolving feature adds at least 50 per cent to the attracting power of the lighted cross, and is very simple to instal. It only requires an eighth of a horse-power motor, attached by belts to gearing, which in turn makes revolve an eighteen-foot hollow iron pipe, to which the cross is attached. The lights are connected by a contact with the hollow iron pipe. The entire cost of the first revolving cross ever erected was only sixty-eight dollars, and it has been running without a single mishap four months, without even a light being changed. And this with the full force of the Pacific trade winds against it every day as it turns to face the great western ocean night after night, shining out over the sunset district of San Francisco like a lighthouse.

The cost of maintenance of this strikingly attractive and dignified instrument of church advertising is so small that in Calvary Church, the pastor informs us, the electric bills from month to month have hardly shown an increase.

Since its installation, the revolving cross, shining out night after night in the great, indifferent, western metropolis, has attracted so much attention that the attendance at this particular church has increased 200 per cent, and Sunday after Sunday its seating capacity is not large enough to accommodate the crowds.

A Church School for Babies

A unique welfare and educational work for very young children is being inaugurated in connection with the West Park Baptist Church, of St. Louis, under the auspices of the Ladies' Auxiliary. The plan provides for a four-year course, with an actual attendance of only one week per year for each baby, and enrolment in successive classes of Freshmen, Sophomores, Juniors, and Seniors. The children finish their course and receive their diplomas before reaching kindergarten age. The freshman class this year has an enrolment of 127 babies.

In the one week that the "college" is in session, everything about babies in general will be ascertained and exploited for the benefit of the children and their parents. Most of the "learning" is done by the fathers and mothers, under the guidance of a faculty of expert physicians, nurses, and psychologists. Parents are taught how to bring up their children in the best way. The college is affiliated with the United States Baby Census Bureau.

The aim of the four-year course is to secure exceptionally good physical and mental care for the child until he has passed the earlier formative period of his life. In this way it is hoped to fit children for school according to the needs of each and to discover and check all defects before they progress too far. A contest will be held at the end of each year to determine whether the "student" is fitted to go up into a higher class; and when the baby has finished the fourth year the diploma is awarded.

Some of the lectures for parents this year were: "The Prevention of Contagious Diseases," "Preparation of Children for School," "Children's Diseases," "Baby Welfare," "Early Religious Training of

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Children." Further information about the school can be had from Mrs. Frank De Garmo, 6186 Washington Boulevard, St. Louis, Missouri.

The Church and the Immigrant

In the *Reformed Church Review* for July, 1914, Mr. A. E. Dahlmann writes on "The Church and the Immigration Problem." Never have such large numbers of foreigners been in this country; there is a danger that they are not sufficiently assimilated, especially when they form settlements of their own in our large cities, and that the standard of social righteousness will be lowered by their influence. Here lies the duty of the church. The church is the divinely appointed and most efficient agency for the betterment of human conditions. It is moreover under obligation to render an important service to the state in return, keeping intact the foundation on which the state is built. The church must therefore work directly among the immigrants by missions, settlement houses, etc., and indirectly by creating public opinion against overcrowding in settlements, the sweating system, and all kinds of social evils. The church must first of all teach church people to treat the immigrant as a brother-man for whom Christ died and lives.

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BOOK NOTICES

The Assurance of Immortality. By Harry Emerson Fosdick. New York: Macmillan, 1913.

This little book has among other excellencies these two: a style that is singularly lucid and often brilliant and a refusal to let rhetoric take the place of argument. In fact, it sometimes seems as if Mr. Fosdick was a little too much afraid of capitalizing the desires of the Christian world. But his attitude is not temporizing. Immortality is firmly grounded upon the elemental bases of religious faith and the sanity of the universe. Psychical research is rather a problem than evidence. And no man can rise from reading the volume without feeling that our confidence of life beyond the grave depends ultimately upon our estimates of values. The mere continuation of life very properly is not regarded by Mr. Fosdick as necessarily a good. Such life must develop and participate in the orderly process of the divine purpose. The value of such a faith, this little volume argues, can be seen when one considers what life would be without it; and in thus centering attention upon the fundamental matters, Mr. Fosdick has rendered the thoughtful reading public a great service. You will go far before finding a finer presentation of this fundamental philosophy of faith.

Religion in Social Action. By Graham Taylor. New York: Dodd, Mead & Co., 1913.

In *Religion in Social Action* Dr. Graham Taylor has republished a series of papers which appeared originally in the *Survey*. The volume will have particular appeal to all those who know of Dr. Taylor's work in the Chicago Commons, the Chicago Theological Seminary, and the Chicago School of Civics and Philanthropy. It does not pretend to be a treatise on sociology or on religion. It is rather the mature reflections of a man whose experience and training have made him one of the moral leaders of the social uplift.

The Holy Spirit in the Ancient Church. By Henry Barclay Swete. London: Macmillan, 1912. $3.00

A volume of really first-rate importance is this one by Professor Swete. He has already made definite contribution to the general subject by his work on *The Holy Spirit in the New Testament*, and by still earlier works. In the present volume he carries on the discussion in the above-mentioned volume into the period of the early Church Fathers from Clement to Augustine. The later authors, however, are not discussed in any such fulness as is the thought of earlier theologians, like Eusebius and Cyril. Particularly helpful is the discussion on the Arian controversy and the very confused period which lies at the beginning of western theologizing. Professor Swete adds a few closing chapters in the way of summarizing the view of the writers of the sixth century on the Holy Spirit. Such a work as this will enable thoughtful persons to appreciate what is really meant by historic doctrine.

Mysticism and the Creed. By W. F. Cobb. London: Macmillan, 1914.

In this volume Dr. Cobb works into and opens up a new line of approach to the discussion of the Creed. We have had histories and interpretations of the form and content of the Creed, but very little discussion of the inner spiritual life which has really given religious value to the Creed throughout all the ages. The purpose of the book is to set forth Christianity as partaking more of the nature of the mysterious and religious than of an objective mass of dogma and history. Whether or not the reader will agree with the necessity of the sharp antitheses which the author sometimes draws, it will be difficult to deny that mysticism has had a large and proper place in the development of the Christian religion. The method of the book makes it an interesting discussion of what one might call the religion of theology. The author takes up each article of the Creed independently, and discusses the meaning of the words involved and deals as well with pertinent matters of history. Strictly speaking, the treatment is not, however, a résumé of the genetic development of the subject, but is rather an elaborate but sane discussion of Christianity from the point of view of mysticism. The technical theologian would doubtless hold that Dr. Cobb has ventured into fields of speculation not without their dangers, but the conclusions which he reaches are certainly deserving of our careful consideration. He rightly says that the religion of Jesus is based on and leads to experience. The self is not egoistic but social, and finds itself, in the endeavor to recognize its universal character, regenerated. Yet this regeneration is not contrary to law. It is the center of Christianity, for it is the coming into consciousness of eternal life. At this point the author reaches the limits of intellectualism and leads the reader into the mystery of life itself. The book is an interesting combination of elaborate scholarship, both historical and exegetical, with that mystical temper which has always given significance to Christian thought. If it might sometimes seem that the author is too sympathetic with

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gnosticism, it must be remembered that he sees in the figures of that strange effort to reach intellectual satisfaction in religion something very much more than the figures and vocabulary with which Irenaeus has made us so familiar.

The Fourfold Gospel: Section I: Introduction. By Edwin A. Abbott. (Diatessarica, Part X, Section 1.) Cambridge: University Press, 1913. Pp. xv+117. 2*s*. 6*d*. net.

The main idea of this book is that the Fourth Gospel is supplementary, corrective, or corroborative of the others, especially seeking to harmonize or set right contradictions or misunderstandings between the previous evangelists. That John's Gospel is supplementary is no new idea, that opinion having been put forth at least as early as the time of Eusebius (*H.E.*, iii. 24. 7). But Dr. Abbott argues that it supplements the others, especially Mark, in a subtler sense. With all Dr. Abbott's well-known learning and ingenuity, there is much that is merely fanciful in the present work, but there is not a little that fairly demands full consideration, and the whole is commended by Dr. Abbott's admirable patience and resourcefulness in research. It is at least plain that in some details in which Matthew and Luke departed from Mark's narrative, John quietly but effectually reaffirms Mark's positions, while in others he virtually corrects Mark. Thus the rebuke of Peter recorded by Mark and Matthew but omitted by Luke is reaffirmed by John, but as applied to Judas instead of to Peter (John 6:71). The symbolic element in John is touched upon by Dr. Abbott, but inconclusively. The adjustment of the historical and the symbolic elements in that Gospel still baffles him, as it does most interpreters. He remarks in his preface that he finds the Fourth Gospel, in spite of its poetic nature, is closer to history than he had formerly supposed (p. viii). It is his contention that some matters which Mark has reported "so harshly or obscurely as to induce Luke (and sometimes Matthew also) to alter them" are things on which early Christians would be greatly interested in having more light, and on which the Fourth Gospel actually seeks to throw such light (p. 25). Especial interest attaches to this as suggesting not only that the Gospel of John first circulated along with the Synoptics but that it was actually written to do so.

Religious Development between the Old and the New Testaments. By R. H. Charles. New York: Henry Holt & Co., 1914. 50 cents.

This book undertakes to sketch the history of religious thought among the Jews during the centuries immediately preceding the rise of Christianity. The first five chapters deal with the development of certain great religious conceptions, such as the kingdom of God, the messianic hope, and the doctrine of a blessed future life. Chap. vi emphasizes the fact that during this period a process of constant reinterpretation of old formulas was going on. The last two chapters summarize and characterize each of the apocryphal and pseudepigraphic writings. Dr. Charles is unrivaled in his mastery of the literature of this period, and with this advantage he couples the ability to present his conclusions in a direct and clear style, so that his book not only should command the confidence of the non-specialist for whom it is intended, but also should prove of very great interest to specialist and non-specialist alike. One of the attractive features of the book as a presentation for popular use is the frequency with which advantage is taken of the opportunity to drive an important truth home to the reader's mind and heart. The chapter on reinterpretation is a splendid case in point. Not often is *multum in parvo* rendered so inviting as in this booklet.

The Culture of Ancient Israel. By C. H. Cornill. Chicago: Open Court Publishing Co., 1914. Pp. 168+xii plates. $1.00.

This is a collection of five unrelated essays translated from the author's German by three separate hands. The title does not fit the contents, being too comprehensive and general. The five chapters deal with "The Early History of Israel," "Moses," "Education of Children in Ancient Israel," "Music in the Old Testament," and "The Psalms in Universal Literature." The essays represent the well-known views of the author, as made familiar to English readers by his *Prophets of Israel* and *History of Israel*. They also are written in the engaging style which we have learned to associate with the name of Cornill. The book is likely to be of great value to teachers and ministers.

Joshua—the Hebrew and Greek Texts. By S. Holmes. Cambridge: The University Press, 1914. 7*s*.

This is a detailed comparison, verse by verse, of the Hebrew and the Greek texts of Joshua. It results in the conclusion that the generally accepted superiority of the Hebrew text where it differs from that of the Septuagint is by no means a fact. On the contrary, the Hebrew text seems to be a deliberate revision of an older text which was identical with that used by the translators of the Septuagint Version. This conclusion seems well grounded. The book also contains many emendations of the Hebrew text which evince keen scholarship and sound judgment on the part of its author.

It is regrettable, however, that Mr. Holmes has made no use of the Washington manuscript,

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the existence of which apparently he did not know. A more thoroughgoing study would have concerned itself with the attempt to determine what the original Septuagint was. It would have sought to group the Greek MSS of Joshua in their family relationships and to compare group with group. With this process in view, it would have been unwilling to content itself with Holmes and Parsons and would have waited for the appearance of the next instalment of the new Cambridge Septuagint, which should not be much longer delayed.

The Poem of Job Translated in the Metre of the Original. By E. G. King. Cambridge: The University Press, 1914. 5*s*.

A good reading edition of this greatest of all poems. The translation is good, the rhythm is fairly smooth, and the text is carefully analyzed and arranged in its logical sections or paragraphs with headings summarizing the thought of each section. The translation is accompanied by a very brief introduction and by occasional explanatory notes, making the book a very helpful guide to a clear understanding of the thought of the poem.

In a volume entitled *Modern Problems* (Hodder & Stoughton, $2.00), Sir Oliver Lodge, the well-known principal of the University of Birmingham, England, has gathered a number of essays and addresses on a wide range of matters now occupying public attention. The book is one which will find only a small private circulation, but it might well be placed in public libraries for purposes of reference and topical reading.

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THE MESSAGE OF JESUS TO OUR MODERN LIFE. II

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in ten leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It is sent free to all members of the AMERICAN INSTITUTE OF SACRED LITERATURE *enrolling for this course. Membership in the* INSTITUTE *may be secured by sending the annual membership fee of fifty cents, and four cents for postage, to the headquarters of the* INSTITUTE, *at the University of Chicago.*

PART I. THE PRINCIPLES OF JESUS

STUDY II

THE OBLIGATIONS AND PRIVILEGES OF THE CHILDREN OF GOD

Jesus' use of the parental analogy is not loosely philosophical. To understand his thought one needs to think with him rather than with the philosophers before or after his day. In the effort to discover the message of Jesus, we should not limit ourselves simply to his teaching as found in the first three (the Synoptic) Gospels. While it is true that these Gospels doubtless bring us more closely to the precise words of Jesus, they do not bring us any nearer the principles of his teaching than the Gospel according to John. Whatever may be one's belief as to the origin and authorship of that wonderful piece of writing, the latest of the Gospels, it is truly representative of the Christian religion of New Testament times. To study it is to be led into an appreciation of the principles of Jesus as tested by two generations of believers, and expounded by one in sympathy with the Greek culture to which the modern is so much indebted.

Particularly is this true in the case of the teaching of Jesus relative to the sonship of God. All four of the Gospels make it plain that Jesus conceived of sonship of God as a moral likeness with the Heavenly Father. This is the very basis of the ethics of Jesus. To understand Jesus' teaching we must approach him *religiously*, as well as scientifically, remembering that in his use of the parental analogy he is not thinking of the origin of humanity, but of the outcome of human character.

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I. WHO ARE THE CHILDREN OF GOD?

In answering this question we should remember that the terms expressing divine sonship do not originate with Jesus but are one of the great inheritances which he received from his people. To get the full meaning of this conception, we must first look at the teaching of the Old Testament.

First and second days.—§ 22. *Sonship of God an analogy based on genuine family relations:* Gen. 4:1–15; chaps. 27–35; chaps. 37, 39–50. One of the basic principles in the development of the religion of Israel was the ideal of the family and the obligations implied in right relationship in the family. Fidelity and mutual responsibility between brothers of a common human father were esteemed essential to right living. The unfortunate consequences of violation of this brotherly obligation are graphically described in the earliest national stories. Read the story of Cain and Abel, Gen. 4:1–15. Recall the difficulties of Jacob following his betrayal of his brother Esau, Gen., chaps. 27–35. Read also from the story of Joseph and his brothers, Gen., chaps. 37, 39–50.

Third day.—§ 23. *The brotherly relation of all descendants of Abraham:* Amos 5:11–15; Mic. 2:1, 2; Isa. 1:13–15; 3:14–26; Jer. 5:25–29. As the family developed into the nation, so the obligations between brothers of the same father were broadened into the brotherly relation of all descendants of Abraham, the father of the nation. This obligation within the nation is urged by prophet and lawgiver. Read the denunciations of the prophet against selfishness, greed, injustice, and oppression, all violations of the principles of brotherhood in the social state, Amos 5:11–15; Mic. 2:1, 2; Isa. 1:13–15; 3:14–26; Jer. 5:25–29.

Fourth day.—§ 24. *The members of God's kingdom are the children of God:* Hos. 1:10; 11:1–4; Mal. 3:16, 17; Prov. 3:12. The idea of brotherhood through sonship first in the family or tribe naturally laid the basis for the broader conception of a sonship involving any membership in the Jewish nation, of which God was Father and King (Hos. 1:10; 11:1–4; Mal. 3:16, 17; Prov. 3:12). This conception of the "children of God" was extended to the members in the messianic kingdom of God, that kingdom of the future toward which the Jews were ever looking. Thus in one of the so-called Psalms of Solomon, written by a Pharisee in the last century before Christ, the expected Christ is said to recognize his subjects as the "sons of their God."

Fifth day.—Matt. 3:7–9; Gal. 3:7–29. John the Baptist went still farther than the most liberal Pharisees. Read Matt. 3:7–9 and note how John refused to limit sonship of God, or membership in the kingdom, to sons of Abraham. Read also the words of Paul in Gal. 3:7–29, which seem almost like the elaboration of John's statement.

Sixth day.—Matt. 13. The same thought is to be seen in Jesus' use of the term. The children of God are those who are to be members of the kingdom of God, the coming of which he announced. Read Matt., chap. 13, noting especially the parable of the Tares.

Seventh day.—John 3:1–22. Those who entered the kingdom had to be members born from above, that is, from God. Read the conversation of Jesus with Nicodemus in John 3:1–22.

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II. CHARACTERISTICS OF THE CHILDREN OF GOD

The children of God are to be like their Heavenly Father. This is the great ideal which Jesus sets before his followers. To be a child of God is to be something more than to be created by God. Jesus is interested, not in origins, but in destinies. For this reason, as well as for many others, he emphasizes the moral obligations of men rather than their inherited moral powers. These last he seems to take for granted. He teaches that men who have determined to enter the kingdom of God, i.e., to become the children of God, pass through a definite religious experience.

Eighth day.—§ 25. *Fundamental moral likeness with God is the distinguishing characteristic of the children of God:* Matt. 5:43–48; John 1:9–13; Luke 6:35, 36. Consider carefully Matt. 5:43–48 and compare with it the statement in John 1:9–13. To them their Father would give the kingdom. Luke 12:22–32.

Ninth day.—§ 26. *Repentance:* Matt. 3:1–12; Luke 3:1–18; Mark 1:15; John 1:1–14. To become a child of God, one must repent, abandon the course of sin. The call to repentance was one of the distinguishing characteristics of the preaching of John the Baptist. Read Matt. 3:1–12 (Luke 3:1–18) and notice how vividly he pictures a Judgment Day. According to the current beliefs of his times, the kingdom of God was not to come until after the Judgment Day, at which time all human beings were to be judged. It was the chief purpose of the teaching of the law to prepare men for acquittal at that day. Contrast the call with which Jesus began his ministry (Mark 1:15) with this cry of John the Baptist. Consider also the interpretation given Jesus by the Baptist in John 1:1–14.

Tenth day.—Matt. 11:20–24; 21:23–32; Luke 13:1–9. Jesus also calls men to repent. Read Matt. 11:20–24 and Matt. 21:23–32. But does not Jesus teach that God is not vindictive but endeavors to give men more opportunities for repentance? Read Luke 13:1–9.

Eleventh day.—§ 27. *Faith in God:* Matt. 6:5–13, 24–34; Matt. 7:7–11; Mark 11:22–24. Jesus taught constantly that men should express faith in God, not merely as a sovereign who is to judge the world, but as a father who loves to give good gifts to his children. Matt. 5:8. This faith might extend to very concrete needs. Matt. 6:5–13, 24–34; Matt. 7:7–11; Mark 11:22–24. The moral interpretation of the Judgment Day is found in John 3:13–31.

Twelfth day.—John 14:1–31. This central teaching of Jesus is very beautifully elaborated in the Gospel according to John. The joy of this faith in God as Father and the capacity to overcome even great sorrow are to be seen in John 14:1–31.

Thirteenth day.—§ 28. *The dynamic of faith in Jesus:* Matt. 13:54–59; Mark 6:1–6; Matt. 8:5–13; Mark 5:25–34, 35–43. Throughout the Gospels the activity of Jesus is conditioned in large part upon the degree of faith of those to whom he speaks. Where there is little faith, as in Nazareth, he can accomplish little. Matt. 13:54–58; Mark 6:1–6. Faith in Jesus was a condition also of his cures. Matt. 8:5–13; Mark 5:25–34, 35–42.

Fourteenth day.—Mark 9:33–37; 10:13–16; Luke 17:5–10. But Jesus did not approve of faith that was interested only in his power to work miracles. He

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desired a faith that should recognize his true relationship to the kingdom, even though that faith were very weak. Read Mark 9:33–37, also 10:13–16 and Luke 17:5–10. He wanted men not only to believe in the coming of the kingdom but to be ready to stake their lives upon the worth of the kingdom he himself was announcing.

Fifteenth day.—§ 29. *Sacrificial life a characteristic of the children of God:* Matt. 23:8–12; Matt. 25:31–46; John, chap. 17. How Jesus emphasized this can be seen from many of his sayings, but as clearly as any from Matt. 23:8–12; Matt. 25:31–46, and the wonderful exposition of the spirit of Jesus to be seen in John, chap. 17.

Sixteenth day.—Matt. 23:1–33. The contrary quality of life Jesus finds displayed in some of those who seek a reputation for piety. Read Matt. 23:1–33.

Seventeenth day.—Luke 10:25–37; Matt. 20:20–27. Jesus teaches that kindly deeds are the natural expression of brotherly love, the fruit that tells of the good tree. Read Luke 10:25–37 and Matt. 20:20–27.

Eighteenth day.—Matt. 6:1–4; Mark 10:28–45; Matt. 8:19–22; Luke 14:27. The teaching of Jesus is addressed especially to those who have that which may help other people. He did not seek to create discontent, which incites people to get something, but rather to give something. Read Matt. 6:1–4. It was in the spirit of this sacrifice that Jesus went to Jerusalem and to his death (Mark 10:28–45), and it was to the same complete subordination of personal comfort to service that he summoned his disciples. Read Matt. 8:19–22 and Luke 14:27.

III. PRIVILEGES OF THE CHILDREN OF GOD

The gospel is more than a call to duty. It is a message of the living God who gives us power to perform our duties whenever we are ready to make the sacrifice which such loyalty to him may involve. The gospel is not identical with the Sermon on the Mount. Beyond the searching call to follow the ideals of Jesus there contained, the teaching of Jesus also presents words of encouragement and of hope. Recall the Beatitudes, Matt., chap. 5. Among other privileges of the children of God are these: forgiveness, joy, anticipation and enjoyment of eternal life.

Nineteenth day.—§ 30. *The enjoyment of divine forgiveness:* Luke, chap. 15. Read carefully the fifteenth chapter of Luke, noting to whom the stories are addressed. Could words express more clearly the eagerness of God to forgive those who are really repentant?

Twentieth day.—Luke 7:36–50; Matt. 18:21–35. The evidence that one is forgiven, Jesus teaches, lies in the upspringing of a new love, and this love finds expression in service to others. Read the double story in Luke 7:36–50 and the answer of Jesus to Peter's question in Matt. 18:21–35.

Twenty-first day.—§ 31. *The right to be joyful:* Luke, chap. 15; Matt. 11:25–30; John, chap. 16; Matt. 6:6–8. Sometimes men have thought that goodness cannot have in it much gladness. Some of our popular proverbs unfortunately emphasize this fact. Jesus insists that there is joy in his service even though certain things have to be sacrificed. Recall the parables of the Lost Coin, the Lost Sheep, and the Prodigal Son in the fifteenth chapter of Luke. The thought of the joy and peace which comes through faith in God, as Jesus reveals him,

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appears in Jesus' own life. Read Matt. 11:25–30. This thought is constantly present in the Gospel of John. Note particularly John, chap. 16, where the joy of spiritual fellowship with God is sharply contrasted with ordinary pleasure and comfort. In this connection, also, one should consider Jesus' teaching that fasting was not necessary to induce God to forgive (Mark 2:18–22). His words upon prayer (Matt. 6:6–8) have significance here.

Twenty-second day.—§ 32. *Eternal life the portion of the children of God:* Luke 10:25–37; Matt. 7:21–29; John, chap. 5; John 6:40–69. Eternal life in the teaching of Jesus, while it includes the idea of endless existence, has a much richer content than that of mere everlastingness. Eternal life is the sort of life which is to be lived in the kingdom of God and the new age which is to come when Jesus is supreme. Such a life will triumph over death. It is the highest good of which Jesus speaks. Read Luke 10:25–37 and Matt. 7:21–29. In the Synoptic Gospels the term "kingdom of God" is more frequently used than "eternal life," but they are two phases of the same conception. The Fourth Gospel has more to say about eternal life, but in connections which make it evident that reference is to "eternal life" as membership in the kingdom of God. John, chap. 5, discusses this matter in detail, as does John 6:40–69.

Twenty-third day.—John 16:1–33; John 17:3. This Godlike life full of service and joy, certain to be perfected beyond the grave, the Fourth Gospel represents as already present because God already is in men's lives. John 16: 1–33; John 17:3.

Twenty-fourth day.—II Cor. 1:22; 5:5; Eph. 1:13–14; Col. 3:1–17. In this connection it may be interesting to note that Paul taught this same truth. See the passages from his letters cited above.

Twenty-fifth day.—§ 33. *The life of Jesus as an expression of his teaching:* Luke 13:31–35; Matt. 11:25–30; John 13:3–17. In Jesus' life we see the best commentary on his spirit and his words. Note, for instance, his indifference to death, as seen in Luke 13:31–35; his joy in fellowship with God even in the midst of disappointments, Matt. 11:25–30; and his willingness to serve, John 13:3–17.

IV. THE APPLICATION OF THESE TEACHINGS TO MODERN LIFE

Twenty-sixth day.—If we are to be "children of God" must we not at the outset decide as to whether we are ready to make spiritual values supreme? That is a decision always difficult, but exceptionally so in an age abounding in temptations to estimate life in terms of economic efficiency. Yet, until a man decides to be like God as Jesus reveals him, he will be unable to appreciate thoroughly the teaching of Jesus regarding life and conduct. Nor will he be ready to exchange the tangible goods, like wealth and power, for the spiritual conquests and peace which Jesus taught were supreme. Must not this attitude of mind be presupposed by all reforms?

Twenty-seventh day.—Nations also must make the same decision. Brute force may be decorated by the trappings of militarism, but sooner or later every nation has to choose between the ideals of Jesus and war. Can a nation be so thoroughly Christianized as to refuse to distrust its neighbors, and express in its international relations the principles which Jesus teaches are the characteristics

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of the kingdom of God? Can a Christian nation be made out of un-Christian people?

Twenty-eighth day.—How far are those seeking to be true children of God under obligation to make an entire nation repent? Are there not times when a nation as truly as an individual must needs confess itself in the wrong? Are there not illustrations of this need in recent history? Is such action likely except when individuals have abiding faith in God's presence in history? What is the duty of the church in this regard?

Twenty-ninth day.—How far are consistent Christians under obligations to carry the principle of sacrifice of privilege in the interest of others into their ordinary activities? Does Jesus make exceptions in the way of business, or politics, or family life? What about the treatment of competitors? Of those who misrepresent us? Of those who do us injustice? Can a child of God consistently be indifferent to any need or to that which works injury to others?

Thirtieth Day.—Is there not danger that, in our insistence upon the ethical obligations of those who seek to be children of God, we may overlook the joy and peace that are theirs? If spiritual realities are to be made supreme, even at great cost, is it not imperative that we develop throughout our civilization a new confidence in God? To preach the gospel and to institutionalize its principles is to bring *happiness* to individuals and nations. Is it wrong to expect that because God is fatherly happiness is to come from efforts to be brotherly?

Thirty-first day.—How far are we realizing the moral uplift that lies in Jesus' teaching as to the future life? Can we believe that the Heavenly Father is so indifferent to human sorrow born of men's injustice that he will never bring about justice? Have not Christians a nobler hope than those who distrust God?

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THE BIBLICAL WORLD

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WHEN WE CANNOT BE NEUTRAL

Our political neutrality does not commit us to spiritual indifference. There are issues greater than the triumph of this or that nation in arms. War did not create them, nor can conferences of the powers settle them. They are born of conflicts in our deepest souls. To face them in the spirit of neutrality would be to advertise our partisanship with the forces making for moral and religious decay.

There is the issue as to the foundations on which international peace can rest. Shall it be mutual trust or mutual fear? Is it true that a treaty is worth no more than a nation's ability to enforce its provisions? Must nations always distrust nations? Is every world-power except the United States by temperament and choice morally defective?

Answer these questions in the affirmative and civilization is a meaningless tragedy—an evolution with brutality as its goal and brutality its reliance.

Answer them in the negative and there is no excuse for refusing to undertake the adventure of establishing peace, not only with, but upon, honor.

There is no third alternative. To trust a man only as long as he fears you is to play the savage. To trust him because you believe him to be as honest as you are yourself is to play the gentleman.

And if need be, it is better for a nation, as well as for a man, to suffer like a gentleman rather than to succeed like a savage.

Can we be neutral over that issue?

There is the issue as to whether the principles of Jesus can be extended to nations or must be limited to individuals.

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This is not to question the legitimacy of a police force, municipal or international. Criminal nations like criminal individuals should be restrained, and, if need be, punished.

The real issue is the nature of our religion. If Christianity is concerned only with the morality of individuals; if it can only rescue brands from the burning, but has no power to put out the fire; if it can promise only heaven and not the kingdom of God, we certainly have a very different religion from what we need—a religion doomed to disappear with the advance of ethical idealism.

Can one be neutral about such an issue?

There is the issue as to the church. Is it to be an agency of the state—a civilized medicine-man praying for the triumph of its nation's armies—or is the church to be, as it never has been, an agency of good-will, the means of socializing the spirit of Calvary, the school of Christ wherein is taught the spiritual internationalism of the kingdom of God?

Theoretically there is only one answer to such questions, but practically there has been no uniform appeal of the church for peace that involved sacrifice rather than a war. We have been taught to pray for peace with "honor," but we have not been taught to pray for peace that meant the sacrifice of national policies that were unjust.

But the church cannot pray nations out of difficulties when it has not taught them to give justice to their rivals.

If God cannot forgive an unforgiving individual, can he forgive an unforgiving nation?

Will the church teach this elemental lesson in social ethics?

Can we be neutral on this issue?

The gist of the matter is this: Are we really serious when we say we take Jesus as Lord and Example?

Can men, facing a world in arms, a spiritual order discarded, a Christianity discounted because it dares hope for human brotherhood, be neutral over this issue?

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ST. PAUL'S MYSTICISM

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This important article illustrates a definite current in New Testament study. We see New Testament characters through the atmosphere of their actual historical relations. That they do not suffer in our own estimation from this better understanding is a tribute to their supremacy. Of all New Testament writers, Paul is both the greatest and the most in need of retranslation, but we shall never understand Paul until we see him as he really was, not as he has been sometimes misrepresented by his interpreters.

"To be great is to be misunderstood." One of the most illustrious instances of the truth of Emerson's famous generalization is afforded by the treatment of St. Paul's teaching throughout Christian history. From the days of the sharp controversy at Antioch and the Council at Jerusalem; from the days of his persecution for "perverting the faith of the fathers"; through the times of Augustine and the Schoolmen and the Reformers; down almost to our century, St. Paul has suffered the misfortune of being misunderstood and misinterpreted. Whether he has suffered the more in the house of his friends or at the gates of his enemies is sometimes difficult to determine. Paraphrasing his own remark, it might truly be said: Unto this day, whensoever Paul has been read a veil hath lain upon the heart of the reader. Only within recent years, in the light of a broader understanding of his times and a juster and more sympathetic appreciation for the man himself, has the veil in some measure been lifted. He has been treated as a systematic theologian; but systematic theologian he never was. He has been treated as a hidebound legalist; but hidebound legalist he never was. He has been accused of adulterating the pure stream of Christian teaching with an alien element; but this is far more true of those who narrowed and wrested his meaning, and set up his doctrine as the test of orthodoxy without first setting themselves to understand the man who taught the doctrine.

The numerous juridical theories of the atonement and of justification which occupied the attention of the mediaeval schools and gave rise to the elder theologies of Protestantism, though masking under St. Paul's terminology, were really due to ignorance of the full meaning of his terms. They were also due to the perverse habit of isolating single passages, or even single words, of the Epistles, and then adroitly balancing his whole view and presentation of Christianity upon some such minute points. We are now coming to a more adequate acquaintance with his times, with the life and thought of the later Hellenistic period, to which whole generations of our scholastic forbears have been utterly oblivious, their gaze intently fixed upon the classic age preceding.

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We are coming to understand St. Paul's terms. The verse-method of reading Scripture is now happily forever done away with. And we have learned to treat the Epistles as literature, as letters; no longer as a systematized series of "divinity lectures," but as a whole, and as the remaining body of documents of a movement and of a man. We are coming thus to view his teaching in its entirety, so far as we may, and to understand one passage by another. We are coming to realize, for instance, that his representation theory expressed in the phrases "Second Adam," "for us" is meaningless apart from the phrases "in Christ," "Christ in you"; that to retain one set of terms while letting go the other is to secure but a distorted fragment of his meaning. And the latter terms are mystical.

It is possible that the misunderstanding of St. Paul has been due in part to the circumstances of his prominence in the active work of founding and organizing the nascent gentile church. Ordinarily, the mystic is a recluse, and his spirit leaves the cloister to enter the world of men only through a book, embodied in a phraseology destined to win the audience of the few rare souls who discern in him one of their own kindred and accept at once his light and his guidance. But St. Paul was no cloistered spirit. Ever out in the arena of public activity; ever bent on the realization of his prodigious missionary ideal, the preaching of the gospel to every creature; bearing the burden of the care of all the churches; planting, watering, organizing, establishing—he was a master of men, a world-traveler, a citizen of the Empire, a friend of soldiers and merchants and craftsmen. Comparable to him in this respect is that other exceptional mystic, Tauler—the preacher of his day, the charity-administrator, the organizer and executor of great practical undertakings. But Tauler, making public his mysticism, was tried for heresy at the bar of the recognized representatives of Paulinism; for by the irony of history it had come about that Paul, teaching broadcast his mystical doctrines, had been mistaken for a theologian and set up to judge men's faith—*minus* his mysticism. *Damnant quod non intelligunt.* St. Paul's prestige as the founder of gentile Christianity overshadowed and encumbered the true prestige of his interpretation of Christ. It was an artificial position he held for centuries, given him without sufficient perception or discrimination on the part of his admirers. No one guessed his actual position, nor its magnitude. His historical prominence made him liable to a wholesale acceptance of his teaching, crudely conceived and misinterpreted on the part of those who undertook to set it forth. No one suspected him of mysticism, save for a few souls scattered here and there through the centuries, mystics themselves. For he had neglected to register and label himself as such when he entered the lists of Christian history—he lacked the air of a mystic. He lacked what most mystics possess in a greater or lesser degree, an abundance of poetic feeling and imagination. Even such poetic figures as he did venture to adopt suffered from the literalizing of his disciples. It was difficult to recognize a mystic in one who had been reared on rabbinism and

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the Law, a mystic speaking in a realistic language.

But even so, it would seem that the Catholic church has not so greatly misunderstood St. Paul as have the later Christian bodies, whose theology, in no small measure, has been mediated through Reformation channels. And this for the simple reason that mysticism is more welcome and finds a more congenial soil in Catholicism than in the Protestant sects. The ideal of Catholicism has ever been, and still is, in a generic way, other-worldly. And St. Paul *is* a mystic, *par excellence*, and his Christianity is world-renouncing.

I

It may be well, first of all, to sketch Paul's antecedents, the factors in his early life which went to the shaping of his maturer mind.

a) *Pharisaism.*—To his dying day St. Paul claimed to be a Pharisee, of the straitest sect of his nation; "a Pharisee, and the son of a Pharisee"! This is important. To know a man well we ought really to know his grandfathers. In St. Paul's case this is out of the question. However, we do know that his training was Pharisaic; that it was in the school to which the deeper religious minds of late Judaism turned in the stress of the times. And if there were representatives of this school who merited our Lord's fiercest denunciations, there were other representatives who did not. Of Rabbi Hillel, the grandfather of Paul's own teacher, Gamaliel, it was said that his kindness and spiritual temper "brought men close under the wings of the Shekinah." Gamaliel was the teacher in whom the longings for personal communion with God as a release from—or at least compensation for—the burden of legalism found expression. His was the prayer which Augustine echoed, "O Lord, grant that I may do thy will as if it were my will; so that thou mightest do my will as if it were thy will" (Campbell, *Paul the Mystic*, p. 73). Exactly what mystical tendencies Pharisaism represented we cannot determine. However, a recent writer (J. Abelson, *Hibbert Journal*, 1912) has pointed out numerous instances of mystical thought in the rabbinists.

b) *Legalism.*—But the prevailing tendency and *raison d'être* of Pharisaism was legalism. The rock upon which the true human life was to be built, the life of righteousness, was the Law of Moses. The noblest study to which the mind of man could devote itself was the study of the Law. The highest service to mankind, as to God, in which one could engage himself was the interpretation of the Law, and the definition of the minutest human duties in the light of that Law. The student in the Pharisaic schools was required to master, not only the Law itself, but also the vast body of ever-accumulating case-law, precedents in interpretation and application, which finally resulted in the Mishna and the Talmuds. This naturally formed the curriculum of Gamaliel's school, which St. Paul attended in Jerusalem. Also it represented the atmosphere and the ideal of whatever learning was to be found in the home in Tarsus, and in the Jewish school there, if such he had attended. Legalism was consequently not so much a distinct element in the early life of Paul; it was

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the material out of which the whole fabric of his early life was made; from which he later broke, but which he never quite put away. The Law was the "schoolmaster" bringing him, by what tedious and bitter way we can only surmise from Romans, chap. 7, to Christ. We may mention legalism, not because it contributed to his final character its most important constituent, but in order to bear in mind what he started from.

c) *Hellenistic ideas.*—It is of the utmost importance that Paul was born a Jew of the Diaspora, and nowhere else than in Tarsus of Cilicia in Asia. What would have been the consequence had his birthplace been Jerusalem or Galilee or Alexandria are pleasing speculations. But by birth a Jew of Cilicia, with sufficient opportunity for contact with the ideas of the world as it lived and thought in his age; with the philosophical tendencies of the times, when every civilian knew some philosophy, and prided himself on his Stoicism, his Epicureanism, or his relations to the Academics or Peripatetics; with the religious tendencies of the age, when, in the decadence of the old state and city religions, new faiths, almost all of a type, were being introduced yearly by zealous propagandists; all this was decidedly important and determinative for the Paul who was to be. Although we can hardly look for any direct, conscious influence of one or another of the religions and philosophies of the day upon young Saul in Tarsus (his Jewish home and rearing being sufficient bulwark against these), yet we can hardly fail to see the influence of the spirit of the times, the general atmosphere in which men lived, to which all of these religions and philosophies contributed. *How* this indirect influence came about and what effect it had we shall try to point out later.

d) *Eschatology.*—Along with the majority of the devout Jews of his time, especially among the Pharisees, Paul was looking for the establishment of the messianic kingdom. This hope took many different forms among different believers. There was probably no common, easily defined, messianic hope; each faithful man drew it for himself and painted it with his own favorite colors, only conforming to the general outlines sketched in the Psalter and Prophets. What particular view Paul held we cannot ascertain. But from what he says of Christ being "the end of the law unto righteousness to every one that believeth. . . . . Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down)" (Rom. 10:4, 6), we can judge that his eschatology was of that high transcendental type which looked for the coming of the divine, heavenly Messiah, to set up the old theocratic kingdom with its old regal glories restored, and new divine glories added. This was probably the distinctively Pharisaic eschatology; witness the Psalms of Solomon and the "Pharisaic" section of the Book of Enoch. And it was this conception of the Messiah which was necessarily and in a vital way, as Dr. J. Weiss pointed out, the requisite and indispensable antecedent to his conversion. We cannot understand how the appearance of the risen Jesus to Saul the Pharisee could have had any great religious effect upon him, such as it had, unless it was the One

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whom he recognized as the heavenly, divine Messiah of his hopes and prayers who was there and thus identifying himself with "Jesus of Nazareth whom thou persecutest."

e) His religiousness.—How can we characterize St. Paul's reaction to these elements in his environment and early thought? What was his religious character? We can say no less than this: that he took his ideas and his faith in deadly earnest; religion was a matter of life and death—the life or death of the *spirit*, which was more than the destruction or survival of the body; and the struggle for life was not less intense than souls in a hundred ages have made it. "If salvation came by the Law," Paul certainly would have won salvation. What Luther said in his famous remark, "If ever a monk got to heaven by monkery . . . . ," Paul might have said, "If ever a Jew got to heaven by the Law, I was that Jew." It was a teaching of certain of the rabbis that the kingdom of Heaven and God's Messiah were to come so soon as all Jewry should keep the Law perfectly from one Sabbath till the next. This may have been the point of Paul's quotation from Deuteronomy, "Who shall ascend into heaven?" adding, "That is, to bring Christ down." Certainly, he lacked no spur, if one were needed, to keeping the Law with all his might. But he was dissatisfied. He did not find what he wanted. What he wanted was *redemption*—release from the power of the desire to sin. His religiousness was the search, for himself, of God and righteousness; it was *not* legalism, but the struggle of a strong soul caught in the toils of legalism, struggling for freedom. The pernicious thing about "legalism" is its satisfied resting in the obedience to statutory requirements. But St. Paul was dissatisfied, restless—his strong soul was bent upon finding first-hand security against sin and the flesh. It was not the amiable self-satisfaction of the legalist—of the scribes and Pharisees of the Gospels—nor was it the weak morbidness of the recluse that wrung from him the cry, "O wretched man that I am! Who shall deliver me out of the body of this death?" (Rom. 7:24). It was the cry of a soul mighty in its spiritual grasp, brave, seriously determined to know the truth of life, to find God and his righteousness. Such, so far as we know them, are all the great heroes of mysticism; the weak, the frivolous, the self-contented never enter within its portals. Only they that seek shall find; only the strong can bear "the burden of the vision from the Lord."

f) Apocalyptic experiences.—Even a brief characterization of St. Paul's mind ought not to leave out mention of his "revelations." Aside from his experience on Damascus road, there were other visions of Christ, angelic visitations, and divine messages to him at various times. Praying in the temple at Jerusalem, he fell into a trance and saw Christ speaking to him (Acts 22: 17 f.); on another occasion, he ascended ("whether in the body or out of the body," he wist not) into the Third Heaven, into Paradise, and heard "unspeakable words, which it is not lawful for man to utter" (II Cor., chap. 12). He possessed the common "gift of tongues." What sort of a temperament was demanded for these experiences?

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What must have been his temperament in childhood and youth? Only the expert psychologist, perhaps, can give us an answer; but at least it would seem that he must have been *open* on that side. His temperament must have been one of some susceptibility to such things. And he must have practiced these experiences, to whatever extent they are capable of practice. At any rate, he never boasts of them; they were a part of his God-given equipment for the carrying out of his mission, that was all. "There are powers of acquiring knowledge which are an unintelligible mystery to those who have not possessed and exercised them," says one authority; "and this is a case in which possession implies exercise, and only exists in virtue of being exercised" (Professor Ramsay, *Pauline Studies*, p. 9).

II

The crisis of St. Paul's life came with his conversion. Like many conversions, it had "outward and visible signs" as well as an "inward and spiritual grace." The blinding light, the fall to the earth, the "scales" of blindness on his eyes—these were the outward and visible signs of the sudden inward change—the mental earthquake he endured. But the "grace" was that which for long had been operating in his mind and heart, and which wrought in him during the period of retirement after his conversion. This was a time of adjustment, even if (as is probable) a time of mental warfare—a period of winning peace through struggle, struggle of the new self over the old self, the new ideas over the old. It was the final birth of his higher soul, for which his whole nature had groaned in expectancy. He emerged from this period a new, twice-born man, with a new faith, a new mind, a new life. If St. Paul bridged, historically, the transition from legalism to later Christianity, he bridged it first in *himself*. Thus prepared, he performed a service for Christianity which places him forever next to our Lord as the master of Christian history. He bridged the gulf between eschatology and Catholicism, between Mark, chap. 13, and John, chap. 1, and he did this because he *lived* the transition in his own mind and life. He was able to do this, not because he was a rational theologian or a logician (however skilled his logic from a rabbinic standpoint), but because he was a mystic. The great contradictions could be bound together and kept from mutual destruction precisely by virtue of a preponderance of intuitive over logical modes of thinking—by virtue of his mysticism. The world's apostles of pure reason would have fallen flat in the effort had they undertaken St. Paul's task.

St. Paul emerged from this experience and the succeeding retirement with a new faith. Its center was his belief in union with the spiritual Christ. All his other doctrines hinge on that. It was not mere "acceptance of Christ," "belief in Christ," but a *life* in Christ, a life "hid with Christ in God," the life of Christ *in him* through the Spirit. The personal, psychological medium of this was "faith," as he calls it. The significance of all that Christ was in his human life comes to him in this way, then: If he sees a sacrificial meaning in His death—and he *must* see some meaning in the *death* of the heavenly Messiah;

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the Messiah's death could not remain insignificant to him—then the cross also means sacrifice for him, personally, renunciation, dying his Lord's death, his own dying *in* his Lord's death; and the resurrection of his Lord was *his* resurrection—he must "daily" die and rise, for he has already, potentially and really, died and risen in the Messiah's death and resurrection. This is the sense of Professor Gardner's remark that "the death and resurrection of Christ were not, to St. Paul, so much events in history as facts of his own spiritual experience" (Dr. Percy Gardner, *The Religious Experience of St. Paul*). Or, as Dr. Du Bose says (*Gospel According to St. Paul*, p. 145), "We best . . . . understand our Lord's death and resurrection when we interpret it in terms of what needs to take place in ourselves in the completing and completeness of our stand and attitude against sin and for God and his holiness and righteousness." St. Paul was not, apparently, interested in the details of our Lord's life and death; unlike St. John, e.g., he attached no symbolic value to the water and blood from Jesus' side. If he had thought of the crucifixion as a judicial act in history, merely, he would have been interested in its details; but for him it took on more the aspect of a transaction in the spirit. Of course, it was performed in time and at a definite place. But its meaning, its importance, was out in the eternal. This comes out in the passage where he speaks of Christ "disarming the principalities and powers, exposing and triumphing over them in the cross." This reflects "a cosmic rather than a forensic view of the work of Christ" (Dr. Moffat, *Paul and Paulinism*, p. 63), and indicates the central truth on which all the lines of Paul's thought converge, namely, that the relation between Christ and men begins in the Spirit and in faith.

"What is Christianity but the living oneness of Christians with Christ and with one another in Christ?" "We shall live with him only as we have died with him," and his death was our death (Dr. Du Bose, *Soteriology of the New Testament*, pp. 379, 382). This is a far remove from the later theologies of substitution and vicarious punishment; it is even far from identical with the other interpretations of the death of Christ, common in the first century and contemporary with St. Paul, which followed more closely along the lines suggested by the fifty-third chapter of Isaiah. Du Bose says (*op. cit.*, p. 323):

> If the gift of salvation by Christ consisted in his bearing the guilt of past sins, this could be laid upon him only by imputation; he could have died for us only vicariously, substitutionarily, or representatively. If it consisted in his breaking the power and abolishing the fact of present sin, he did and does this by being in himself and in us the power of God unto sinlessness and holiness, and his death is not a death instead of ours, but is in a very real sense our death. It is our death passively in, and actively from, all that in us from which we need to be saved; our death in the flesh of sin and from the flesh of sin."

This was the crux and heart, the living, pulsating heart, of St. Paul's mysticism. The baptism into the death and resurrection of the Lord is valueless unless the believer lives a dying-rising life. Oneness with Christ means fellowship in his sufferings and resurrection. It is the symbol of the believer's new life;

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and the sacrament of an *unio mystica* with Christ which bordered on self-identification. He who could rejoice "to fill up on his part that which was lacking of the afflictions of Christ in his flesh" (Col. 1:24); who bore about in his body the stigmata of the Lord; who could seek "to know Christ, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death, so that if by any means he might attain unto the resurrection from the dead" (Phil. 3:10 f.); he it was who could say, "to me to live is Christ, to die is gain"; "I live, yet not I, but Christ liveth in me." This was salvation, redemption: personal death and resurrection in Christ; not through a forensic procedure of laying upon Christ the burden of humanity's sin, though it was *sin* that brought Christ to the cross, but a life sharing Christ's life, partaking of his sufferings and a sharer in his death—and in his resurrection; not legalism, but a mystical experience.

III

Where did St. Paul get the *terms* in which he expresses the meaning Christ has for him in this experience?

The air of the gentile world was more or less permeated with the thought of the mystery-religions. The mysteries were zealously preached in public—not, of course, the secrets known only to the initiate, but the value of what they had to offer to human need. Only so could they have increased in numbers so rapidly as they did. We have some evidence of propagandizing as far back as the time of Plato, who ridicules (*Republic* 364*a*) the vendors of wisdom and immortality, knocking and crying their wares at the doors of the well-to-do. The number of these cults coming from the East almost yearly must have aroused rivalry between them. And we can hardly imagine St. Paul, traveling Asia Minor and Greece, getting about without meeting propagandists. Naturally, such a likelihood does not make probable any direct influence of the mysteries upon the content of Paul's faith; he was too much a Jew—above all too much a Christian—to be thus directly influenced. The years in Arabia and Syria had crystallized his belief long before he set foot upon Asia and Greece as a missionary. Farther back in his career we can see the possible point of contact with the terms and beliefs of mystery-religion. For he was born and for a while lived in Cilician Tarsus, on the very route of the Persian and Assyrian cults in their journeying westward. And the cults had been in vogue for long enough a time to have more or less saturated the thought of that region; possibly no one mystery in particular, for they were all so similar in general principles of belief that a number of them could simultaneously contribute to affecting the thought and language of the place, familiarizing the common man with their principles, without predisposing him to any one in particular, or compelling him to suppose that the use of language appropriated by the mysteries was really placing him under intellectual obligations to this or that cult. The mysteries were the personal religion of the better classes, of the thoughtful and earnest religious minds of the time. Their general likenesses we can briefly summarize:

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a) A doctrine of union with the god of the mystery, particularly union (identification) with him in the great events of his mythical life—(birth), sorrows, death, revivification—celebrated symbolically in the rites of the mystery. Adonis, Attis, Osiris, Dionysius, Mithras, Isis, all had these rites of union. In the Hermetic writings, e.g., the *mystes* says: "Thou art I and I am thee; thy name is mine and mine thine; for I am thine image," etc. (*ϛὺ γὰρ ἐγὼ καὶ ἐγὼ ϛύ · τὸ ϛὸν ὄνομα ἐμὸν καὶ τὸ ἐμὸν ϛόν · ἐγὼ γάρ εἰμι τὸ εἴδωλόν ϛου κτλ*; cf. Dieterich, *Eine Mithrasliturgie*, p. 97). And one of the papyri gives: "Thou art I and I thee; whatsoever I say must come to pass—for thy name I have as a talisman upon my heart" (*ϛὺ γὰρ εἶ ἐγὼ καὶ ἐγὼ ϛύ· ὃ ἐὰν εἴπω δεῖ γενέσθαι—τὸ γὰρ ὄνομά ϛου ἔχω φυλακτήριον ἐν καρδίᾳ τῇ ἐμῇ*). (The degeneracy of such rites as these into magic speaks for their popularity.)

b) A death-baptism of purification from sin and dedication to (and union with) the god. This was a ritualistic act, sometimes performed in blood, as in the case of the mystery of Mithras, where a bull was slain and the blood poured over the neophyte.

c) The impartation of hidden wisdom, the knowledge of which gained for the *mystae* immortality after death and communion with the spiritual, angelic, divine world now.

These general outlines of belief must have been largely the common property of all religious thinking men of the times. So alike were the various mysteries that one loyal votary could make his goddess say:

> I am nature, mother of all things, mistress of all elements, the first-born of the ages, greatest of the gods. . . . . My sole deity, under many forms, with various rites, under different names, is adored by the whole world. The Phrygians, eldest of races, call me the mother-goddess of Pessinus; the Athenians, born from the soil, Cecropian Minerva; . . . . the Eleusinians, the ancient deity Demeter. . . . . But those first lighted by the rising sun, the Ethiopians, the Arii, and the Egyptians, mighty in ancient lore, honor me with my peculiar rites and call me by my true name, Queen Isis [Apuleius *Metamorphoses* xi. 5; cf. the whole very interesting passage, given, e.g., in Gardner, *Religious Experience of St. Paul*, p. 93].

It is to be noted now that these fundamental ideas of the mysteries were principles of mystical belief. Their foundation-principle was union with the Divine. It was mysticism nascent in rites; rites which, as a rule, always precede theology.

If we can look at all to any influence of Greek thought upon St. Paul; if we think of him as a real man living among men in the Hellenistic world; possibly we can see here, then, in the permeation of Greco-Roman thought with the principles of the old and the new mysteries, the source whence Paul, the anti-Judaistic Christian Hellenist-Jew, derived suggestions which materially aided him in expressing his conception of Christ and of his relation to Christ.

The mysteries, Attic, Orphic, etc., were the precursors of mysticism in philosophy and theology. Even the most wildly corybantic were in some degree the precursors of, and on the line of development which resulted in, neo-Platonism and the mystical theology of the Catholic church. Just as tribal rites were precursory to organized religion—

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if we allow any line of relation between the sacrificial rites of old shepherds in Syria and Egypt and the great act of worship of the church, the Eucharist, we must also allow a line of relation between the principles of Dionysiac and Orphic religion and the higher faith of mystical saints and devotees. St. Paul stands midway in this development. Educated in the rites and theology of a realistic religion, he became the apostle of a gospel of mystical union with his Savior. He was not a full-fledged mystic. The transition from Judaism and the Law to Christianity and Christ, from eschatology to mysticism, was so great that he made no considerable positive advance in the purely mystical direction. But his tendency was that way, the direction of his mind. His greatness was in bridging the gulf, not in advancing after the gulf was bridged. It is inconceivable that he should have reached the heights and depths of Dionysius the Areopagite, St. Bernard, or the Victorines, or of Eckhart and Tauler. But they all built upon his foundation, or, to retain our former figure, they advanced upon the side to which, historically, St. Paul had flung the bridge. The eschatological first-faith of the early Jerusalem community would have been barren soil indeed for mysticism. Supposing that by some hidden possibility this particular form of Christianity had become the world-religion, the fourth- or fifth-century Dionysius would have remained a neo-Platonist; and the church calendar would have known no Clement, saint, of Alexandria. Of course, there was the Fourth Gospel; but that was written some years later than Paul's period of teaching, and within the territory of the Pauline gospel field. At the least, its conception of our Lord, if not dependent on St. Paul (cf. Col., chap. 1, etc.), was no *innovation* there—an advance, possibly, upon St. Paul; but certainly upon the lines of St. Paul's own advance. St. Paul's gospel shades the sharp chiaroscuro apparent in the New Testament, for example, in the contrast between the Fourth Gospel and the Epistle of St. James.

St. Paul not only extended Christianity to the gentile world, and gave it a deeper, more timeless meaning, but he also assured forever the rights of mysticism in the church. If we find it coming out ever and anon in Christian history, it is because St. Paul had guaranteed its rights of life.

IV

To call St. Paul a "theologian" is half wrong. His theology is not a rational deduction from a set of intellectual hypotheses, not a system of inferences, as were the theologies of Thomas and of Calvin, for example; but solely an effort to represent, in what terms he best could, the meaning of his own private spiritual experience and the experience of his contemporaries. The theologian is he who from given data of revelation, church-dogmas, common-sense, and spiritual learning deducts and constructs a systematic theory of religion. St. Paul had no church-dogmas before him; his Scriptures were confined to the Old Testament (and these he reinterpreted in the light of his own new faith); his "revelation" was not yet in writing—he was writing it down,

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here and there, in occasional letters to his converts—his revelation was in his own experience, the revelations vouchsafed him in his inner life. Surely, to represent him as a theologian, as the prototype of Augustine and the Schoolmen and Reformers, is incorrect. No Schoolman of the sixth or thirteenth or sixteenth century ever ventured to found a theology and state it in the terms of personal experience. Who else ever claimed "We have the mind of Christ" as the sufficient authentication of his position?

It may be asked: How could St. Paul, if a mystic, and gifted with true mystical insight, still cling so tenaciously to the old terms of anthropomorphism, the legalist view of God, and speak of "God's wrath," of justification from the penalty of sin? But I hold that his life and thought were a great transition from legalism to mysticism; that he could, in consequence, never let go the one nor fully apprehend the other; that the traditional view of God and religion which he had inherited remained in part with him even after he had found a newer, truer view; and their contradictions he never reconciled, but let remain side by side in the make-up of his enormously complex, paradoxical mind. It would illustrate this if we could say that God, the Father of our Lord, remained to his mind in the old character of Lawgiver and Judge, and that Jesus, his new Lord Christ, was his heart's real deity; only, the illustration would be untrue to fact in too many particulars. (Marcion was one of St. Paul's most fatal misinterpreters!) Jesus and the Father are too nearly related, too closely bound up in nature and character, in St. Paul's thinking, to allow any such sweeping distinction. But we can see St. Paul, not indeed revolting from the view of God which the Law had furnished him, but still, nevertheless, seeking and finding in Christ, as distinct from the Father, all that the depths of his soul cried out for. Some of the later mystics turned more to God than to Christ—to retain our hypothetical distinction; to God as the One, the Ineffable, the Increate, the Nameless, the All, the Nothing—to the neglect of the person of Christ in their devotion. But their "One," "Ineffable," "Nameless," was not the God of the Law; he was more the God of neo-Platonism. St. Paul, on the other hand, found in *Christ* what his soul sought—rest, peace, strength, righteousness, redemption, salvation, union with God and in God. In this he was nearer to those other mystics for whom he set the example—Suso, e.g., and his wooing of Divine Wisdom; St. Bernard and the Mystical Bridegroom; St. Thomas of Kempen; St. Theresa; St. John of the Cross; and the more churchly mystics who never lost sight of the *personality* of God and of Christ. If another sweeping generalization will be allowed, St. Paul was the father of Western, rather than of Eastern, mysticism.

But still, he does use the word "justification" as if it meant all that later logicians made the word to mean! However, does he not really mean by it one aspect of "sanctification," as theology distinguishes between the two? In Romans it is stated for the benefit of Jewish readers in Rome. But first, it is the statement of the case to his own self, for his own benefit, from the one

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side of his nature which knew the facts of his experience to that other, still half-legalistic, side, a sort of intellectual satisfaction. For St. Paul had that multitudinous kind of mind, a complex embracing elements which, if divided up, would have sufficed for half a dozen other men. However, these half-dozen characters lived side by side in him. Hence, in the "Justification theology," only one side of the truth is stated, one expression of the truth, good for the time and occasion; good also permanently, as expressing a permanent aspect of the truth. The truth remains, the whole truth; its expression in legalistic terminology was once valuable, for certain readers, for St. Paul himself; once more valuable than it is today. We *know* that there is more in the death and resurrection of our Lord than a self-victimizing to propitiate an offended and exacting Deity; we *know* that to speak of the effect of his death upon us and in us as a matter of "justification" alone is so inadequately to represent it as to verge upon misrepresentation. It is something more vital, deeper; it changes us, makes us ov. -gives us a new mind and heart, a new vision, and a new love. And St. Paul knew this too and elsewhere voices it. But being a man capable of tremendous inconsistencies without losing sight of his chief and highest aim, he never gives himself up wholly to his mystical—nor to his legalistic—tendencies. His effort to "become all things to all men" compelled him never to neglect an opportunity for making, in a modified way, his gospel acceptable to the understandings of all men. Not that he compromised his gospel; rather, he accommodated the language of its expression to suit his hearers. In the Areopagus he quotes Aratus and attempts the philosophy of religion; from the steps of the Castle of Antonia he is only a Pharisee. To the Gnostics of Colosse and Laodicea he is almost a Gnostic; to the Jews in Rome he is once more a Jew. And none of these various characters struck him as contradictory to his main purpose; rather, they were diplomatic, and he felt called to play each several part to the limit of his ability. And, as a sincere man, he had to state the gospel to the satisfaction of himself in the character which was, at the time, uppermost in him. How differently have Paul's disciples construed this, from Marcion on! And yet no one can but admit that it was a principle involving some amount of danger!

But the most vital statement of his gospel, the one which lay nearest to the back of all his varied utterances, is the mystical. All of the others take their perspective in relation to this. If we are justified in the death of Christ, it is because we are one with him, we are *in* him, we are *he* (for he is in us, our new self) (cf. "eine lokal Sichbefinden," Deissmann), and have died to sin and are new men in his resurrection. "He that is dead is justified." If Christ died to overcome death, then his death actually overcomes death only as we are in Christ and rise with and in him. If Christ died to appease God's wrath against us, that has its efficacy because *we* died (in him) to appease the wrath against us. If he died to conquer the invisible tyrants of the earth—thrones, principalities, powers—our release from them and victory over them is in our

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identification with him. To the Gnostic, to the Jew, to the Hellenistic μύστης, however variously the gospel was presented to them, the key, the fact that gave to each representation its value and meaning, was that Christ and the believer were subtly united and identified: to the Jew, under the figure of a legal proceeding, a trial, a plea, a condemnation, and a following acquittal or justification won by the Advocate, Christ, who gives satisfaction and bonds for the defendant in his death on the cross; to the Gnostic, under the figure of the Next-Highest God, the Creator, descending to flesh and conquering the rebellious rulers of this aeon who held humanity in their leash, nailing the proclamation of his triumph and their defeat to the wood of the cross, and, embracing all believers within his effulgent pleroma, communicating to them his life and power, ascending to the throne on high, where his redeemed dwell with him; to the Greek *mystes* it is in a figure of sacramental union, conferring immortality and incorruption (ἀθανασία, ἀφθαρσία), dedicating him to a spiritual life, giving him wisdom and power. These are not distinct dogmas, but all aspects of one truth, the truth of what Christ meant to St. Paul.

It is curious how St. Paul embodied tendencies destined to appear at large long after, and stated Christianity for the benefit of various points of view. It is curious, also, how later ages took *one* of St. Paul's symbols and let go the others—justification. This selection is chiefly due to Augustine and the West. It was a juridical figure appealing to the thinkers of an organization eminently juristic in character. It suited the thought of feudalists and canon-lawyers —it suited the whole genus for which "Rome" stood, and which uttered itself in Western theology. But there were always other men who went deeper. Mysticism never gave up the ghost. And these men, who voiced mysticism, were the salt of the earth in their generations. St. John, Clement, Dionysius, Eckhart, Tauler, Suso, Ruysbroeck, St. John of the Cross, Behmen—what a noble progeny, what a "chain of stars" (Dr. Bigg); men who, in their respective centuries, spread the leaven and scattered the fire which had come into Europe with a Cilician Jew, a Christian missionary, first crossed the Aegean with the message of Christ: Paul the Mystic.

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CHURCH AND UNIVERSITY[1]

WILLIAM L. BRYAN, PH.D.
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There are those who believe that the university threatens to destroy the church. There are enemies of the church who believe this and rejoice. There are churchmen who believe it with dread. Men speaking within the university, they say, are attacking every namable faith which the church has cherished. If as churchmen we believed this, what could we do? We could not kill the university—a world-wide institution supported by all civilized peoples and governments. We could not halter the university. There is no power in the world today strong enough to suppress the freedom of teaching. We could not completely shield our own children from university influences. Our children by thousands are in the universities of Europe and America. For higher professional education they must go there. They are learning to be lawyers, doctors, engineers, teachers, what not—and the philosophy of life dominant in the university is fused together with the professional knowledge by which they are to earn a living. And if the future ministers are most of them not in the university, but in the protected church college and the protected theological seminary, the future professors in the church college and in the theological seminary are in the university. There is no alleged heresy in the university which cannot be found among the teachers in the schools established by the church. What Oxford or Berlin or Harvard or Madison is saying today is presently heard in your theological school and then in your pulpit and then from your missionary in China. If as churchmen we had the belief that the university is as dangerous to the church as some of its friends and foes think, I know of nothing we could do except to deal with the university itself as the most important mission field in the world. For what can it profit the church to send men and money to the ends of the uncivilized earth if she is to be beaten at home? Ideas which have had their day and been beaten in the capitals of civilization are on the way to extinction everywhere. The old Roman religion died away first in the capitals and then in the outlying villages, so that the name villager became the name of a believer in the dying religion. Our religion will suffer the same fate if it is beaten in the universities, which are the capitals of our intellectual life, if it is beaten in the *minds* of its own children. If, therefore, as churchmen we had the belief that the life of the church is indeed threatened by the university, we must face about from China and send our strongest men to make a last desperate fight at the gates of the universities, so as to rescue, if possible, some of our own children.

For my part, however, I do not believe that the university threatens to destroy

[1] An address delivered before the Presbyterian General Assembly, Chicago, 1914.

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the church, nor that the church must fight for its life against the university. I believe something radically different from this. By way of historic background for the view which I would present, I wish to recall in a few words the relation between the ancient Hebrew religion and the civilizations which surrounded it.

The Hebrew met Egypt, Babylon, Persia, Greece, Rome—all the ancient civilizations. On every side he met nations stronger than his own. Everywhere he met handicrafts, arts, sciences, philosophies more highly developed than his own. Everywhere he met religions whose wealth, whose temples, whose priestly hierarchies, whose multitudes of worshipers might well have driven him to such despair as Elijah felt when he fled before Jezebel to Horeb. What then seemed impossible has happened. All those great hostile nations have perished. The Jew alone survives. But this is not the greatest wonder. The greatest wonder is that those religions have utterly perished, so that none of them has left upon the earth one living worshiper, while yet the idea and the passion which possessed Elijah, as he stood alone in Horeb, is shared by millions of men among the dominant races of the world.

How did this thing happen?

There were Jews who thought that their victory could come only by conquest of the world. It came not so. They never conquered any great nation.

There were Jews who thought that their salvation depended upon the successful defense of Jerusalem and the temple. But in truth every major nation of antiquity took Jerusalem and worked its will upon Mt. Zion.

There were Jews who believed that they could survive defeat, survive captivity, survive the destruction of Jerusalem, if only they could keep intact the citadel of the Jewish *mind*, if only they could resist and exclude foreign *ideas*. The alien wife, the alien rite, the alien customs, the alien learning—these were the mortal dangers. They would shut the gates of Jerusalem against Nebuchadnezzar and against Alexander, but with more desperate resolution they would shut the Jewish mind against the *ideas* of Babylon and of Athens.

But these defenders of the faith proved to be mistaken also. There were Jews indeed in every age who lost their religion and their nationality by succumbing to foreign influences. But the Jewish people did not so. The Jewish people, taking two thousand years of their history as a whole, met the ideas of the non-Jewish world, not to exclude, but to comprehend them, to master and utilize them, to make those ideas enter into the service of the greater idea which they believed themselves to possess.

There are two marks of a great man and a great people. One is to be a great borrower. The other is to convert what is borrowed into new and greater creations. Shakespeare borrowed from all the world, took what he would, and then gave back, not the borrowed fragments, but the glorious children of his own genius. Rome, says Montaigne, borrowed ideas of government, of politics from all sides among the peoples that she conquered, and then fused these into her own incomparable system of jurisprudence. In

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like manner the Jewish people borrowed from every civilization that they touched. They went as captives again and again and never came back empty-handed. It is matter for controversy, matter for difficult historical study, just *what* the Jews got from Babylon, from Egypt, from Persia, from Greece, and the rest. But whatever the Jewish people borrowed anywhere, one thing stands sure: they met the borrowed ideas with a deep-lying idea of their own, so great that it could digest and assimilate and utilize and dominate all that they borrowed.

What was the deep-lying, victorious idea and passion of the Jew at his best?

It was the idea of a God who is righteous.

It was the idea of a God who demands that I shall be righteous.

It was the idea of a God whose supreme purpose is to create a free and righteous community.

A man who looks out of a heart possessed of such an idea as that is not afraid of any other idea in the world.

Moses was not afraid of Egypt. He was not afraid of the learning of Egypt. He met it by comprehending it. He used it. He made it help Israel to freedom. But that which lifted Moses out of fear into mastery was his vision at the burning bush—was the compulsion of that Voice which said, "Go set my people free."

Paul was not afraid of Caesar, nor yet of Athens. He was not afraid of the Greek learning, though it was then as dominant in the things of the intellect as Caesar was dominant in politics and war. Paul met the philosophy of his time by comprehending it, and he swung his conception of that philosophy into a mighty argument for his own faith. That which lifted Paul above confusion from the Greek philosophies, that which lifted him above the fear of Athens as above the fear of Caesar, was the memory of a Voice which called to him out of the fire and sent him on the eternal mission of making men righteous and free.

Men of the church, there are some among you, ministers and laymen, who are like Moses and Paul in mastery of the learning of your time. There are some among you who in one or another field have met the university and have comprehended it. You have the scholar's secret that the learning of the university is not perfect, is never perfect, is always changing in small and great. You are not frightened by each new revolutionary pronouncement in the name of scholarship, because you have seen so many pronouncements quickly lost and forgotten. You realize that the body of learning is a living whole, growing through the centuries, forever casting off the less perfect and treasuring the more perfect. And you trust that this great world-growth which runs back to Archimedes and Pythagoras and the forgotten scholars of Egypt and Babylon is on the way to more and more of truth and worth for men. You who have done this stand before the university without hostility and without fear, rejoicing always in the triumph of the truth. But some of you who understand the university have also had a greater fortune. You have heard the Voice from the fire, the Voice that spoke to Moses and Paul. That Voice has saved your life. It has saved you from

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the damnation of doubting whether anything in or out of the university is fundamentally worth while. It has brought you the salvation of believing that it is worth while for a man to work in or out of the university if he can help the people go free and grow righteous. It has brought you to the certainty of Christ that all things are yours—Moses and Paul, Babylon and Athens, university and factory. There are men among you who have entered into the salvation of seeing all things with the eyes and heart of Christ. I stand before you a moment to pray that some of you may find his mission at the gates of the university. Such a man will not come in hostility or in fear. He will come seeing what the university at bottom is and is on its way to do for mankind, as Isaiah saw what Cyrus at bottom was and was to do for mankind. He will say to the university what Isaiah said to Cyrus: "Thou art not God's enemy. Thou art God's man, appointed to marshal world-wide forces in service of his infinite charity."

THE SWORD OF CHRIST

A SERMON TO COLLEGE MEN AND WOMEN

SHAILER MATHEWS

Matt. 10:27: I came not to send peace but a sword.

We do not ordinarily think of the sword as a type of Christianity. The church has preferred the cross. Yet the two symbols are supplementary. The Christian life is one of peace, but it is also one of separation. Christianity is a message of peace but it is also a message of hatred. In an evil society peace is possible only on terms of unconditional surrender. And that no earnestly good man will consider.

Yet there is little doubt that most people conceive of religious life as a release from struggle, repose on God, deliverance from anxiety, emancipation from storms of passion. And assuredly no one would deny that to a greater or less degree all these conditions do result from religious faith. He who can see in the world about him the presence of a loving God has entered into a peace which the stormiest experience cannot destroy. He who finds within him the upspringing of faith is certainly helped to resist temptation and to live a self-controlled life. Such repose as this, however, is not the parent of inaction. Religious indifference is no more the rest of faith than chronic meddlesomeness is conscience. Both by temperament and by example Jesus was the last man to insist that his followers should withdraw from a world of moral struggle in order to avoid trouble. He saw the kingdom of God being stormed by strong men. His followers were to be meek, but they were

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not to cast their pearls before swine. They were to love their fellows, but they were to be strong enough to withstand hatred. Friends were to rise against friends, a man's foes were to be those of his own household; deliverance awaited those alone who were strong enough to endure. The sword he casts into the world though not that of the soldier is that of the martyr.

1. We Need Spiritual Resoluteness in a Day of Assault upon Our Faith

Christian life is more than one of patient submission. It is even more than helping other people to endure their misfortune. Such services as the church renders those who have fallen in the struggle for life—its hospitals, its homes for the poor and aged, its ministrations to the children of the slums—all these are noble and only too sadly needed. But after all charity is as much a tribute to the failure as to the success of Christianity. A triumphant church should be something more than a Red Cross Society of social evolution. It is as much a Christian's duty to maintain an efficient police force as it is to maintain an effective ambulance corps. He must do something more than bind up the wounds of an abused humanity. Good Samaritans imply robbers. The church must see to it that the road from Jerusalem to Jericho is safe for travelers. Charity is the spiritual life on the offensive.

Such considerations as these are especially applicable to an age that confesses itself transitional. As a man grows to be like his God, civilization grows to be like its churchmen. A religion which forbids efforts to direct social transition belongs to the time when good men thought only of attaining heaven and peace by allowing other people to do their thinking.

This era of transition needs religious enthusiasm and moral conviction because of its champions of that which Christians must oppose.

1. The very intensity of our living, the restlessness of our spirit, makes us want to be amused out of ourselves. We give our neighbors joyrides in automobiles purchased by mortgaging our houses and lands. We invest fortunes in Coney Islands and White Cities. We even deem it necessary to introduce religion itself surreptitiously between stereopticon slides.

2. Religious indifferentism also assails the champion of the spiritual life. Theological reaction does not threaten the man of culture. The enemy he must fight is indifference to the spiritual order. How many cultured and well-to-do people do you know who are interested in religion? How many college graduates teach Sunday-school classes? How many college men are entering the ministry? The massing of statistics will not quiet the anxiety caused by truthful answers to these questions.

3. Our faith is tested by the scientific spirit. Faith in the earlier age was deductive. Its major premise was given by unquestionable authorities and its conclusion was derived by the laws of the syllogism. The modern man is suspicious of major premises; they contain too much. At all events he will not assume them, and if they are asserted he demands the evidence therefor. The scientific attitude of mind makes

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the modern age. It is by no means monopolized by the man of the laboratory or the library. A vigorous propagandism is making it the property of men who never saw the inside of a college. For it all matters are for a longer or shorter time under investigation. We investigate the Bible to discover when and by whom its various parts were written. We hang new-born children to sticks to study the survival of prehensile habits. We seek to learn whether men are more religious after eating or before eating. We chart religious experiences that we may find the curve of the age of conversion. The spirit of inquiry is like the sun: its going forth is from one end of the heaven unto the other, and there is nothing hid from the heat thereof.

It must be frankly admitted that such an attitude of mind is antagonistic to that demanded by most of our religious teachers. It was inevitable that its possessors should find themselves out of sympathy with a deductive theology. They seemed to be, and in fact in many cases were, the enemies of religious faith. It was also inevitable that a generation of men trained in the new education which results from the new attitude of mind should have transferred the methods of the laboratory to the study of the theologian. And, unfortunately, it is also inevitable that distrust of theological methods should have led to indifference to religion. You can have small enthusiasm for a God who is under investigation.

Yet the man of resolute spirituality is neither terrified nor confused by the demand for facts. He knows he is not a mere speculator, and in the courage of his convictions he dares call upon those about him to share in his own faith.

4. The moral callousness which is born of a commercial age is far more an enemy to the gospel than the scientific attitude of mind. The latter by virtue of itself is already tending to correct its extravagances. The search for truth brings man face to face with too many mysteries to permit lasting indifference to claims of religion, but the indifference which comes from the commercial spirit is the outcome of a determination to avoid rather than to search for truth. It even declines to justify itself by moral casuistry.

It would be mere demagogism to denounce indiscriminately the commercial spirit. Periods of wealth have always been those of intellectual brilliancy. The merchant quite as much as the scholar paved the way for the reformation and modern Europe. The present magnificent expansion in education would have been possible only in a commercial age. But to furnish means for literary, artistic, or scientific achievements is not to be religious. Libraries are not churches and the reading habit is not a call to prayer.

The commercial spirit is no more limited to the warehouse than the scientific attitude of mind is limited to the laboratory. It is an attitude of mind toward the world of men and things which measures everything in terms of bargain. And bargains mean wealth. Jacob had a commercial spirit when he wrested prosperity from the angel of Jehovah; the man of letters is commercial when he writes books which have the sole merit of being salable; the minister is commercial when he judges

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spiritual results by statistics that warrant a large church and a large salary; the teacher is commercial when he makes his profession into a trade; the man of culture is commercial when he forgets that culture is a matter of spirit and not of dollars.

The difficulty with such an attitude of mind is very simple: it subordinates moral issues to financial success. A man does not need to be an alarmist to realize how far the resulting moral callousness has proceeded. Recent disclosures have shown that the purchase of legislation is regarded by some successful men of affairs as an ordinary business proceeding. But graft in politics is but the twin brother of graft in private business. The purchasing agent is often a purchasable agent. And the misery of it all is that even conscientious men do not know just where to draw the line between right and wrong in their business relations. A few years ago the ethics of the business world was tolerably simple. To give sixteen ounces to a pound; not to adulterate goods; to pay one's debts; to hold one's word as good as one's bond—this was the business man's decalogue. How different the situation is today is apparent to all. Our morality is no longer concerned with the dealings of individuals with individuals. There has emerged the thoroughly perplexing entity of the corporation. Most men want to be honest, but in order to be honest they are compelled to redefine honesty.

That men who are thus training themselves in moral callousness should distrust the gospel of love is an unexpected tribute to the saying of Jesus that a man cannot serve God and Mammon. It is also a most helpful element in a distressing situation. It shows that, despite all perplexities, there is an ineradicable honesty in humanity. We are pretty thoroughly convinced that no man can be religious without at least trying to be good. This conviction has given a new aspect to religion. There have been many times when a man could be a rascal and be a good churchman; but there will never come a time when a rascal is also a good man. A man might be ready to profess allegiance to a set of doctrines, even while conscious of his own moral delinquencies; but he is slow to take a public stand as the representative of a system whose standard is the Sermon on the Mount and whose watchword is the Golden Rule. Unwilling to be a religious hypocrite, he becomes a religious indifferent.

The call for spiritual resoluteness is clear. The moral and religious tone of the age which is to result from the present period of transition is being set today. It is with no small anxiety that men whose lives are devoted to religion look upon the rapidly swelling ranks of educated men and women. As representatives of the scientific attitude of mind, will they swell the class of those who are indifferent to religious faith and thus fix the future? Can Christianity survive its own partial success? It has given birth to the school and to the college. It has made possible splendid civilization in which commerce has reached its present unparalleled development. Has it but given birth to matricides? This question is not academic. The answer given it by the educated men and women will help make the men of tomorrow religious—men

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whole-heartedly devoted to the life of the spirit.

2. What Can Educated Men and Women Render Their Age?

The educated person has a threefold mission to an age of religious indifference.

1. First of all he can contribute to it a sense of moral and religious realities. Education to be worth anything must carry home the belief that right and wrong are not matters of opinion but are grounded deep into the very structure of things. The most hopeful sign of the times is undoubtedly the emergence of moral force in politics. We have seen gray wolves hunted out of city councils, dishonest mayors and chiefs of police indicted, a United States senator convicted of associating with an illegal corporation, entire states stirred profoundly by an appeal to righteousness. Corruption is not more in society today than yesterday; it is more in evidence. Exposure has not made us worse; it has nerved us to be better. In this moral renaissance the religiously earnest men and women have been leaders. Their enthusiasm has aroused others. We have seen ourselves disgraced, but we have yet to see an American cynical over the disclosure of political shame. Behind the investigating committee there has been the man with a conscience. And it is to the eternal credit of our institutions of learning that their teachers and their graduates have been the spokesmen of an aroused social conscience. We may have differed as regards methods of reform. Our various temperaments and angles of vison may have led us sometimes to mistrust one another, but the educated class has been all but a unit in declaring that the right action was the wise action, the only possible action for a city, a state, or a nation.

Religious indifference cannot stand before the heat of moral enthusiasm. A reformer may be impatient of creeds; he cannot be oblivious to God. The real call to the educated man today is not so much a call of religious partisanship as it is born of his new sense of ethical values and his overmastering confidence in the sanity of nature. He knows the sanctity of facts. The older he grows, the surer he is that while some things are passing away, there are verities that remain. That devotion to reality which the scientific attitude of mind involves has only to be given free scope to change an age of religious indifference to an age of religious enthusiasm. Whether or not it shall be an age of ecclesiastical enthusiasm will depend upon the men now in control of ecclesiastical institutions. The religious renaissance which is to follow the moral renaissance will be as impatient of demagogism in theology as in politics. That only can be moral which is real. So much at least the scientific attitude of mind guarantees.

2. The educated man can break down religious indifference by insisting upon a generous idealism. So long as men are conscious of misusing their fellows they will hesitate to profess more than a formal faith in God. The apostle long ago saw this. How, he indignantly questioned, can a man love God whom he has not seen, when he does not love the brother whom he has seen? If a sense of reality will modify religious indifference,

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a love that does not balk at self-sacrifice will just as surely lead to a religious enthusiasm. The shortest road to a religious doubt leads through refusal to forgive one's enemies. The shortest road to God is over a Calvary of reconciliation.

And yet there is nothing more difficult to transfer to the region of serious practice than this praise of love. Almost incomprehensibly the higher one's ideals, the more difficult does genuine love appear. The conscientious man can criticize his neighbor more easily than love him. To be religious in the Christian sense of the word a man must be so convinced that God himself is love as to be ready to sacrifice any plan or advantage that would argue a different belief. The genuinely Christian man will choose to be a martyr rather than a persecutor, not because he is obstinate, but because he refuses to reverse his scale of values. He believes it more in accordance with the divine character of love to suffer than to cause evil.

If anything were needed to prove that our age is morally out of joint, it will be found in the fact that kindness often reacts injuriously upon its author. A selfish age can endure its critics more complacently than it can its benefactors. A skeptical nation appoints investigating committees for its heroes, and relegates philanthropists to the comic papers. We hardly dare profess moral earnestness lest our friends shall consider us charlatans or poseurs. The penalty of generosity is publicity, and of publicity, abuse.

It was something of this that Jesus had particularly in mind when he spoke about sending a sword into the world. He meant to say that the man who would live a life of love would find people hating him for so doing; he meant to say that the most maddening thing for an evil age is not the aristocratic virtue of the Pharisees but the democratic altruism of its Christ; he meant to say that selfishness and greed are so insane that a man who would be unselfish and generous must face suffering. But he would also say that the future lies with the oppressed disciple of love. He himself was to triumph by being defeated, and what was true of himself he knew would be true of his followers. As he was to save his life by losing it, so a community would save its life by sacrifice.

To whom shall we look more hopefully for an emulation of a religious zeal that did not balk at death than to the man who had tasted of the fruit of the tree of life? Can the man of culture endure to become a mere critic of his kind?

3. In the third place, the educated man can help do away with religious indifference by insisting upon the right perspective in morals and religion. Discrimination in values is the first step toward culture. Our religious teachers too often see the mote in their brother's eye magnified into a beam. I have in mind a religious teacher who counts smoking a sin and the Sunday newspaper an unspeakable iniquity, but so accommodates his message that a man who grew rich by putting his property into his wife's hands and then going into bankruptcy feels no uneasiness in listen- to what he misnames the old gospel. I heard once of an evangelist who was a converted thief. By some means he was able to recover from another thief

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stolen property for which the police of a certain city had searched in vain. In gratitude for the evangelist's assistance, the chief of police of the city told him that, although it was contrary to law to have preaching on the street, he might use the best corner in the city and be free from police interference. The gentleman who told me the story declared that the evangelist preached for weeks. The fact that, thanks to police protection, his relation to the law was precisely that of the dive-keeper who also, though for quite other reasons, was given police protection, was beyond the perception of either my informant or the evangelist.

How large an influence the modern attitude of mind is already having in changing the emphasis of religious teaching is apparent to all. But there is still opportunity for the prophet who dares face pit and exile. The moral renaissance, to which reference has already been made, is in no small degree due to the determination of men to stop tithing mint and anise and cumin, and to care for the weightier matters of justice and mercy and faith. To whom should appeals of this kind come with more force than to men and women who have the larger vision, who have acquired some sense of moral proportions, though to whom life is something more than an aggregation of equally important duties? There never was a time when breadth of view so meant intensity of zeal. The educated man who will refuse to be swept into a crusade against conventional amusements because they appear sinful to men of less experience; who will refuse to be drawn into controversy over metaphysical theology because he knows that divine righteousness and love demand deeds as truly as philosophies; who finds in the entire universe no mechanical dualism, but one supreme mind—such a man can furnish the prespective for religious work that shall banish indifference and make moral and spiritual effort again possible for minds confused with doubt.

To whom can we look for members of that vicarious tenth of society who will make the new age more full of serious faith in God and self-sacrifice for others? To the ignorant man who, however well intentioned, must always be limited by his narrow environment? To the man of cynical culture to whom moral distinctions are of small importance and whose religious emotions are less excited by the spectacle of a moral revolution than by the faded colors of an old master? To the absorbed student who, oblivious to the ocean of life about him, sees only the drop he would investigate? To the mere ecclesiastic who would wreck an opponent's usefulness because of his refusal to assent to an admittedly unthinkable proposition? Rather shall we not turn to those men of generous culture who, seeing the difficulties of many traditional affirmations, see also the presence of an eternal God in the universe, and fear the approach of a new age whose social and economic conditions shall be determined wholly as the victors in the social strife concede favors to the vanquished?

Today as never before there is the call for heroes whose faith is in a God of law and love. The sword of Jesus has already been cast into the world. The issue is sharply drawn between the spiritual and unspiritual forces of our

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world. He who has his own trained personality as his one great asset cannot invest it better than in the efforts to direct a transitional era toward one of large trust in God and a larger fraternity among men. The call Jesus would make to educated men and women in such an age is not to enjoy their larger life, but rather to go and work in his vineyard. Our eyes may at times be slow to see the way as clearly as we should like. Our judgments may sometimes be mistaken. But one thing is certain—despite his mistakes, the man who devotes his life to the cause which he believes to be right will not be laboring in vain. It is better to use the one talent even at the risk of losing it than to bury it and so save it. It is better to be morally in earnest and make mistakes than to be morally indifferent and avoid them. It is better to suffer with the man of Nazareth than to triumph with Annas and Caiaphas. It is better to fight against the indifference of culture and of commercialism and win the reputation for quixotic enthusiasm and commercial obtuseness than to permit the light that is within us to become darkness. Those of us who make this choice which Jesus would have us make may not live to see our ambitions fulfilled or some millennium dawn. But we shall at least have sold our lives dearly in fighting for the cause that, as surely as there is a God in Heaven, will win.

They out-talked thee, hissed thee, tore thee?
Better men fared thus before:
Fired their ringing shot and passed,
Charged again and fell at last.

Charge again, then, and be dumb,
Let the victors when they come,
When the forts of folly fall,
Find thy body by the wall.

CHRIST IN THE TWENTIETH CENTURY

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Among the many changes which have overtaken the religious conceptions of the present age, the new conception of Jesus Christ deserves a prominent place. It represents a change which is radical in character and far-reaching in influence. I do not refer to the new conception of what is theologically called the person of Christ. It is not a theological alteration that I have in mind. It is a new conception of the character of Christ growing out of a new appreciation of certain elements of his nature. It is a new view of his personality arising from a new study of the facts of his life. The new appraisal of Christ introduces us to a man of virile, energetic character and powerful, arresting personality. We are face to face with a dynamic, aggressive individual. His very mien is eloquent

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of masterfulness. His utterance and action are intrepidity itself. Back of his soaring ideality is an executive energy which insures his dreams eventual realization in actual fact. He handles the stuff of life with startling originality and amazing artistry. He masters and moves men with consummate ease. He is the superman *par excellence*. Such is the Christ of the twentieth century.

Representations of his character and personality whose outstanding notes are vitality, virility, and aggressiveness are becoming increasingly numerous. Says Dr. P. T. Forsythe in his *The Person and Place of Jesus Christ:*

What a man! What a maker of men! What a master of men and of events! What a sovereignty was the mien of his self-consciousness! Lord of himself and all besides; with an irresistible power to force and even hurry events on a world-scale and yet with the soul that sat among children and the heart in which children sat.

Recall Weidel's tribute to Christ in his *Jesu Persönlichkeit:*

King and beggar, hero and child, prophet and reformer, polemist and Prince of Peace, ruler and servant, revolutionist and sage, man of action, man of ideas, and man of the word—he was all these strange things and more in one person.

Says W. A. Grist in *The Historic Christ in the Faith of Today:*

Utterly delusive are all those descriptions of Jesus which give the impression that he was only a gentle, poetic visionary; fuller recognition of the balanced conception of his life presented in the Gospels enables us to perceive that while he was deeply sympathetic and could weep for human suffering, he was also strenuously revolutionary, awing men by the terror of his frown and hurling the thunderbolts of angry scorn at all hypocrisy and inhumanity.

Quotations to the same effect could be indefinitely multiplied. A comparison of the above characterizations with the typical characterizations of the last century shows a marked contrast. The prevailing note of the latter was one of passiveness, meekness, and gentleness. An artless simplicity, an aimless benevolence, characterized his spirit and life. He was a dreamy, innocuous soul of whom the world was not worthy. He was a beautiful character, but wanting in dynamic force and solid practicability. He was pre-eminently unearthly and other-worldly. Recall Renan's portraiture of him, in which he pictures Jesus as a mild-mannered dreamer moving in the realm of the soft and sentimental and drawing after him a train of admiring, confiding women. He is the unresisting lover of all that is lovely in womankind. He is also a lover of nature. A garden of blooming flowers, a grove of singing birds, a stretch of shimmering sea, and a sweep of gleaming sky fill his soul with deep delight. Renan's *Vie de Jésus* leaves the reader with the impression that in the Galilean we have a sensitive, appealing spirit, but one who is far too fragile for this world's rude encounters. Many other biographers, while differing radically with the great French littérateur in many respects, nevertheless are at one with him in their picture of Jesus as a paragon of amiability and charity. They give us a picture of "a compassionate Savior wandering gentle and aimless among the ways of Galilee and the streets of Jerusalem, healing the sick who came his way, uttering almost at random parable and

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sermon, and as it were centering interest all through his life in that death by which he was to redeem the world.

Turning to the hymns of the church, we find running through them a similar conception. Many of them, especially the hymns of the evangelistic type, are full of references to Christ overflowing with mawkish sweetness. In many of our Sunday-school hymns the Christ is saccharized, so to speak, to the nausea of those whose sweet tooth draws a line at hymnology. The sanctity with which they invest his character is singularly wanting in manly strength. What has been true of many of our hymns has been no less true of many of the sermons of the clergy. In past decades they have stressed his gentleness and meekness at the expense of his austerity and egoism. His character was an interweaving of the placid passive virtues. His life was a succession of amiable acts. The clergy confined themselves to texts which represent him as playing the rôle of a passive, uncalculating victim of circumstances. He is an ineffectual hero driven to his ultimate doom by the winds of fate instead of a powerful protagonist of truth and reality waging a warfare of his own choosing, little recking the consequences to himself.

In the light of the foregoing representations embodied in the Lives of Christ, the hymns of the church, and the sermons of the clergy, is it any wonder that discipleship to Christ should have come to mean amiable acquiescence in things as they are, passive resignation to the ills of life, submission to the impositions of the selfish and the greedy, together with an unremitting concentration of attention upon the compensations of the hereafter? To be a Christian meant to be a gentle, yielding spirit, one who, because of the certainty of celestial rewards, could afford to brook the blows and knock-outs of the terrestrial order. Taking up one's cross and following Christ meant the cheerful endurance of the petty vexations and annoyances of daily life. With Christian discipleship meaning these things it is not strange that it failed to appeal to the more virile and energetic types of humanity; that the make-up of the church came to be one of women and children and of men whose virility in the eyes of the outsider was of doubtful quality. To be sure the church could point to men of manly force and aggressive activity in its membership, but the number of such was conspicuously small. The vast majority of its members, male and female, were of the yielding, passive type whose absorption in the prospective felicities of the beyond excluded any appreciable interest in the ongoings of the here and now.

Now with the coming of the new conception of Christ there has also come a new conception of Christian discipleship and a new type of man to give it realization. To be a disciple of Jesus Christ in the twentieth century means to be a positive, energetic force for truth and righteousness. It means virility and intrepidity applied to the process of transforming the world into a realm of loving justice. It means taking up one's residence in spiritual reality and therefrom vigorously participating with Christ in the achievement of those higher personal and social values which invest life with worthful meaning. Amiable acquiescence in things as they are is

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sternly rebuked. The casting of longing, lingering looks toward the mansions of the blest, when the earthly habitations of men are in need of proper sanitation, is strictly forbidden. The nerveless shrinking from those hard encounters necessary in order to mend the flaws in the make-up of mundane affairs is ruled out. Taking up one's cross and following Christ means getting underneath the burdens of the world and bravely bearing them to the end. It means heroic endurance of all that is involved in the task of righting the wrongs of the wretched and woeful. This is the meaning of following Christ in the modern age, and there are increasing numbers of strong, assertive men to whom it is potently appealing. Men with red blood, iron wills, keen, live minds, used to doing big, vital things in the visible world, are being gripped by the new conception of Christian discipleship, and organized Christianity is witnessing a steady influx of them into its ranks. The sneering fling that religion is for women and children is being robbed of its force. Religion is functioning in the lives of lusty, irresistible men, and through them it promises to change the countenance of society.

Under religious auspices and in its behalf, virile, aggressive men are standing forth as truth's unequivocating and uncompromising champions. There is a deal of pretentious talk in defense of the truth on the part of many religionists, but that which is so valorously defended is not the truth but a certain body of opinions whose antiquity is a guaranty to those holding them of their correspondence with reality. Traditional opinion, transmitted doctrine, are their idea of truth. Far different is the conception of the true champions of truth. Truth to them is an expression of fact. It is reality becoming eloquent. It is the nature of things uttering itself. To men it is an ever-augmenting and expanding value, advancing with the advancing intelligence and character of the race. As new facts of nature are discovered, that body of truth called science is enlarged. As new facts about the past are disclosed, that body of truth we call history is increased. As men reflect more deeply and intelligently upon the meaning of life, truth widens its domains in the field of philosophy. As men's experience of the living God becomes richer and clearer, religion adds its contribution to the value of truth. What does all this involve but an open receptive mind? Not a continual harking back to the past but a continual turning toward the future. This is the attitude of these champions of the truth. Loving it with their whole hearts, their supreme desire is to serve it at any cost. Boldly, unflaggingly, they plead its cause and present its claims. Men assail them on every side, hurl damning epithets at them, block their advance to positions of honor and influence. They are embarrassed and antagonized in every conceivable way, and yet they do not lessen their ardor or diminish their allegiance. They recall the brave, self-sacrificing devotion to the truth of Jesus Christ in the face of an antagonism whose venom carried the potency of death. But the disciple is not above his master. They fight in weal or woe. Let the traditionalists do their worst. The truth can count on them

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for energetic, unyielding championship.

The new conception of Christian discipleship is responsible for the number of strong, fearless men who are coming to close grips with the social situation. It is obvious to them that social conditions are untoward. What are the underlying causes of these untoward conditions and how can they be remedied? It is also obvious to them that the palliation of the old-fashioned philanthropy will not suffice. How can the existing maladjustments be gotten rid of and a revolution bringing ruin in its train be averted? All parties to the situation must be reached and aroused; the rich and the poor, the capitalist and the laborer, the employer and the employee must realize how far they are responsible for the existing unsatisfactory situation. If a true social order is established—one embodying even-handed justice—it must come as a consequence of the generous co-operation of all the constituent elements of society. Thus runs the preachment of the new order of Christian disciples as they strive to solve the existing situation. The rich and the privileged are counseled to use their superior advantages to promote the common weal. The poor are urged to be industrious, economical, manly, and courageous. No stone is left unturned in the effort to draw all classes together in a common movement for the realization of the ideals of Christian brotherhood.

Finally the twentieth-century Christ is enlisting the services of strong, aggressive men in behalf of the higher spiritual life. We are seeing the amazing spectacle of men known for their adamantine determination and dynamic forcefulness in the business and professional world becoming earnest, unremitting advocates of the life of the spirit. The spiritual life has found a vantage ground in lives that are being vigorously lived at the very focus of the world's passionful life, and from that vantage ground it is pushing its way into other lives and using them in turn for still further conquests. Beholding in Jesus Christ their ideal of a man, beholding in his character those elements of strength and power which have meant so much to them in their battle with the world, and beholding in his life that manful, courageous grappling with affairs to which they have been accustomed and in which they have found much of the joy of living, they cannot resist the appeal which such a character and life make to them. It is a call to them to apply their strength and courage to those high spiritual ends apart from which human life is devoid of transcendent meaning; and their answer is the Yes of a life consecrated to the service of God and their fellow-men.

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THE NEW TESTAMENT AS THE REVELATION OF A NEW LIFE[1]

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One of the marked changes in theological education is the increasing determination of New Testament departments to look upon the New Testament as a record of actual historical experience. Such a view, though easily stated, has been revolutionary in more ways than one. It has transferred the emphasis from linguistic to historical study. Even critical processes, because they are taken as a matter of fact, are now being thrust into their true perspective. One might almost say that the New Testament departments had discovered that it is their business to teach Christianity as it was lived in New Testament times. The result of this change has brought into the foreground of study materials which were formerly overlooked. The present article by Professor Robinson is a good summary of certain of these changes of emphasis.

1. Baur's Conception of the New Testament

About seventy years ago Ferdinand Baur published his epoch-making monograph on Paul. The little primitive Christian community in Jerusalem, said Baur, was distinguished from the great body of Judaism by only one fact, their recognition of the messiahship of Jesus. His ethical teaching either lay dormant in their minds or was supposed to coincide largely with Jewish conceptions. After some years Paul, reasoning from the cross and resurrection, declared that the Jewish law had been done away and freedom established. A violent debate and intense hostility at once arose. Paul wrote arguments in the form of epistles, such as Galatians and Romans, to prove that the death of Christ fulfilled the law and that the resurrection established a life apart from law. The head of the Jewish Christian community published a refutation. Faith apart from works, as we read in James, is barren and dead. Paul had quoted the Old Testament in regard to Abraham. Abraham "had faith in God and it was reckoned unto him for righteousness." But, says James, "Was not Abraham justified by works in that he offered up Isaac his son upon the altar?" The sharpness of this conflict lasted until long after Paul's death. The New Testament, said Baur, arose as a result of this theological controversy. Each of the writings was composed with the intent of supporting a theological proposition concerning the relation of law and gospel.

We continue today to think largely in the terms of Baur's great hypothesis. Although we disagree with his conclusions we follow his method. We, too, rearrange the material of the New Testament around our theological propositions as he rearranged it around his.

[1] A large part of this article was given in an inaugural address delivered at Chicago Theological Seminary, October 1, 1914.

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In our attacks upon Baur and the Tübingen school we have consciously or unconsciously fought them on their own ground. We, too, have used the documents of the New Testament as official utterances of individual apostolic or pseudapostolic opinion. Both sides have assumed that the New Testament was composed primarily of systematic arguments hurled by one apostolic leader against another.

This is the unhappy emphasis. For Paul did not expect his epistles to be read by the leaders at Jerusalem. Nor on the other hand did James expect his epistle to be read by Paul. Paul's letters and the other New Testament writings were, as a matter of fact, composed for practical use in building up the new life, rectifying abuses which lowered its vitality, and pruning the wildnesses and extravagances which polluted or distorted it.

The keener the clash of theologic dispute and the more profound its thinking, the better. But it is far more important to enter into the life of the men who wrote the New Testament and to feel the spiritual pulse which beats back of the writings themselves, as the spirit of a saintly mother writing to her son is to be distinguished from the particular matter about which she is writing and through which she reveals her inmost soul. Not that the mother's letters are less precious, but that the spirit within them is more so.

Christ brought a certain surpassing spirit into the world. That spirit built the New Testament out of itself as naturally as a spider weaves its web out of its inward insect nature. It is our task by reversing the process to find out from the New Testament the spirit that built it, to toil our way back to that spirit and to make it ours, so that we shall be, as it were, in the position of those who made the book as they were before they made it, and ourselves have the spirit out of which to reconstruct it or its living counterpart written in terms of modern life.

2. The Contribution of the Papyri

An increasing sense of the value of life, as distinguished from doctrine, has doubtless existed for a long time in many humble and lofty souls who either had no theology at all or had a wrong theology. Doubtless, too, there has been a growing tendency to accept the testimony of a man's life rather than his theology in cases where the life was better than the theology, and a refusal to accept the testimony of his theology in preference to the testimony of his life in cases where the life was worse than the theology.

But the fair and open shifting to the position that the New Testament contains a life rather than a theology, and that the life viewpoint is far more important than the theological viewpoint, has been slow, at least in the theological seminaries of America, taking them as a whole. We have all of us labored too largely under the Tübingen misunderstanding of these priceless documents.

Now, however, from the scholar's viewpoint, a stream of new light has come upon the character of the language of the New Testament which has created a new epoch in the study of that sacred book. It was only twenty years ago that the noted grammarian Friedrich Blass made the statement that New

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Testament Greek must be considered as a unique language, having laws of syntax all its own.[1] Since that recent date we have discovered thousands, many thousands, of papyrus documents written in the same Greek style as the new Testament. Blass himself recognized the error of his statement before he died. These little documents are, for the most part, items in the intercourse of men's common and daily life, private letters from son to father or from mother to daughter, family account-books, receipts, personal contracts, diaries, and the like. These have shown us two facts: (1) that the spoken language of the family and of the real life of the people was quite different from the artificial language of philosophers and historians of the same era whose works are of course in our libraries; (2) that the New Testament was written in the language of life, the language of the home and fireside.

The spoken words of Jesus were of this nature, plain words of homely wisdom, simply spoken, making their appeal, not because of any official phraseology, but because of their inherent divine wisdom. We have been too prone to attribute a certain theological stiffness to the written gospels and epistles. What a difference it makes to realize that Paul was writing to his beloved converts in the same words and in the same dialect which the members of an ordinary Corinthian family would use in talking or writing to each other!

These papyrus sheets have done us a yet greater service. Not only have they shown us that the New Testament was written in the language of the life of its day, but they have thrown a stream of light across the life itself. Especially valuable is every detailed evidence of the common life of men as it existed in the apostolic day before being touched by the life of Jesus. For the divine life in man, the life of God, the true Christian life, is but his natural life reborn, baptized, consecrated, and animated by the spirit of Christ. The daily life and common speech of a man before his conversion, and the trivial everyday circumstances that formed the setting for the life of his soul, are a fine foil and most illuminative background for his Christian career. In that flood of new light we see the Christian message as no isolated utterance, but as a spirit making its way through the throngs of busy men and women, getting home to their business and bosoms, and infusing its new life into their common affairs.

Here is a letter requesting the loan of some bronze cymbals for a religious service. As we peruse it we realize that when the Corinthians read Paul's passionate insistence that a Christian without love is like a clanging cymbal they would raise their eyes to the cymbals being played in their own orchestra.[2]

Here is a letter of commendation such as Paul insisted he did not need to the Corinthians.[3]

Here is another letter written home by a tourist who has been "doing" the

[1] *Theologische Literaturzeitung*, 19 (1894), col. 338.

[2] Grenfell and Hunt, *Hibeh Papyri*, No. 54.

[3] E. J. Goodspeed, *Greek Papyri from the Cairo Museum*, No. 4 (University of Chicago Decennial Publications, Vol. V).

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Nile and studying the ancient Egyptian temples that he may, to use his own expression, "learn about the works made by men's hands." Our heavenly house not made with hands is then a house not built as the temples of earth are.[1]

Here are enrolment lists such as called Joseph and Mary to go up to Bethlehem. And here too is a public official notice that every man must return to his native hearth and home for enumeration.[2]

Here is a grocery price-list, found in 1899, giving the maximum figures for sparrows. They are the cheapest bird meat on the list, and they were somewhat cheaper yet when Jesus quoted them at two for a farthing.[3]

Here is a secretary or amanuensis named Eumelus venturing to insert his name as he writes for another, just as Tertius inserts his in his greeting in Rom., chap. 16.[4]

Here is a letter asking for the arrest and return of a runaway slave. How we hope that poor slave received as kind treatment as Paul asked for Onesimus.[5]

Here is a request from an Athenian to the folks at home to send an overcoat. He has been caught in a spell of cold weather such as perhaps caused Paul to send for that cloak he left at Troas with Carpus.[6]

See this game of checkers, not so very different from our modern one. I imagine it was a common pastime in Corinth. Here are the very counters, now two thousand years old. Some of them are labeled with the various virtues, and others with the various vices. Take them in your hand. Read the labels one after another: "fornicator," "adulterer," "effeminate," "abuser," "thief," "drunkard," "reviler," "extortioner." Then read Paul's repetition of them in I Cor. 6:9, 10. How deftly he seizes these names of evil from the checker-board because their presence on the "men" showed him the vices they themselves recognized as so common among the actual men of Corinth that they wrote them into their very games.[7]

Look at this receipt for money paid. Then notice that Jesus uses that same formula in speaking of the praise-loving Pharisees. They have received their reward, they have given a receipt in full for their pay, they have no further claim.[8]

Here is a letter which a prodigal son has written home on a frayed sheet of papyrus. The Prodigal Son as pictured by Jesus speaks to us in no uncertain way after we have read this letter. How little did this poor prodigal suspect that his mother would put the letter in the bundle of those she wished to save, how after her death the bundle, because of its compactness, would escape destruc-

[1] Kenyon and Bell, *Greek Papyri in the British Museum*, Vol. III, No. 854.

[2] Kenyon and Bell, *op. cit.*, No. 904.

[3] A delightful discussion of the "market price of sparrows" may be found in A. Deissmann, *Licht vom Osten*[3], 204 ff. (tr. *Light from the Ancient East*). In this book may be found the text of most of the documents to which reference is made in the present article.

[4] Ulrich Wilcken, *Griechische Ostraka*, II, No. 1027.

[5] Grenfell and Hunt, *op. cit.*, No. 54.

[6] A. Deissmann, *op. cit.*, p. 103.

[7] A. Deissmann, *op. cit.*, p. 238.

[8] Ulrich Wilcken, *op. cit.*, No. 1027.

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tion in the rubbish, until two thousand years later we should pick it up and should print in a scientific journal the pitiful confessions meant only for her. He had heard from his friend Postumus that she had gone to the metropolis to look for him. If he had only known, he would have dared to go there to meet her, but he did not have the courage to go home to his own village. "I want you to know," he writes, "that I had no idea you would go to the metropolis. And that is the reason I did not come. And I was ashamed to come to Caranis (his village) because I go about in rags. I write to you that I am naked. I beseech you, mother, be reconciled to me. I know what I have brought upon myself. I have been chastened every day. I know that I have sinned—I beseech thee. . . . ." The rest of the letter is so worn and torn that we cannot read it. It may be that the mother's tears aided in making it illegible.[1]

One more. Philo and his wife have lost their son by death. The mother is in great grief. Her friend Irene writes her a letter meant to be one of consolation: "I wept over the death of your son," she writes, "as much as I did when my own child Didymas passed away." Notice the pathos of her hopelessness as she closes her letter with these words: "Against such things one can do nothing." To such families Paul came with his cheering words, as he did at Thessalonica: "Sorrow not even as the rest who have no hope." There is a happy awakening for those who have "fallen asleep in Jesus." So do the lives of men, touched by the Christian spirit and the Christian hope, shine forth by this new contrast with similar lives untouched as yet by that spirit and that hope.[2]

3. Jesus and Paul

It is enormously significant that Jesus and Paul are the very embodiment of this conception that Christianity began with a spirit and a life rather than with a book or a theology. The first century was one of great literary activity. Yet Jesus never wrote so much as a sheet of papyrus containing the most important principles of his teaching. Even a single sheet would have been made the basis of long marginal commentary. We should have had a Christian Talmud as terrible as the Jewish ones. Jesus' teachings were not formal codifications, but brief utterances originating in momentary occasions and scattered through his life as integral parts of it.

When Paul went upon a long missionary journey to Asia or to Greece he slipped no copy of the New Testament into his vest pocket, for there was none in existence. He had the spirit of Christ, as if it were the very person of Christ, living within his breast. This new life within him, and its origin, he preached everywhere, and everywhere his glowing words, his radiant face, his hearty salutation begat in all those with whom he came in contact a similar, even if lesser, life of joy and peace. Jealous Jews came to tell such new-made Christians that Christ kept the law of Moses, was circumcised, paid the temple tax,

[1] *Berliner griechische Urkunden*, Vol. III, No. 846.

[2] Grenfell and Hunt, *Oxyrhynchus Papyri*, Vol. I, No. 115. This papyrus is now in the library of Yale University.

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and the like. Then, and not till then, did Paul write to his Christian disciples that they, unlike Christ, need not keep the Jewish law. Peter and James probably never saw his letters. They were written to meet a particular condition which arose. They were occasional, not didactic. They were not written to controvert a false theory in general, but to correct an actual perversion which was hurting the spiritual life of new converts.

When we open our Testament to read a chapter from the Gospels, let us not look so much at the printed page, the ink, or the shape of the words. But looking through them as through a window, clear as crystal, may we behold the radiance of the Son of God. And when we turn the leaves to the words of Paul, may our eyes be opened to behold a man of mighty power, and may we hear him calling in beseeching tones: "I am not a system. I am a man. Though I could speak with philosophic abstractions, I have determined to know only Jesus Christ and him crucified." And though the storms of theologic dispute permit us at times to see only the differing colors of the rainbow of promise, may we in those calmer, loftier hours resolve all these back into the one white effulgence of the divine life that was the light of the world.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON SIGNIFICANT MOVEMENTS IN RECENT THEOLOGICAL THOUGHT. III

GERALD BIRNEY SMITH
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Christianity and History

REQUIRED BOOKS

Sabatier, *Outlines of a Philosophy of Religion.*
Loisy, *The Gospel and the Church.*
Case, *The Evolution of Early Christianity.*

The books discussed in our last study made it evident that the Christianity of New Testament times differed in certain important respects from the Christianity which we today know and love. The interpreter of Christianity must recognize these differences and show their significance. Many theologians today in dealing with this problem practically ignore the history intervening between New Testament times and the present age. They are content with a comparative study which shall set New Testament Christianity side by side with the Christianity of modern times in such a way as to bring out both the points of identity and the points of difference. The essence of Christianity is then sought in what is common to the faith of the New Testament and the faith of modern times. From this point of view New Testament faith is thought to consist of essential Christianity plus certain non-essential elements characteristic of the thinking of that age. Likewise we may find in modern belief the essential kernel of original Christianity clothed in incidental modern beliefs. Christianity would thus appear to be a constant spiritual factor, remaining identical throughout Christian history, but clothing itself in different ideas and forms during the vicissitudes of its history.

The full development of the historical method of study makes impossible any such mere quantitative comparative study of Christianity as is suggested in the paragraph above. We know that every religion has a historical development. This means that Christianity, whether in New Testament times or in any other time, is a growing movement rather than a definite quantum of doctrine or experience. The three books which form the basis of our study in this portion of the course all recognize this elemental fact of historical evolution.

Sabatier, in his book, *Outlines of a Philosophy of Religion*, proposes to deal with religion in general and with Christianity in particular on the basis of the results of a historical and psychological study of religion. Religion is, in Sabatier's opinion, a natural and necessary activity of human experience. It arises because of certain practical needs of life

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which cannot be met by anything except religion. Since these human needs have their rise in connection with definite historical circumstances, it follows that the religious answer to these needs at any time will be expressed in terms of the conceptions of the age. Sabatier very suggestively traces the historical evolution of certain religious ideals in such a way as to show this vital interrelation between religion and life as a whole.

Coming to Christianity, Sabatier finds it to be the historical outgrowth of the religion of the Old Testament. The Hebrew religion progressed steadily toward an inward mystic experience of God. At its highest point of development all external rites and ceremonies were subordinated to this primary inner experience. This religion of pure inwardness was set forth by the great prophets. The real essence of Christianity, Sabatier holds, is to be found in the religious consciousness of Jesus. While Jesus was a genuine son of his people, yet his religious experience took a characteristic form which marks the most perfect possible development of religion. He was conscious of a complete and unbroken filial relationship between himself and God. It is this experience of Jesus which constitutes the essence of Christianity. His life revealed the spiritual character of this experience, and his mission consisted in awakening a similar experience in his disciples. He cared little for forms of worship or for theology. These were all incidental. He thus left the Christian life perfectly free to organize itself in ways which should best promote its vitality.

Throughout history men who have experienced this essentially Christian filial mysticism have organized their religion for purposes of mutual edification and for missionary ends. Thus rituals and theological doctrines arise. Sabatier undertakes to show some of the laws underlying the development of these rites and doctrines. Interesting as they are, they are always subordinate to the religious experience which finds expression through them. In the latter portion of the book Sabatier argues that doctrines and rites are of purely symbolic value. They exist simply to help the inner religious life to find social expression. They are practically necessary, but in no case do they belong essentially to Christianity. Real Christianity is a purely inward experience. In order to find it in any age, we must strip off the historical accretions of doctrine and ritual. This conception of Christianity renders it, as Sabatier believes, free from all the disadvantages which arise if one attempts to identify Christianity with any particular stage in its growth. It allows perfect freedom in theological and ritual expression just because no theology is really essential to true Christianity.

Sabatier has unquestionably given an interesting interpretation of history. But one may question whether he has done justice to all the facts when he defines religion in terms of a purely inward spiritual experience. Can it be said that Jesus was entirely indifferent to beliefs and to forms of worship? Did he have no theology which he considered of primary importance? Is not the filial consciousness which Sabatier singles out as the essence of Christianity really an abstraction? Does it represent truthfully the entire Christianity of Jesus himself? Indeed, is it possible to make so sharp a

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distinction between the inward essence of religion and its historical expression? Can we think of Christianity as simply reproducing the typical experience of Jesus with varying incidental accompaniments? Does not every generation, on the contrary, find its religious life kindled, not simply by the inner religious experience of Jesus, but also by the content of the entire Christian tradition?

Sabatier's position is somewhat similar to that of Harnack. He wishes, like Harnack, to think of Christianity as typically and perfectly present in the religious experience of Jesus. He therefore interprets that experience in such a way as to make it appear to be a purely spiritual mysticism capable of inspiring and suffusing various forms of theological thinking. He recognizes, somewhat more generously than Harnack does, the positive value of doctrinal statements. He thus gives to history a subsidiary contribution to the practical expression of Christianity. But after all, we find Christianity in its purest and most genuine form in that inward experience which is independent of historical changes.

This interpretation of history is directly challenged by Loisy, in his remarkable book, *The Gospel and the Church*. This book was written while Loisy was still a loyal member of the Catholic church. Its immediate purpose was to vindicate Catholicism against the criticisms of Harnack. As we have seen, Harnack viewed the development of Catholic doctrine and worship as a corruption of Christianity. He contended that if we wish to be genuine Christians, we should repudiate the non-Christian ecclesiastical organization which has grown up with the sanction of the Catholic church and should return to the simple gospel of Jesus. This simple gospel Harnack and Sabatier both believe to be identical with a mysticism which is practicable for the modern man. Loisy attacks both these conclusions. In the first place he does not believe that the original gospel of Jesus can be reduced to such a pure spirituality as is indicated by Harnack. In the second place he believes that the gospel has found appropriate expression in the development of the Catholic church, and that this historical evolution of Christianity belongs to the real essence of Christianity.

Loisy frankly states that we must define primitive Christianity in accordance with the results of historical investigation, whether the resulting religion does or does not seem to us appropriate to the modern age. "The rules of a healthy criticism," says he, "forbid the resolution to regard as non-essential all that today must be judged uncertain or unacceptable." When we thus face the facts, it becomes evident that the eschatological interpretation of history formed an essential part of the religious experience of Jesus. Indeed, so prominent is this idea of the coming Kingdom in the teaching of Jesus that Loisy contends that "the historian should set the essence of the gospel in this hope, since no other idea holds so prominent and so large a place in the teaching of Jesus." In other words, if we are true to the facts of history we must deny the validity of Sabatier's conception of Christianity as something so purely spiritual as to be able to avoid all entangling alliances with history. On the contrary, Jesus himself used the traditions of his day as positive

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elements in his gospel. There has never been any purely spiritual form of Christianity. Always living faith has been positively interwoven with traditions and theories which belong to the age in which it is expressing itself.

If, now, the gospel as Jesus proclaimed it was vitally interwoven with definite ideas of cosmology and of politics, it is to be expected that the Christianity of every age will have its body of philosophical, political, and social doctrines. The Catholic church represents precisely this normal evolution. Seeking always to be true to the spirit of Jesus, it has nevertheless sought to make positive use of historical development. It can thus meet the needs of changing conditions by adapting the spirit of the gospel to the specific needs of each new generation. Christianity is thus an ever-living, ever-developing, religion, preserving the precious spiritual message of the gospel in an unbroken process of religious evolution. The church of today is as rightful and as genuine an expression of Christianity as was the primitive community. Christianity is essentially a never-ending historical movement, in which the spiritual power of the gospel finds infinitely varied ways of expression.

Since writing this book, Loisy has been forced to sever his connection with the Catholic church. For while Catholicism agrees with Loisy in the doctrine that the present church represents real Christianity, it cannot admit Loisy's interpretation of the New Testament. Loisy affirmed that the original form of the gospel included elements which we today must reject. The Catholic church wishes to believe that the original gospel, when rightly interpreted, contains positively, either explicitly or implicitly, the infallible program which the church has ever since been following. That is, official Catholicism would agree with Harnack that the perfect and complete essence of Christianity is to be found in the teachings of Jesus. But Catholicism insists that these teachings authorize the entire structure of the Catholic church as it is today; while Harnack insists that the gospel of Jesus authorizes nothing except a typical religious experience. Loisy departs from both in that he does not believe that Christianity can be defined conclusively and unchangeably in terms of the teachings of Jesus. Christianity is always historically conditioned. There is no "pure" form of it which may be found to be free from all non-Christian elements. Christianity is always in the process of evolution. This conception is fatal to the presuppositions of both Catholicism and Protestantism, both of which have been accustomed to look to the New Testament for an infallible and changeless definition of Christianity.

Nevertheless, Loisy is not quite willing to let Christianity be defined in a purely empirical fashion. He, too, feels that it is essentially something "changeless" in essence. He defends the continued use of ancient creeds in modern worship on the ground that modern Christians, however they may differ in their thinking from ancient Christians, are nevertheless living under the impetus of the same vital faith. "Faith," he says, "addresses itself to the unchangeable truth, through a formula, necessarily inadequate, capable of improvement, consequently of change." The church presents its dogmas to believers "as the least imperfect expression that is morally

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possible." Even when one ceases to take literally the statements of a creed, the statements have a "real dogmatic meaning" which "remains unaltered." To many readers it will seem that Loisy has here spoken in response to his feeling of duty to the church rather than in accordance with the historical principles which he has expounded. He is still attempting to think of Christianity as a single unity, authoritatively established and continuing with authoritative self-identity down through the ages.

If we regard Christianity as a never-ceasing growth, the question inevitably presents itself as to whether we are to think of its origins as well as of its later phases in terms of evolution. Loisy suggests the evolutionary point of view in part when he asserts that Jesus held the traditions of his time and lived out his religion in terms of these traditions. Thus the message of Jesus is set in vital relationship to the stream of messianic thought of the time. Nevertheless, the beginnings of Christianity are not treated by Loisy in any thoroughgoing fashion in terms of historical evolution. This is doubtless partly due to the fact that he is engaged in a polemic against Harnack and therefore formally accepts the limitations of Harnack's treatment of the subject.

The broader historical interpretation of early Christianity has been advancing rapidly during the past decade. The last years of the nineteenth century made us familiar with the extensive use of contemporary Jewish movements of thought in the understanding of the growth of early Christian ideas. Recently attention has been turned to the fact that Christianity had its main growth on Greco-Roman soil. The attempt is now being made to understand how current aspects of gentile thinking conditioned the development of Christian doctrine. Case's book, *The Evolution of Early Christianity*, is a pioneer attempt to interpret early Christianity consistently and completely in terms of historical evolution.

The key to Case's interpretation of Christianity is to be found in his contention that we must not think of doctrines or rites as entities apart from the thinking and acting of the persons who employ the doctrines and rites. If we want to know what early Christianity really was, we must not seek some quantum of belief, which we may designate as the "essence" of Christianity. We must rather seek to understand how Christian men in the first century were feeling and thinking and acting. "Christianity was not at the outset, nor did it ever become primarily, an abstract quantity of doctrine, ethics, or ritual. Christians produced dogma, defined rules of conduct, and established ritualistic observances, but these were secondary to the vital activity of actual Christian persons." Case here strikes at what is probably the most prevalent fault in theological discussion. We are prone to think that we have given an adequate explanation of any theological movement when we can label it. We speak of various "isms" as if they were actual entities, instead of being abstractions. To call attention back to the actual life of Christian men as the primary reality is a much-needed exhortation.

Following this conception of the nature of Christianity, Case attempts to let us see exactly how men were aspiring,

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thinking, and achieving in the world in which Christianity arose. The *Zeitgeist* in which the early Christians lived was not an alien realm from which they drew ready-made certain concepts which they could apply to theological problems. It was the very mental atmosphere in which they did their thinking. It entered spontaneously and creatively into that thinking. To picture Jesus or the early disciples as having passively taken over Jewish apocalyptic ideas, as if these were somehow mere externals of their real religious thinking, is historically and psychologically inconceivable. The primitive Christians did their religious thinking creatively and vitally in terms of this apocalyptic hope. It was just as vital, just as essential, to their Christianity as any other feature. From this point of view, to attempt to strip off the eschatological elements of early belief means to do violence to early Christianity. Belonging as it does integrally to early Christianity, eschatology must be left in its full significance just as it is, as a necessary aspect of the Christianity of that age.

The most original portion of Case's book is that dealing with the environment in which gentile Christians did their thinking. Here again we must not think of Paul's converts as being somehow "Christians" in isolation from their environment, and then as coming to terms with certain prevalent pagan ideas in an external fashion. The Christianity of men in Asia Minor and in Greece was worked out positively in terms of the kind of religious thinking which was creatively vital in the social consciousness of the people. Harnack in his history of dogma calls this process the "Hellenization" of Christianity; and he means by this that a Christianity conceived as originally pure was corrupted by being combined with hellenistic elements. Case contends that there never was any such "pure" Christianity. The hellenistic form of it was just as genuinely a creative religious movement as was the form of it which we find represented in the synoptic accounts of the teachings of Jesus. In both cases we find a Christianity in the making, as men think out their problems, using all the means at their disposal.

While Case's book is simply a historical presentation of the facts ascertainable about the early stages of Christian development, certain theological implications of his position should be noted. In the first place, he insists that Christianity can be truthfully defined only in terms of its actual historical development. To seek for a non-historical "essence" lying behind the history is to forsake fact for imagination. Christianity is what it is at any time. Early Christianity is to be defined precisely in terms of the thinking and the behavior of early Christians. We may or may not approve today certain aspects of their Christianity. Whether we do or not, we must truthfully recognize early Christianity for what it actually was.

A second implication is the abandonment of any attempt to define Christianity primarily in terms of an "essence" which abides unchanged from age to age. It is certain that a New Testament Christian would feel that we had left out an essential in eliminating apocalyptic eschatology from our definition of Christianity. That which is common to

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our faith and to the early Christian's belief would be felt by him to be far too meager to express the "essence" of Christianity. It is a fair question whether, if we actually survey all the details of modern faith and abandon any attempt at forced exegesis, we should not feel, on the other hand, that the New Testament gives too little emphasis to some things which we deem "essential." Troeltsch, for example, says that there is in the New Testament no ethics of production in the industrial realm. There is simply an ethics of distribution. Can the modern man be content unless he includes an ethics of production as an essential in his Christianity?

The outcome of a thoroughgoing historical interpretation of Christianity is the recognition of the fact that Christianity is always in the making. For convenience' sake we can characterize certain stages in its history by the use of adjectives. We can speak of Jewish Christianity, of Pauline Christianity, of Nicene Christianity, of Catholic Christianity, of early Protestant Christianity, of Modernist Christianity. But historical accuracy compels us to value each type in terms of its *entire content*. To estimate any type in terms of that which is common to all types or to judge any type by reference to any other type, taken as an authoritative standard, means to cease to interpret the facts in their entirety.

So far as the theological task of our own age is concerned, the implications of the historical point of view are clear. If Christianity is always in the making, our own Christianity is also in the making. If early Christianity was due to the creative vigor with which Christians employed all the resources known to them in the solution of their religious problems, and if their theology grew out of a facing of their own problems in this spirit, the theology of any age will grow out of precisely such a frank and reverent facing of the problems of the age with the determination to use all the resources of the age to aid in the solution. A modern theology will not be produced by trying to reproduce ancient doctrines. It will not come by trying to find "equivalents" for ancient doctrines which have ceased to have convincing power. It will come as the result of courageous thinking in terms of the best which our age can supply—including, of course, the invaluable stimulus which comes from our Christian tradition. What modern men want to know is what kind of salvation is possible for us in the world as we know it. That question must be answered primarily in terms of the ideas and the processes which seem to be real to men of this age. Just as early Christianity arose out of the environment of men in the first century, so modern Christianity must arise out of the environment of men in the twentieth century.

Thus we are brought again to the point emphasized in the first study. Theology today needs to learn to use the question "What is true?" instead of the question "What is authorized?" If we can see, as Case has helped us to see, that the Christianity of the New Testament was really developed in precisely this spirit of creative spontaneity, we need not hesitate to use the method of free inquiry in the development of our own theology.

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ADDITIONAL LITERATURE BEARING ON THE SUBJECT

The historical method has only recently been seriously employed in the interpretation of theology. That it will profoundly influence the development of theology during the next few years is certain. Cardinal Newman's *Essay on the Development of Christian Doctrine* is a typical discussion by one who recognized the real changes wrought by history, but who still wished to maintain a super-historical origin of Christianity.——An excellent supplement to the reading of Loisy's book is *The Programme of Modernism*, containing the papal encyclical against Modernism and the reply of a group of Modernists.——The Modernist controversy called forth an interesting book by Newman Smyth, entitled *Passing Protestantism and Coming Catholicism*.——Pfleiderer's *Evolution and Theology* is a book of essays, some of which deal explicitly with the definition of Christianity in terms of historical development.——A forceful and suggestive protest against discrediting the later history of Christianity as compared with its beginnings found expression in an article of Edward Caird's, entitled "Christianity and the Historic Christ" in the *New World* (March, 1897).——The difficulty of trying to maintain an absolute religion based on historical details was brilliantly set forth by an article of A. O. Lovejoy's, entitled "The Entangling Alliance of Religion and History," in the *Hibbert Journal*, V (January, 1907), 258.——Percy Gardner's *The Growth of Christianity* is a suggestive account of the enlargement and enrichment of Christianity through historical development.——An adverse criticism of the historical method in theology is furnished by H. R. Mackintosh, in an article entitled "Does the Historical Study of Religions Yield a Dogmatic Theology?" in the *American Journal of Theology*, XIII (October, 1909), 505.——A positive exposition of the theological outcome of the historical method is found in an article by E. Troeltsch, entitled "The Dogmatics of the 'Religionsgeschichtliche Schule,'" in the *American Journal of Theology*, XVII (January, 1913), 1.——G. B. Smith discussed the problem in an article, "Theology and the History of Religion," in the *Biblical World*, XL (September, 1912), 173.——The history of Christianity is interpreted in terms of a growing theological appreciation by Shailer Mathews in *The Development of Religion*, soon to be published.

QUESTIONS FOR DISCUSSION

1. Does it impair the religious value of a doctrine if it can be shown to have a natural historical origin?

2. Are those aspects of Christianity which are "original" more valuable than those which were derived from non-Christian sources?

3. Can Christianity be accurately characterized as a religion of purely inward experience?

4. What are the defects in Loisy's defense of Catholicism?

5. If gentile ideas entered into the development of the religion of the New Testament what can be said as to the "authority" of these ideas?

6. Is the pressure for theological changes best met today by attempts at *re*-construction of doctrine?

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SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"[1]

STUDY III

THE LIFE OF THE SPIRIT

Judging from the title of the work for the present month, a group of students might feel that they were entering upon a rather abstract period of work. On the contrary, this particular study presents much that is concrete and worthy of earnest discussion. Before this, most of the group have come to feel that the life of the spirit is something as real and tangible as the life of the body, and that if one accepts the beliefs of Jesus concerning God, and attempts to regulate his conduct on the principles of Jesus, the results will be the creation of a certain type of character. These will also feel that this life of the spirit is an all-pervading element in human activity, which can be trained and cultivated according to laws as definite in many ways as those which govern the physical universe. Moreover, it has also been seen that a human being can only fulfil his complete function if the spiritual life is brought to a reasonable state of perfection, and thereby rendered capable of efficient service in society.

The work of the month falls into two quite distinct groups of topics, each of which, however, is very essential in the cultivation of this life of the spirit. The first one or two meetings will deal with prayer. It is important in considering this topic that members of the group should see clearly, and realize for themselves, the actual conditions in the religious life of today, so far as they relate to prayer and its uses. They are al aware that the feeling on this particular topic has at times been so strong as to produce special cults, and that on the other hand the indifference to prayer has become so prevalent among certain groups of people that it has fallen into almost total disuse, even among Christian people. No subject can be more worthy of thought and of experiment. A definite program may be as follows:

Program I

Leader: (1) Current views of prayer in our day; an impartial presentation of facts. (2) Current views of prayer in Jesus' day.

Members: (1) The prayers of Jesus: (*a*) for himself; (*b*) for others; (*c*) for the progress of God's Kingdom. (2) The model prayer which Jesus gave to his disciples. (3) Jesus' teaching concerning the time and place of prayer. (4) Jesus' teaching concerning answer to prayer.

Discussion: (1) Can people who believe in scientific law, in nature, and in human life consistently pray, i.e., is the teaching of Jesus concerning prayer contrary to science or in accordance with the laws of human and divine nature as we know them? (2) Striking examples of answer to prayer.

Program II

The second meeting deals with a topic equally important. Life must be to all men

[1] These suggestions relate to the work of the third month of this course, the student material for which is contained in this number of the *Biblical World*. The whole course may be obtained in leaflets for use with classes by registered members of the Institute. Registration fee, 50 cents plus 4 cents postage. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago, Chicago, Ill.

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a series of choices—the choice of the higher or the choice of the lower. Jesus taught clearly that even membership in the Kingdom of God was a matter of choice.

Leader: The leader may very well, therefore, present to his club some estimate of the place which this matter of choice occupies in the lives and destinies of different groups in society.

Members: (1) The principles which guided Jesus in his choice of a course of conduct. Illustrate by stories from his life. (2) The losses and the gains to one who today chooses membership in the Kingdom of God as Jesus pictured it.

Discussion: Can one have a good time and be a Christian of the type that Jesus would approve?

(3) The bearing of the principle of evolution on the question of the future life. (4) If the Kingdom of God were limited to this life, would the rewards of membership compensate for the self-denying life of members?

Discussion: Is the Kingdom of God as conceived by Jesus a heavenly gift or a moral task to be achieved?

A most appropriate subject for investigation in connection with this topic would be the character of the conception of a future life held by different people in the community, and a study of how this conception affects the program of life in individual cases.

REFERENCE READING

Mathews, *The Messianic Hope in the New Testament*, Part II, chap. iii; Gilbert, *The Revelation of Jesus*, chaps. iv, v, vi, vii; Wendt, *The Teaching of Jesus*, Vol. II, sec. 3, chaps. vi, vii; sec. 5, pp. 340–51; Stevens, *The Teaching of Jesus*, chaps. v, xi, xii; Stalker, *The Ethics of Jesus*, chaps. iii, iv, v; Clarke, *The Ideal of Jesus*, chaps. iv, v; Hyde, *Jesus' Way*, chaps. xi, xii; McFadyen, *Prayers of the Bible;* Rauschenbusch, *Prayers of the Social Awakening;* Anna Louise Strong, *The Psychology of Prayer;* Jones, *The Double Search.*

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CURRENT OPINION

The Sects of the Pharisees and of the Sadducees

The New Testament declares that the Pharisees and the Sadducees were sects of the Jews. This view is confirmed by Josephus and the Mishna. In the *Expositor* for October, 1914, Dr. Eerdmans examines the theory put forth by Geiger and Wellhausen, who, contrary to the New Testament, advanced the theory that the Sadducees were the Jewish aristocracy and the party of the priests, while the Pharisees were the democratic scholars and scribes supported and respected by the lower classes. Eerdmans shows that the testimony of Josephus is not to be lightly set aside, as he was a Pharisee himself and had also tried the other sects, Essenes and Sadducees. The Pharisees believed in unconditional predestination and a future life with rewards and punishments. This doctrine had been introduced into Jewish theology by the influence of the Persian religion, as was also the developed doctrine of the angels. The Sadducees rejected all these things on the authority of the Thora and the prophets and in doing so were on the side of orthodoxy. A manuscript published by Schechter shows that, for instance in the matter of ablutions, the Sadducees were stricter than the Pharisees. The Sadducee sect of Damascus was very rigid in keeping the Sabbath, no man being allowed to carry anything from the house to the outside or from the outside into the house. The Sadducees expected a messianic kingdom as prophesied by the Old Testament prophets. The Pharisees believed in a resurrection of the righteous at the coming of the Messiah. The origin of both sects was of eschatological character. The Sadducees solved the problem on orthodox lines, the Pharisees admitted new opinions borrowed from the Persians and others. The Pharisees were less separated from the popular belief than their name (meaning literally "the initiated") seems to suggest. They were not, however, very numerous.

The Roman Liturgy

In the *Constructive Quarterly* for September, 1914, Dr. Morin studies "The Spirit and the Future of Catholic Liturgy." The church claims to be mediatrix appointed by God between heaven and earth and her liturgy embodies this conception. The liturgies of other communions, for instance the Anglican church, differ from it only by what they have less than it. Roman Catholic liturgy never ceases to modify and develop itself, although it is most conservative, while the ritual of the orthodox church has remained fixed in its immobility. Catholic worship is characterized also by a love of eternal solemnity in striking contrast with the intentional simplicity of the Christian sects born since the sixteenth century. Dr. Morin thinks that a large part of the liturgical services ought to be in the vernacular, since Latin becomes more and more an unknown language, even for the educated. A prayer-book giving the translation of the offices side by side with the Latin text is only a makeshift.

The Name of Isaiah's First Son

In the last number of the *Zeitschrift für die alttestamentliche Wissenschaft*, Dr. J. M. P. Smith writes on "Shear-Jashub." This name, given by Isaiah to one of his children, means "a remnant shall return." What the prophet would have meant by this is not quite clear. On the one hand, we know that in the time of Isaiah the notion of a "remnant" was current in prophetic theology. We know also that the Assyrian kings resorted to the policy of deporting the conquered tribes in order to break the

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spirit of rebellion among their subjects. Amos had clearly proclaimed that Israel, among other nations, would be treated in like manner, so that a mere handful would be left. But on the other hand, no predecessor of Isaiah, as far as we know, had preached the return from the Exile, and Isaiah himself does not teach anywhere else that there will be such a return. Some commentators have for this reason translated these words, Shear Jashub, "a remnant shall repent," but such a translation of the verb "shub" is scarcely correct. It would be better to read the text "Shear Jesheb," a very slight emendation of the text; the meaning of the name of Isaiah's son would then be, "a remnant shall abide." That such was the teaching of Isaiah at that time is well known, he proclaimed clearly that Zion would remain inviolable, although Judah would be sorely chastised. The name of his son was an object-lesson showing his faith in the justice and the faithfulness of the God of Israel.

The Incarnation

Dr. A. C. Headlam writes on "Nature Miracles and the Virgin Birth" in the *Church Quarterly Review* for October, 1914. The dogma of the Virgin Birth is scarcely suitable for controversial treatment: it is a devotional rather than a theological truth. The creeds are documents written long ago and are therefore first of all historical documents, summing up in the language of their time the essential points of Christianity. A doctrine such as that of the Virgin Birth is, however, clearly taught in the Bible and it was certainly a part of the teaching of the Christian church from the beginning. Dr. Headlam thinks that it will remain an essential Christian doctrine: it is not easier ultimately to believe in a mutilated Christianity than in the creeds of the primitive church and in its Holy Scriptures. The birth of Christ was not unnatural, but supernatural. It is true that to a great extent the Gospels use a symbolical language, but it is clear from the gospel narrative that during his lifetime Jesus Christ was known not to be the son of Joseph. Take for instance the genealogy of Jesus given in the Gospel of Matthew. The names of Rahab, Tamar, and Bath-sheba show that even at the first period in the existence of the church there were Jewish slanders against the mother of Jesus. Mary's character, claims the author of this genealogy, is not irregular; if, on the Jewish level and from the Jewish point of view, women of irregular life played an honored rôle in the history of the lineage and the family of David, how much less would Jewish objections to the lineage of Jesus be justified. We are not concerned now with the argument *per se*, but with the testimony it gives to early problems bearing on the Incarnation.

The Book of Esther

Many a good Christian would be all the happier if the Book of Esther was not in the Bible. In the *Interpreter* for October, 1914, however, Mr. A. G. Jayne, writing on "The Book of Esther," shows how we may draw some inspirations from it in spite of all its imperfections. It is a very charming narrative. Children are fond of it for that reason, just as they like some expurgated stories taken from the *Arabian Nights*. It is also a truly dramatic tale. But more than that, it sheds abundant light on the spirit of the Jewish nation; it gives us a background to the rejection of the Messiah, whose kingdom was not of this world; it shows off the sublime heights of spirituality of the Psalms, as many of them belong to the same period. We must learn to think of the Bible as a great living organism in which each part has its place.

The Nonconformist Ideal

Nonconformity, like Protestantism, is a misleading name. Principal Garvis writes on "Nonconformity: Its Ideals and His-

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tory" in the *Constructive Quarterly* for September, 1914, and shows the positive element in British Nonconformity. Dr. Dale stands out as the man who knew and preached what Nonconformity in its essence stands for; that is to say, the idea that the church is to be wholly made of men and women in whom Christ lives, the inward life producing the outward body. The great difference between the spirit of Conformity and the spirit of Nonconformity is that Conformity assumes that there ought to be uniformity in the outward organization corresponding to the unity of the inward spirit; Nonconformity maintains that there may be variety and variation. History teaches that uniformity is impossible and it is not even desirable. By mutual respect, affection, and service, the different communions will best realize the common life in God.

Wagner and Religion

In the *Methodist Review* for August, 1914, Professor C. G. Shaw writes on "Religion and Irreligion in Wagner's Opera." Wagner had a profound interest in modern problems, including religion. Like many post-Hegelians, he was not averse to entering the theological arena although he was not always in the same religious mood, as we should expect in the nature of the case. Wagner was always religious: in all his operas he clings to the idea of vicarious salvation. Elizabeth saves Tannhäuser; Siegfried, Wotan; Brunhilde, Siegfried. Although on the whole his conception of vicarious sacrifice was as Buddhistic as Christian, he was true to the individual and his inner life.

Constructive Reconstruction in Theology

That we do not want a merely negative reconstruction in theology, which builds a newer and lesser structure out of what remains after the old theology has been reduced to a minimum, is the contention of Professor D. C. Macintosh, of Yale, in the *American Journal of Theology* for October. Mere negation, he says, has been the great reason for the non-evangelistic character of most religious liberalism and theological reconstruction hitherto. The old Christianity was positive and vital. We must conserve for our new age the vital essence of Christian supernaturalism, evangelicalism, and orthodoxy.

As to supernaturalism: The neo-vitalists are enabling us to see, more clearly than before, that the phenomena of physical life are not to be explained, without remainder, in terms of chemical and mechanical law. The spiritual life of man is not reducible, without remainder, to psychological law. This is the avenue of approach between God and man. On this view, the only miracles that we know anything about are the works of God within the life of the human spirit. This may be described as a new Christian supernaturalism.

As to evangelicalism: The sinner is to come, just as he is, to the gracious God who came so fully into the life of Jesus Christ. And, coming thus in repentance and trust, the sinner will be reconciled with God. The creative activity of God in the spiritual life of man is made most readily accessible through the Christlike religious readjustment of the soul in response to the evangelic appeal. Thus the sinner will be progressively saved from the consequences of sin—not magically, but in a way that is rationally intelligible—by the indwelling power of God. Salvation is primarily moral deliverance through religious dependence. It is the moral union of man with God, eventuating in the moral union of man with man.

As to orthodoxy: One of the few Christian projects of more importance than church union is the development of a scientifically rational theology, both for the good of those already Christian, and for the conversion of the non-Christian nations. For

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the sake of freedom to pursue this greater good, we should give the movement for union of the churches our cordial, but not uncritical, support.

Coming Opportunity of German Poetry

Why poetry has been repressed as a moral factor in German life and how a new opportunity may soon open for it are two questions considered in the October *Hibbert Journal* by Rev. T. W. Rolleston, of Hampstead. He shows that the literary class in Germany is out of touch with the dominant sentiment of the nation, except in so far as that class is buckled into a state-harness. Germany is coerced by the physical power of aristocracy and special privilege. Its opinions and ideals are, perforce, those of the ruling, Bismarckian class. If the literary man cares to make terms with this dominant class, well and good. But he has bartered his soul, and cannot possibly exert any distinctive influence apart from the aims and purposes of the aristocracy.

This fact was strikingly illustrated recently when Hauptmann, as the foremost German dramatist, was commissioned to write a *Festspiel*, or commemorating drama, for the celebration of the centenary of the battle of Leipzig. He did so. The play was performed at Breslau in Hauptmann's native Silesia; but it proved in its treatment of historic events so little consonant with official ideas that at the instance of the Crown Prince it was taken off the boards.

The German poet has never bowed his knee to the bureaucratic Baal. He cherishes a conception of Germany somewhat different from that of Treitschke, the poet of the present era, who wanted to see his country a mere "expansion of Prussia." His weakness is that his conception is not as yet definite and forceful like Treitschke's. It expresses itself rather in the form of a restless dissatisfaction with the existing scheme of things than in any vision whereby it might be "remolded nearer to the heart's desire." But that will come. When the vast tidal wave of Prussian ambition which has flung itself on Europe has retired, it will be for German literature to find the place and power now denied it, and to remake the German nation. For this task it will find in the heart of the nation, in traditional habits of thought and life, material of the very finest quality—how fine no one can know who has not lived long among the German people, learned to know them from the noble to the peasant, read their literature, and studied their history. The day of the true Germany will surely come. The war of 1870 made a new and a nobler France. The war of today will do as much for Germany. And then it may be hoped that many a voice now drowned in the clangor of "Deutschland über Alles" will gain a hearing for a humbler yet loftier strain.

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THE CHURCH AND THE WORLD

MISSIONS

Christian Unity from the Point of View of Mission Work among Mohammedans

In the *Constructive Quarterly* for September, 1914, Mr. S. M. Zwemer writes on "A United Christendom and Islam." It seems that the Mohammedan Yellow press is exceedingly bitter against the Christians and that the Mohammedans of India and Egypt, at least, see that there is some danger for their faith in Christian propaganda. Unhappy divisions among Christians have always been the greatest help to the missionaries of Islam. When the Arabs invaded Western Asia and North Africa, they found a divided Christendom, a body of Christ torn and bleeding, while sects and factions were fighting about the hem of its garment. But now the ancient oriental churches are being reformed from within, while Protestant and Roman Catholic missions have been founded all over India and the Ottoman Empire. Dr. Zwemer indicates certain lines on which Protestants at least could co-operate. First, they ought to recognize unity in scholarship in the unity of this problem. This unity of scholarship which transcends differences in creeds and nationalities will greatly help in driving away provincialism and sectarianism. Then Protestants and other Christians ought to lay stress on what is common to their diverse creeds. Thirdly, the mission field ought to be surveyed and occupied with strategy.

A Record Circulation of Bibles

The year 1913 was the best in the history of the British and Foreign Bible Society. Sales amounted to 8,958,223 copies, an increase of over a million compared with the previous year which had been a record year. The society has published the Scriptures in 456 languages. The demand for the Scriptures in China is most remarkable. Through the Y.M.C.A. a large number of Gospels have been distributed among the British troops and every soldier or sailor who promised to read a chapter daily has been presented with a pocket New Testament. There is now a great revival of religious earnestness in England and in France and this is one of the redeeming side issues of an otherwise disastrous war.

Chinese Students and Christianity

A most interesting report has come regarding the work of Sherwood Eddy in China. In Tientsin there was a meeting of 2,000 students in the Guild Hall, several hundred being turned away. In addition, there was a special meeting for 1,500 schoolboys and 1,800 business men, not to mention women students. Over 1,000 inquirers expressed their desire to join Bible classes in order to make a study of Christianity. The sincerity of these inquirers may be judged from the fact that out of the five hundred Confucian students enrolled in Bible classes last year, two hundred were received as probationers.

In Peking Mr. Eddy was received by President Yuan Shi Kai and Vice-President General Li Yuan Hung. Evangelistic meetings were held within the Forbidden City, just in front of the imperial palace, next to the sacred altar where the emperor annually worshiped the "Spirit of the Land." Four thousand students came to the hall and punctuated the speeches with enthusiastic applause. On the second day 3,000 were present, and on the third day more than 1,000 more signed cards of inquiry to join Bible classes. Five hundred schoolboys and 350 business men also indicated their

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desire to join Bible classes. Twenty thousand men were said to have attended Professor Robertson's lectures on science the week preceding Mr. Eddy's visit.

Altogether 2,000 inquirers expressed their desire to study the Bible in classes. The total attendance at the evangelistic meetings in Peking was about 14,000. There are many other indications of a great Christian movement among the Chinese student class.

The Religion of Suicides

The Imperial Statistical Bureau of Berlin publishes the average of death by suicide per 100,000 people among different religious and non-religious sections of the German nation. The ratio is: among Protestants, 31; among Roman Catholics, 37; among Jews, 40; among the religionless, 605 (*Missionary Review of The World*).

A Parallel to the History of Israel

On the upper reaches of the river Niger in Western Soudan there is a heathen tribe called the Bambara, numbering about half a million. Although the Mohammedans are very numerous in the Western Soudan, the Bambaras have remained very faithful to their beliefs. They believe that the growth of their corn depends upon the good will of spirits of the land which have to be propitiated by special ceremonies before plowing of the fields. Mohammedan settlers of a foreign race who dwell among the Bambaras have come to practice the same rites for fear that otherwise their crops would fail. As a result these Mohammedans have lost much of their faith in Allah. Traveling Moslem preachers argue the case with them and try to show them that Allah is the only ruling power over nature and that they ought to rely upon him only. This situation offers a striking parallel with the conquest of Canaan by the Hebrews. The incoming settlers found in that country a prosperous community which worshiped local gods called Baalim. These were supposed to bless the crops and the produce of vineyards and orchards. To insure success in their farming operations, the Hebrews worshiped commonly the local Baals or Yahweh in the old sanctuaries of the Baalim and practically the same rites. Against this the prophets preached firmly (see for instance Hos. 2:8, 21, 22; Ezek. 16:19), showing that Yahweh was the real giver of all good crops, bringing fertility into the land.

Medical Missions in the East

The September number of the *Spirit of Missions* deals with the medical missions of the Episcopal church. The Christian Association of the University of Pennsylvania, an undenominational society, has undertaken to erect a medical school and to support one or two of its professors, the work being part of St. John's University, Shanghai. The medical school of St. John's College was begun on a small scale in 1881 with eight students. In Tokyo, the premier of Japan, Count Okuma, and several leading gentlemen in Japanese society have heartily indorsed the new plans for the development of St. Luke's Hospital, Tokyo. Medical missions are probably the most effective of Christian agencies.

CHURCH EFFICIENCY

Ministers and Newspapers

The relation of pastors to the daily press is discussed in the *Congregationalist* by Rev. Ernest Bourner Allen, of Toledo, who had a large business experience in connection with newspapers before entering the ministry.

There is a common notion, says Mr. Allen, that nothing draws like the gospel. Inferentially, if the gospel were preached,

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men would throng our churches. The notion is false. Any preacher who will attack hobble skirts will get into print and have a crowd. On the other hand are the extremes of dulness. Somewhere between lies the legitimate use of advertising as a help to reach people with Christ's message. When a church advertises, it must "deliver the goods." It must be scrupulously careful to stick to the topics, hours, speakers, music, or anything else which it announces, or give an adequate reason for not doing so. When the Associated Advertising Clubs of America, in convention assembled, begin their "creed" with the words, "We believe in *truth*," churches must be careful to live as high.

The time may come when our churches will secure the service of a competent "ad" expert to formulate and direct their advertising work. The federation of churches in any community may profitably inaugurate a campaign of advertising, designed to present correct ideas of the purpose and work of the churches and paid for pro rata according to the membership of each church. This enables the smaller churches to share in the results as well as the larger ones. The work done in Philadelphia through the service of Mr. William T. Ellis is classic, and copies of church "ads" in the *Philadelphia North American* might well be studied by pastors. Mr. Ellis believes that a committee of laymen makes the best publicity committee.

While cards, calendars, letters, and church papers, all have a place and power to reach certain groups, no appeal reaches so many people as that through the daily paper. Every minister ought to know some of the ins and outs of the newspaper office, or use someone in his congregation who does. The most fundamental thing for him to know is that the newspaper is a *business*. The church has no right to solicit or expect newspaper publicity without paying for it. To solicit it is begging. To expect it is a revelation of ignorance. When a church does, or a pastor says, anything really worth while, sooner or later the newspaper will record it. It may be helped to accuracy if the pastor writes it out; but even then, the paper may not publish it. The process of securing correct reports and adequate publicity is a long one, depending on mutual understanding and requiring much patience. In general, if you help the newspaper it will help you. Advertising today is a science and an art. Its use by our churches is rapidly increasing. There are in many communities churches whose success is largely due to advertising.

Modern Church Efficiency and Ancient Prophecy

Using the experience of Amos as a text, Rev. C. R. Zahniser, secretary of the Pittsburgh Christian Social Service Union, writes on modern church conditions in the *Presbyterian Advance*.

Amos laid the responsibility for Israel's condition upon her inadequate religion. It consisted in the perfunctory performance of ceremonies and adherence to antiquated conventions. It lacked vitality and touch with the new conditions. As a result, there was no feeling of brotherhood between those of different classes and, as to the government and the courts, there was "no justice in the gate."

The contention of Amos, which God verified in the ensuing history, was that the nation was doomed because with great prosperity and increase of wealth there had not been corresponding progress in justice and the promotion of human welfare. On the other hand, there was the accumulation of great fortunes, ostentatious display of great wealth, reckless abandon in dissipation, and utter unconcern for the distress of the multitude.

Turning to modern times, there can be no doubt that the complex social conditions around us make entirely new demands upon

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us. The old rules of conduct are insufficient for the intricacies of modern business in which the evil results of one's act may be so far from him that he never knows the sufferer and may not even realize that the guilt is his own. The important thing to be stressed is that we need today a conscience sensitized to evils that did not tempt our fathers and a corresponding increase in the reach of the influence of our religion on modern life.

Some questions suggested for discussion are: What is the right relation of the church to the state? Is one morally responsible for evils far removed from his act by many secondary causes? What does religion have to do with social problems? How are we to account for the flagrant exploiter of the poor who is active in the church: is he a conscious hypocrite? Wherein can the blame for present social evils be laid at the door of the church?

Rural Church Unity in Practice

An instructive account of church federation in the Far West is given by John R. Hargreaves in the *American Journal of Sociology* for September. He speaks of a unified church located at Mosier, Oregon, which is built up by the consolidation of a Methodist and a Baptist church, together with persons of Presbyterian and Episcopalian antecedents. Among the far-reaching influences of the consolidation is a broader fellowship, which, having been once experienced, is felt to be indispensable. In one part of the parish, a chief worker is a Covenanter Presbyterian; in another part, the right-hand man is an aged Wesleyan Methodist exhorter. They work together in the same causes, spiritual growth and neighborhood betterment. The community churches of today, as the writer says, are very few in number; but before ten years have passed, they will be all over the land, and the countryside will have come into its own.

Mr. Hargreaves, who has had considerable experience in the study and practice of rural church unity, can be addressed at Hood River, Oregon.

The War's Challenge to American Churches

"What ought the church of America to do to meet the perils occasioned by the European war?" Mr. J. Campbell White considers this question in the *Western Christian Advocate*. He holds that pastors and all other religious leaders should strive to make it plain that Christianity is in no way responsible for the war. The issue is confused by the fact that the nations at war are *called* "Christian nations," and each is praying for victory. It is a complicated situation which requires a good deal of study to comprehend. While statesmanship can do something through arbitration treaties to avert the horrors of war, only the world-wide spread of the gospel can really abolish war forever. Then there is a vast spiritual ministry to be provided for the nations now in conflict. Some of the wars of the past have been used to preach the gospel with compelling power, and many thousands of soldiers have been led to a vital faith in Christ. The type of Christianity in Europe may be radically changed if the church in America is alert and responsive. More than ever does this conflict thrust upon America the religious leadership of the nations.

New Developments in Church Moving Pictures

With an advisory board consisting of such men as Rev. F. B. Meyer and Rev. George F. Pentecost, of London; Rev. David Burrell, of the Marble Collegiate Church, New York City; and Professor C. F. Kent, of Yale, a new moving-picture society has been formed with the special purpose of meeting the needs of churches and other religious organizations. It is

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known as the Religious and Educational Moving-Picture Society of Philadelphia. Its comprehensive plans include films of biblical history, from Genesis to Revelation, scenes from the world-wide field of missions, views of the progress of the temperance movement and of the broadening work of social service. As an example of the methods of this new enterprise, it may be noted that Mr. George Hazelton, the well-known dramatist of biblical themes, has been chosen to prepare the scenario of the life and work of Moses. It is not likely that this class of moving pictures will need to be scrutinized very critically by boards of censorship; and it is to be hoped that it will do much to elevate the public taste.

Another aid to church picture work is the new "Pathescope" machine for amateurs. This is a small machine, which makes its own electric light and can be easily and quickly set up. Further particulars can be obtained by writing to 29 West 42d St., New York City.

As to Teaching Ethics in Colleges

In the *Churchman* of October 10, 1914, Professor Lyman P. Powell, of Hobart College, makes an important suggestion relative to ethical study in our colleges. His position is that we must treat the college girl or boy as "an adolescent, or at best as a near-man or near-woman, full of promise of goodness, to be realized not so much by threats and penalties as by hopes and aspirations." He maintains that in the teaching of ethics the actual moral problems of college life should be discussed rather than mere cultural training as to the theories of morals.

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BOOK NOTICES

The Gospel of Jesus and the Problems of Democracy. By Henry C. Vedder. New York: Macmillan, 1914. Pp. xiv+410. $1.50.

The author, as many of our readers know, is professor of church history in Crozer Theological Seminary. A number of his books have been reviewed in these columns. The present work is dedicated "to the millions who toil without hope, that the thousands may enjoy without thought." These rather startling phrases prepare the reader for a treatise along unconventional lines. By way of introduction to a study of democracy from the standpoint of Jesus and Christianity, the author shows, with a number of recent writers, that democracy in the field of sociology demands a corresponding movement in the field of theology. The "old theology" is aristocratic. We need a democratic interpretation of Christianity and the Bible as the spiritual counterpart of our new social-democratic awakening.

Dr. Vedder belongs to the "right wing" of socialism. He is, therefore, not a "red," or "revolutionary," in the obnoxious sense of these terms. Whether one agrees with all that is found in this book or not, there is no doubt that it will prove to be a stimulating volume, alike for its moral and spiritual earnestness and for the information with which it is packed. We may doubt the economic thoroughness and clarity of one who makes the sweeping declaration that "all interest and dividends are immoral," and yet we may find much of economic truth and insight in his diagnosis and prescriptions. One of the characteristics of most socialists today is absence of the dogmatism which formerly attached to the followers of Karl Marx.

It is just at this point that Dr. Vedder's book will have its greatest practical value. Socialism, with him, is a deduction from Jesus' doctrine of the fatherhood of God and brotherhood of man. But it is a distant ideal. Having made his confession of faith, our author states very clearly that he is not in any sense an advocate of violence. He is willing to work with all who are striving to realize a greater measure of economic justice, even if they do not fully agree with him. The spirit which this volume represents is vastly on the increase. The tendency to merge theological democracy with economic democracy is rapidly becoming tidal.

That Dr. Vedder's immediate program does not imply subversion of the present social order, in the socialist sense, is clear from many passages in his book. Speaking of the demand for social justice, he emphasizes that it is not only insistent but general, and that we are an aroused, a determined, almost an angry, people, yet doubtful as to just what to do. This period of doubt, he declares, will not long endure. Now, therefore, is the psychological moment to make changes in our system radical enough to avert revolution, before revolutionary methods are demanded by the irresistible pressure of the mob spirit (p. 57). Immediately following this pronouncement, he says that the first great fundamental wrong which our social order perpetrates is that it shuts away from men the larger part of the soil and permits a few to speculate in the substance of the world which God has made for all. Speaking further of the land question, when discussing the "slum problem," Dr. Vedder says that the tenement evil is largely economic. We put a premium on speculation in land by taxing vacant lots lightly; and we impose a penalty on the investment of capital in buildings by taxing improvements heavily (p. 179).

The author's point of difference with the official position of the church is that organized Christianity has insisted upon salvation through correctness of theological belief and through a purely individual morality, while it has ignored the problem of economic injustice. He points out that though money has been spent like water in the interest of evangelism, the church has made no appreciable advance during the last generation; it is just holding its own; it is marking time, not marching to conquest. From these facts, the author deduces that only one conclusion is possible: the church makes no successful appeal to the people at large because it has ceased to meet the wants of the age. It must change its policy radically, or lose even more in the coming decades.

The Negro Races. A Sociological Study. By Jerome Dowd. New York: Neale Publishing Co., 1914. Pp. 310. $2.50.

This is the second number to be issued in a proposed three-volume work by the head of the department of sociology in the University of Oklahoma. Professor Dowd is one of the best authorities in this country on the negro. His first volume considered the West Africans; the present volume takes up the Africans of the East and South; while the final one is to treat of the negroes in America. Work of this kind is valuable, not only for the scientific investigator, but for those who are interested in the practical work of missions. One of the best means of training for effective missionary work is a purely dispassionate study of native races—their social usages and general state of mind. Professor Dowd points out that a deplorable error of missionary work in Africa and elsewhere has been the effort to reconstruct the natives in the likeness of the Europeans. The introduction of

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European civilization among the negroes of Africa has had a tendency to disorganize the race and bring about its extinction. This has been so, not because the negroes lack the capacity for higher culture, but because the methods of introducing culture have been bad. Only a radical change in the administration of the missionary movement in Africa, insists Professor Dowd, can overcome this tendency.

The author makes a pointed suggestion when he says that missionary work thus far has been hindered by the evil influences of European governmental action and the outrages inflicted upon the negroes by industrial exploiters from Christian countries. The old forms of slavery, he points out, have been succeeded or supplemented by new forms of servitude, even more grinding and hateful to the victims. Savage customs and institutions have been condemned and interfered with in so far as they proved inconvenient to usurpers of land and its produce, but for the most part with nothing but increase of savagery. The way to influence character is to begin with these matters of practical life, not with the theoretical and the abstract; with conduct and feeling, not with theological doctrines and book learning.

The Holy Land of Asia Minor. By Francis E. Clark. New York: Scribner, 1914. Pp. 154. $1.00 net.

Dr. Clark has embodied in this volume his impressions of the cities of Western Asia Minor, gathered in a journey made among them in 1912. A running homiletical comment on the letters to the seven churches in Rev., chaps. 1–3, is interwoven with these impressions. Dr. Clark writes informally and agreeably. At some points his statements occasion wonder, e.g., if the library of the Convent of St. John on Patmos has been transferred to the Bodleian (p. 7), it must be something very recent. Much of the book has, the introduction states, already appeared in the *Christian Herald*. There are good illustrations.

The Elements of New Testament Greek. A Method of Studying the Greek New Testament with Exercises. By H. P. V. Nunn. Cambridge: University Press, 1914. Pp. 204. 3s. net.

Mr. Nunn has produced a compact little Greek manual, embodying the forms and constructions essential for the reading of the easier parts of the New Testament in Greek. The work is carefully constructed, but its very compactness makes one wonder; the 37 lessons include so much matter that they will, we fear, prove rather discouraging to the beginner, who cannot possibly master one a day. It would have been well to distribute the work into three times as many lessons. As it is, the teacher who uses the book will have to make this division for himself. Classical forms unknown to New Testament Greek and words that occur but once in the New Testament have not been avoided, and the accents are not infallible (cf. pp. 14, 30, 50). The use of English first persons for Greek first persons, long since adopted by Americans and much derided by British reviewers, has properly enough been followed by Mr. Nunn, even at the cost of improbabilities like "I surname," "I crow." Mr. Nunn has done his work carefully and thoroughly, but he has not made it attractive or interesting for the student. Learning Greek with this book will be a pure grind. It is a mistake to print such books before they have stood the test of classroom use.

Vital Elements of Preaching. By Arthur S. Hoyt. New York: Macmillan, 1914. Pp. ix+322. $1.50.

Dr. Hoyt, professor of homiletics and sociology in Auburn Theological Seminary, is already well and favorably known to the younger generation of preachers in America. This volume compares favorably with his preceding books on *The Work of Preaching* and *The Preacher*. It is composed of his class lectures to his own students and of his lectures in the University of Chicago.

The Seer's House and Other Sermons. By James Rutherford. Edinburgh: T. & T. Clark, 1914. Pp. vii+343. 4s. 6d. net.

One feels that the preacher of these sermons truly lives in the Seer's House. Somehow Scotland is the preaching-center of the English-speaking world, and this series is by no means inferior to the high standard of the Scottish pulpit. Such simplicity, insight, strength, tenderness, directness, and clarity might well be coveted by any preacher.

The Making of a Country Parish. By Harlow S. Mills. New York: Missionary Education Movement of the United States and Canada, 1914. Pp. xviii+126. 50 cents, prepaid.

This is an account of the author's work in Benzonia, Michigan, and in the surrounding territory some twelve miles square. After fifteen years in the village with a population of about four hundred, the pastor conceived the idea of making his church an organizing center for the entire district. An interdenominational agreement was reached so as to give his experiment a more favorable opportunity, with the result that the Benzonia parish was increased

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sixfold. For some three years services have been held in six additional chapels, four schoolhouses, and one private home. No one within the parish needs to go more than a mile and a half to church at the present time. Ten Sunday schools are maintained. The plan has contributed to social advance, community pride, and solidarity, and has greatly increased church attendance and membership.

The Church at the Center. By Warren H. Wilson. New York: Missionary Education Movement of the United States and Canada, 1914. Pp. 98. 50 cents, prepaid.

In 1912 the author issued a book on *The Evolution of the Country Community*, which was recognized as a meritorious study in religious sociology. In the present volume he carries the campaign for rural church efficiency still farther in presenting numerous and fertile suggestions on surveys, programs, and plants. His description of successful experiments in rural leadership on the part of the local church is well calculated to awaken country pastors to new and broad endeavor and to assure them of commensurate success.

The Juvenile Court and the Community. By Thomas D. Eliot. New York: Macmillan, 1914. Pp. xv+234. $1.25.

The object of this book is to treat the juvenile court in its relation to other social institutions, to show how far public dissatisfaction has been warranted, and to indicate how the juvenile court can justify itself in the face of these attacks. The author holds that "the juvenile court as at present organized is an unnecessary and, in a sense, an anomalous institution." He believes that its work should be taken over by the school and the court of domestic relations.

The book is based on a comprehensive and close study of the principal juvenile courts in the United States and conforms to sound social theory. The author proves his case that the juvenile court is largely a makeshift—an inconsistent mixture of adjudication and administration—in its time far better than nothing but destined to be superseded by more highly specialized and more effectively preventive agencies.

The Enlarging Conception of God. By Herbert Alden Youtz. New York: Macmillan, 1914. Pp. 199. $1.25.

Professor Youtz is one of the younger theologians who are facing the problems of our modern world frankly. The present volume is a little unfortunately named, because as a matter of fact there is only one chapter upon the subject of the modern conception of God. The purpose of the author is to furnish an introduction to the general study of religion and modern theological thinking, three chapters being upon the question of method. This volume should, therefore, be read with Professor Smith's volume on *Social Idealism and the Changing Theology*. It has less unity than the latter, but like it is an indication that we are really beginning to rethink our religious inheritances in terms of modern needs and well-organized method.

The Man of Nazareth. By Frederick L. Anderson. New York: Macmillan, 1914. Pp. x+226. $1.00.

In this volume Professor Anderson does not undertake to write a life of Christ. It is neither a commentary upon his teachings nor a discussion of sources. Rather is it an attempt to shape vividly the total impression which Jesus has made upon a careful student of the Gospels. Professor Anderson approaches the problem of Jesus historically. He would see him in relationship to all times, not merely to times which were behind him. He very properly regards him in terms of cause as truly as effect. It seems to the reviewer that this is the only position which promises to exhibit the truly historical rather than the merely biographical Jesus.

Jesus is certainly not to be accounted for by the study of Judaism. There is in him a supergenetic quality which shows itself in the development of his influence on history.

Because of this conviction one cannot regard the sometimes over-rhetorical praise of Jesus as merely conventional. The author is endeavoring to look at Jesus in a long perspective, and when he conceives of Jesus as cause as truly as effect, he is calling attention to what is really the significant thing in Christianity. The man who regards Christianity simply from the point of view of its origin is constantly in danger of failing to appreciate its causal power. One can never understand the Christianity of Jesus Christ simply by an understanding of the conditions in which he appeared. Fire is not described by a discussion of the origin of coal and wood. The real significance of Jesus lies in what he accomplished, not in what occasioned him.

We commend this book particularly to the intelligent reader. It is not a technical treatise. There are points at which technical scholarship may feel that Professor Anderson has hardly given full weight to certain elements in his problem, but the book has a real value and along with its centering of attention upon the significant elements in the historical Jesus should serve to make the complacent mind feel that traditional views are not necessarily infallible and that there is still an opportunity for new study and increased appreciation of the Master's personality.

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THE MESSAGE OF JESUS TO OUR MODERN LIFE. III

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in nine leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It is sent free to all members of the AMERICAN INSTITUTE OF SACRED LITERATURE *enrolling for this course. Membership in the* INSTITUTE *may be secured by sending the annual membership fee of fifty cents, and four cents for postage, to the headquarters of the* INSTITUTE, *at the University of Chicago.*

PART I. THE PRINCIPLES OF JESUS

STUDY III

THE LIFE OF THE SPIRIT

There are two ways of approaching the relations of Jesus to our modern life: We can study the conditions of the modern world and see how they need teaching like that of Jesus, or we can study the teaching of Jesus and see how it can and should be extended into the world of practical affairs in the midst of which we live. There are advantages in each of these methods, but the second seems preferable, for the reason that it enables us to put the emphasis precisely where Jesus put it; namely, on the sort of life which a man must possess if he is to render genuine Christian service to his day and generation. For this reason we study the fundamentals of Jesus' teaching regarding life as he himself lived it and as we as his followers should live it, before we study the application of his principles and ideals to the problems of conduct. We must live before we can act.

Further, such a method accords with the purpose of the church. For the work of the church is primarily spiritual. If our churches can produce men and women ready at any cost to order their lives upon the example and teaching of Jesus, the problems of society will be much more quickly solved than under any other conditions. As a matter of fact, most social problems are never answered; they are outgrown. By virtue of a new view of life, new desires to be helpful, new insight into evil, new reliance on God, new appreciation of justice and fraternity, we become dissatisfied with things as we find them and wish to improve

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them. Such discontent and ambitions are the outcome of a spiritual life more fully experienced.

The term "Life of the Spirit" includes very much more than we can discuss in this particular study. The discontent which gives rise to repentance, the faith in God as Father, which results from our acceptance of the teaching of Jesus as regulative in our lives, are matters which we have already considered in the two preceding studies. But in this third and last of the three studies of the principles of Jesus we shall consider more in detail some of the inner relations and tendencies of that spiritual life which Jesus would evoke in every soul. Christian efforts to improve individual and social life imply these elements of individual character. Social service is the outcome of the life of the Spirit, not its substitute.

In our day there is special need of making Christian life extend from the two great foci of spiritual experience as Jesus described it: prayer and resolute search for the highest good. Neither is logically the outcome of the other, for both spring from that inner life of trust in God which Jesus described. Yet there is a very distinct connection between the two. If one is to pray to God for help, it is clear that his own ethical life should be whole-heartedly at one with the highest ethical ideals, and, on the other hand, if he is to realize in his own life these ideals, he will need the help which can come alone from prayer. Jesus is admittedly the world's greatest expert in the spiritual life. To listen to his teachings on these two phases of the life of the Spirit is to feel anew the spell of his Lordship.

I. PRAYER

There are many varieties of religious experience, but all religion ultimately runs back to the search for help through establishing personal relations with God. Men pray, not because they have been taught to pray, but because prayer is spontaneous. Without it a life might be philosophical and moral, but it would lose that sense of God's presence and control which prayer engenders. Men have abused this impulse to ask help from God but they have never altogether quenched it. In the moment of supreme need even the most irreligious men are likely to seek deliverance in superhuman sources.

1. *The Views of Prayer Current among the Jews in the Days of Jesus*

Jesus lived in the midst of deeply religious people. True, much of his teaching was in criticism of the religious views of his day, but no little of it was also an extension of the religious heritage from prophet, lawgiver, and sage. Just as he had no need to argue for the existence of God, so he had no need to argue that men should pray. He had rather to correct misapprehensions as to prayer.

Two tendencies were prevalent in Jewish religious life in Jesus' day: one toward ritual and the other toward legalism. The latter, notwithstanding many noble traits, tended to create a religious aristocracy and was subject to severe criticism by Jesus. The former was not particularly discussed by Jesus, although he did not ignore worship in sacred places.

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First day.—§ 34. *The Old Testament religion tended toward ritual rather than private prayer:* I Sam. 1:1–20; Deut. 12:5–14; selections from Leviticus. Prayer seems to have been involved in sacrifice, although men might pray at other times than when sacrificing. Read the story of Hannah's prayer, I Sam. 1:1–20. The development of the priestly element of Hebrew religion tended to make sacrificial prayers more formal and ritualistic. Read Deut. 12:5–14. Consult the Book of Leviticus and note that chapter after chapter is concerned with ritualistic acts. In many cases prayer took the form of a hymn, as we see in the Psalms, many of which were intended for temple worship. Read the titles given to many psalms indicating their character as prayer.

Second day.—Most prayers of the Old Testament are individual and special: Deut. 9:18–29; Num. 14:11–22; 21:7–9; Jer. 42:1–6; I Kings 8:20–53; Ezra 9:5–10; Neh. 1:4–11. Read the selections from Deuteronomy and Numbers containing prayers of Moses. Sometimes, as in the case of Jeremiah, the prophet would pray for the people at their request, Jer. 42:1–6. The most elaborate prayer recorded in the Old Testament is that of Solomon at the dedication of the Temple, I Kings 8:22–53. Later prayers which are of rather different tone are to be seen in Ezra 9:5–15; Neh. 1:4–11, and throughout the Books of Ezra and Nehemiah.

Third day.—§ 35. *The prayer of the Pharisee was always in danger of becoming insincere:* Matt. 23:5 (cf. Exod. 13:9–16; Deut. 6:8; 11:18); Deut. 6:4–9; 11:13–21; Num. 15:37–41. The Pharisaic movement was not consciously hypocritical. See Matt. 23:5 and cf. Exod. 13:9–16; Deut. 6:8; 11:18. The most common prayers of the Pharisee were the "Shema," or the Jews' Confession of Faith (Deut. 6:4–9; 11:13–21; Num. 15:37–41), which became part of the synagogue service, and the "Shemoneh Esreh," or Daily Prayer, which was uttered morning, noon, and night by all Jews. It is long and beautiful and still to be found in Jewish prayer-books. In the nature of the case the constant repetition of these prayers tended toward externalism, despite the efforts of the best rabbis to prevent this error. Jesus' criticism was against this tendency. He himself used the "Shema," Mark 12:29, 30.

2. *The Prayers of Jesus*

We sometimes forget that Jesus' teachings as to prayer are the expression of his own practice. He could teach men to pray because his life was directed by prayer.

Fourth day.—§ 36. *Jesus' habit of prayer:* Luke 3:21; 6:12–13; 9:16; Mark 9:29; Luke 9:29; Mark 6:46; John 6:15; Luke 10:21, 22; Mark 14:32–42; Matt. 27:46; Luke 22:32; 23:34. Jesus prepared for all crises of his own life by intense prayer. Thus, before his baptism: Luke 3:21; before the choice of the twelve: Luke 6:12, 13; before many of his miracles: Luke 9:16; Mark 9:29; at his transfiguration: Luke 9:29; at the time of his popularity: Mark 6:46 (cf. John 6:15); in moments of great spiritual insight: Luke 10:21–22; in Gethsemane: Mark 14:32–42; at his crucifixion: Matt. 27:46. We find him also engaged in intercessory prayer, as, for example, for Peter: Luke 22:32; for the soldiers who crucified him: Luke 23:34. Yet he never prayed for forgiveness.

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Fifth day.—His personal attitude toward God as interpreted by the writer of John's Gospel: John, chap. 17. Just how far this prayer is a verbatim report of what Jesus actually said we must always be in doubt, but it undoubtedly represents his own spirit and the estimate of his relationship with God on the part of his disciples. In this prayer, it will be noticed that he does not pray for strength nor forgiveness, but for his disciples and for conditions which will bring to the world a conviction as regards himself. Apart from the element of petition, the prayer is marked by a profound sense of unity with God.

3. *Jesus' Teaching as to Prayer*

Upon nothing, unless it be faith in God as Father, does Jesus speak more frequently or more insistently than on the subject of prayer. How much he, the great authority in religious life, differs in his conception of prayer from that of many men today will appear from even a superficial study of his words.

Sixth day.—§ 37. *Prayers that should not be offered:* Matt. 6:7–8; 5:33–37; Luke 18:9–14. Read the selections from Matthew. In both these instances we have Jesus' criticism upon certain habits of religious people. The oath to which he refers is really in the nature of prayer, and the many repetitions undoubtedly refer to some indefinite repetition of words as an element of religious life. The story of the Pharisee and the publican, which has already been noticed, Luke 18:9–14, is a striking illustration of Jesus' emphasis upon sincerity and humility in prayer as over against a prayer full of boasting and pride. Jesus never taught his followers to be satisfied with their spiritual accomplishment.

Seventh day.—§ 38. *The model prayer given by Jesus:* Matt. 6:9–13; Luke 11:2–4. John had taught his disciples how to pray, and because of this as well as because of his own teaching about prayer his disciples asked for instruction as to their praying. The two forms of the "Lord's Prayer" are essentially one in spirit. It falls into two main divisions: (1) the prayer for God's interference in the larger affairs of life, so that he shall be recognized as supreme, and his kingdom will put an end to the miseries of the natural order; and (2) prayer for human needs, bread, forgiveness, protection, and deliverance. The doxology was probably added in the transmission of his teaching by others. It will be noticed that Jesus does not himself pray this prayer ("Pray ye") and we have no intimation that he ever prayed for forgiveness for himself, but in these two great classes of petitions he summarizes the very essence of what prayer can ultimately be—an expressed desire for divine control in the affairs of the world and a cry for concrete help. Research has shown that many of these petitions can be found scattered through the noblest teaching of Judaism. Thus even in his model prayer Jesus "fulfilled" the Hebrew teaching and, at the same time, recognized the lasting and universal needs of humanity.

Eighth day.—Jesus teaches men to pray for temporal blessings: Matt. 6:25–34; 7:7–11; 10:29–31. The first two passages get full meaning as one recalls particularly how Jesus directs men to pray for daily bread, which is undoubtedly representative of all physical needs. Such teaching is inevitable, if one takes the original position of Jesus that God cares for *all* of our needs (Matt. 10:29–31). How could we trust God as Father without believing that he can help us in every

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need, temporal as well as spiritual? That is the childlike attitude upon which Jesus lays so much emphasis.

Ninth day.—§ 39. *Prayers must be in accordance with Jesus' ideals:* Matt. 5:44; 6:27–34; John 14:13, 15, 16; 16:23–26. That Jesus should make moral limitations to prayer was to be expected. His reverence for God was too great to permit anything approaching magic or immorality in prayer. He would not "tempt God." This is the real implication of prayer in his name: John 14:13, 15, 16; 16:23–27. Unless one is sure that what he requests is morally right, Jesus gives him no encouragement to pray. The application of this is vital and heart-searching. Can a man pray for success in an immoral undertaking, or for a business in which injustice is done other men, or for forgiveness when he is cherishing hatred?

Tenth day.—Jesus has no teaching as to prayer as mere communion. This is one of the surprising elements of his teachings. Sometimes men are accustomed to think that petitions and intercession are unworthy of a right view of God, but it is precisely these qualities of prayer that Jesus specified. Even in John's Gospel there is no teaching that the value of prayer lies in its effect upon the one who prays. That such an effect is good is evident enough, but it is hardly likely that men who have given up the belief in prayer as petition will continue to pray for the reflex influence of prayer upon themselves. Pray the Lord's Prayer thoughtfully, asking yourself after each petition whether you really want what Jesus bids you ask.

Eleventh day.—§ 40. *Prayer is answered, but conditionally:* Matt. 6:14–15 (cf. Matt. 5:23–24); Matt. 18:19–20; Luke 18:1–8. Reread also the passages cited in § 39. No one can fail to realize the reasons for these various directions of Jesus. The prayer that comes from a spirit that is contrary to the spiritual blessing desired is, in the nature of the case, futile. The very essence of prayer involves fellowship with God, as conceived of in the highest moral terms.

Twelfth day.—§ 41. *The time and place of prayer is sacred:* Matt. 6:6; Mark 11:15–19; Matt. 21:12–17; Luke 19:45–48; John 2:13–22. This teaching is, of course, implied in every conception of prayer, but it is drawn out specifically by Jesus in his directions for privacy as one prays: Matt. 6:6. Particularly does it appear in his cleansing of the temple. Read the accounts in Mark 11:15–19; Matt. 21:12–17; Luke 19:45–58; John 2:13–22. Recall the visits of Jesus to the Temple and to the synagogues.

Thirteenth day.—§ 42. *Prayer is the expression of a life of faith:* Matt. 6:8; Mark 14:32–42. This teaching appears in almost every passage which has been quoted from Jesus' teaching relative to prayer; but it is something which should be specified rather than taken for granted. Such faith, however, is not identical with the belief that God will do what we ask him. It is always discriminating, seeking only the highest good. If it be replied that prayer is unnecessary, since God will do his own will, it is enough to reply (1) that Jesus himself recognized this fact and yet bade people to pray: Matt. 6:8; and (2) he himself prayed with precisely this qualification as regards God's will concerning his own future: Mark 14:32–42.

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II. THE HIGHEST GOOD TO BE SOUGHT BY THOSE WHO WISH TO LIVE A SPIRITUAL LIFE LIKE THAT OF JESUS

It is common experience that life constantly presents to us choices between objects which are all good. Yet we cannot choose them all. Some are better than others. What is to be our choice will depend very largely upon some great determining decision of life which all choices obey. This supreme choice which we reckon to be superior to every other good thing of life and to which all other choices are secondary, we call the highest good. A life grows moral and Christlike in the same proportion as this highest good is spiritual and unselfish, like the life of Jesus. But it is not easy to remain loyal to such a choice. This Jesus recognized. His loyalty to the highest good of his own life, namely, obedience to the will of the Father, brought him many conflicts and ultimately the supreme choice between life and loyalty. He chose the latter and died. This fact takes his words out of the region of speculation. They challenge us with the searching question, Are we ready to take his teaching as to the highest good seriously in our own lives?

Following our usual method, we study first the various highest views of life held by Jewish thinkers, over against which Jesus places his own ideal.

1. *The Conception of the Highest Good to Be Found in Jewish Literature*

Fourteenth day.—§ 43. *Material prosperity not final in the Old Testament:* Gen. 13:14–18; Deut. 11:13–17; Amos 9:11–15; Isa. 9:2–7; Mic. 4:1–8 (representing prophetic thought) and Lev. 26:1–13 (representing priestly ideals). In these passages note that in the conception of both prophet and priest in the Old Testament the highest good is represented by the temporal blessings of long life, a great posterity, and a fertile, well-cultivated, and well-governed land, the inhabitants of which dwell in prosperous and undisturbed peace. As all these blessings, however, are said to be dependent upon right relations with God, they all point to the chief end of man as fidelity to Jehovah, and the observance of his commands.

Fifteenth day.—Spiritual wisdom and serenity: Eccles. 12:1–14; Prov. 8:1–21, 32–36; Ps. 19:7–14. Notice how in the thought of the sages there is, in addition to temporal benefits for the good man, a delight in the proper attitude toward God and an appreciation of his law as the chief end of man.

Sixteenth day.—§ 44. *The knowledge of Jehovah's law as expounded by the scholars of Jesus' day:* Luke 10:25–28; Mark 10:17–30; Matt. 19:16–22; Luke 18:18–30; John 7:49; Acts 22:1–4. Recalling the general conception of God held by the Pharisees, study carefully the passages assigned and determine whether it would be correct to say that the highest good according to the scribes was the knowledge of, and obedience to, God's law, as a means to winning eternal life.

2. *Some of the Good Things of Life Jesus Did Not Regard as Supreme*

Seventeenth day.—§ 45. *Outward conformity to statutes not the supreme good:* Mark 5:17–20; 12:28–34 (Matt. 22:34–40; Luke 10:25–28); John 13:34–35. Recalling Jesus' conception of God as Father rather than as a lawgiver, consider

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whether he would, like the scribes, make formal obedience to law the chief good of life. Does he not make the condition of the inner life supreme?

Eighteenth day.—§ 46. *Physical life and its comforts are less valuable than the supreme good:* Matt. 5:10–12; 10:16–22, 18:7–9; 28–33; Mark 8:34–37; Luke 12:4. Note the secondary value given by Jesus to comfort and even to life. In our modern life the allurement of comforts and luxuries is very great. How often we sacrifice honor and honesty and purity in thought to immediate enjoyment!

Nineteenth day.—§ 47. *Social and family ties must be sacrificed for the supreme good:* Matt. 19:12–30. Sacred as Jesus regarded family ties, he did not hesitate to declare that under certain conditions it, as well as other goods, must be sacrificed if it came in conflict with that which is more valuable.

3. *Membership in the Kingdom of God, i.e., Eternal Life, the Supreme Good*

These terms need to be defined, because we are likely to miss the fundamental meaning given them by Jesus. He used them in much the same relations as did the people of his own day, but with deeper spiritual content. In our day we still use the terms, but we need to look carefully at what they really represent, making their content rather than themselves supreme.

Twentieth day.—§ 48. *Entrance into the kingdom of God the supreme good:* Matt. 6:33; 13:44–46; Luke 12:22–34. The supremacy of the kingdom of God has also appeared in the way of comparison in §§ 45, 46, and 47. In order to appreciate these passages of Scripture we must remember that Jesus did not consider the kingdom of God as having come, although men were preparing for it when it should come. They were looking for it and praying for it much as we pray for peace in time of war.

Twenty-first day.—The kingdom of God defined: Matt. 5:44, 45; 23:8; 25:40; 28:10; Mark 3:31, 34 (Matt. 12:46, 49, 50; Luke 8:20, 21); John 3:5. From a study of the texts above, as well as from Jesus' conception of God as the heavenly Father, may the kingdom of God be defined as "the joyous and righteous union of those who live as brothers with one another, because of their common faith in God as their Father, and their subjection to his rule of love"?

Twenty-second day.—The kingdom of God not yet realized: Luke 10:20; Matt. 13:24–30, 36–43; Luke 17:20–21 (marginal reading). While it may be true that the kingdom of God is present in the world in the sense that God is accomplishing his will through Christlike people who are like leaven in the world, the progress of Christianizing civilization is sometimes discouragingly slow. How soon can patriotism be made subservient to the kingdom of God? How soon can our industrial order? We have made great progress in Christianizing the relations between individuals, but the kingdom is still to come in the sense that it must *become.*

Twenty-third day.—§ 49. *Eternal life is a synonym of the highest good in the teaching of Jesus:* (*a*) Mark 10:23–31; John 3:14–21; 5:19–29; 6:40–69; 10:27, 28; 12:49, 50; 17:3; (*b*) John 16:1–33; 14:25–31. From the passages already studied and from the new ones cited here, does it not appear (*a*) that the life to be lived in the future righteous and joyous social order may begin in this age; and (*b*) that it

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is the sort of life that Jesus has elsewhere described as like that of God? As further evidence that Jesus thought of this future God-like life as already beginning through the presence of the Spirit in men's lives, see John 16:1–33; 14:25–31. Immortality is involved because the perfect social order waits upon the passage into the completely spiritual life.

Twenty-fourth day.—§ 50. *A more precise definition of the highest good as Jesus taught it would be a character dominated by love like that of God:* Matt. 25:14–46; 6:25–32; Mark 11:22–24; Matt. 7:7–12; John 8:12–30; Mark 12:29–31; Luke 10:25–28; Matt. 7:12; 5:5, 7, 9, 21–24, 38–45; I Cor., chap. 13. Fundamentally, would there not be demanded in a God-like character a faith in God as Father? Read Matt. 25:14–46. Recall the teaching of Matt. 6:25–32, and study Mark 11:22–24; Matt. 7:7–12. Then notice how inability to see the Father characterized the enemies of Jesus, according to John 8:12–30. Recalling the teaching of Jesus already studied, that members of the kingdom must be like their heavenly Father, notice the specific teachings as to peaceableness and love demanded of them in Mark 12:29–31 (Matt. 22:35–40); Luke 10:25–28; Matt. 7:12 (Luke 6:31); Matt. 5:5, 7, 9, 21–24, 38–45. Paul carries the thought more explicitly into the life beyond death, I Cor., chap. 13.

Twenty-fifth day.—§ 51. *Jesus was a living embodiment of his own teaching concerning the highest good of life:* Matt. 4:1–11; Mark 8:27–38; Matt. 16:16–28; Luke 9:8–27; Mark 14:32–42; Luke 7:31–34; John 13:15; 17:4–26; Matt. 11:25–30; Mark 8:34; Dan. 7:13; Mark 10:33, 35. Jesus rejected secondary goods and chose the Father's will, Matt. 4:1–11; 9:18–20; Mark 8:27–38; Matt. 16:16–28; Luke 9:8–27; Mark 14:32–42. Yet was this in the spirit of the ascetic? See Luke 7:31–34. Recalling Jesus' experience of God as Father, notice the significance of such sayings as John 13:15; 17:4–26; Matt. 11:25–30; Mark 8:34 (cf. Luke 14:27); John 14:6. Consider also in the light of Dan. 7:13, 14 (where the term is evidently typical of the kingdom of the saints, Dan. 7:27) the significance of the term "Son of Man" as indicating Jesus' conception of himself as a type of what his followers should be; for instance, Mark 10:33, 45.

III. THE APPLICATION OF THESE TEACHINGS OF JESUS TO OUR OWN DAY

Twenty-sixth day.—Many people are endeavoring to be religious without praying. They claim that doing their duty is equivalent to prayer and that to utter petitions is to lower their thought of God. How does this view appear when compared with the teachings of Jesus? Must not the modern man who wishes to be humanitarian ultimately face the question whether humanitarianism is really justified because of the sacrifice it involves? Is it likely that a humanitarian enthusiasm will long continue without a vital sense of a God who so orders life that only the spiritual qualities, like love and righteousness, are really permanent and supreme?

Twenty-seventh day.—The insistence of Jesus upon the legitimacy of prayer as petition challenges many a man's faith, because petition implies answer. We are so accustomed to think of God as maintaining his laws that we feel he could not violate them. But is not this to part company with Jesus? If Jesus refused to jump off the top of the temple lest he should tempt God, would it not be fair to

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say that he believed that prayer must be in accordance with what we know of the revealed will of God? How far would this limit the petitions we should utter? Must not all prayers be in accordance with intelligent love?

Twenty-eighth day.—The difficulty of answers to prayer is great in many minds, but after all how can a man prove that prayer is not answered? No Christian prays unqualifiedly for that which he asks. Does he not really pray for something which is farther back in his own mind? Carry this thought out into concrete instances and see if it does not often appear that God answers the ultimate desire of men's hearts, even when the particular petition they offer is apparently unanswered. It is also well to recall that natural law after all is not a thing, but is simply a general statement born of observation. Really it is a description of how God lovingly works. The very heart of the Christian religion is seen in the belief that it is more accurate to think of God in terms of personality, which is the highest form of existence we know, than in terms of impersonal law. So long as religion is a matter of personal relations between God and man, it is well to make the experiment of following Jesus' example in the matter of prayer. For that is to set up personal relations with God. How can we exclude from those relations God's loving help?

Twenty-ninth day.—The more one prays, however, in accordance with the directions of Jesus, the more does he acquire spiritual aptitudes and insight. He also develops a moral sensitiveness which is far superior to moral pride. From this prayer-life, which grows ever increasingly spiritual, there comes the desire and strength to make the concrete decisions of life which Jesus directs. Contrast, for example, the highest good of the militaristic attitude of mind with that of the genuinely Christian. Do you think that modern Christians would be ready to go to the stake if it was a choice between their lives and their loyalty to their religion? Do you think that these same Christians would be ready to sacrifice their income in the payment of honest taxes or for the curtailment of excessive hours of labor of their employees? Do these questions involve any difference in the attitude which one should take toward what Jesus sets forth as the highest good?

Thirtieth day.—Have you ever seriously questioned whether the ethics of Jesus is really practicable? There are many who frankly say that it is not. Some say that Jesus' ethics was intended only for people who expected that the world would come to an end in a short time. Other people say that it is too idealistic for the modern world. Others say that we can approach his ideal gradually by a series of compromises. What do you think about the matter? Do you really think that you as a Christian should attempt to put his teaching as to the highest good fairly interpreted, for example, into the foreign policy of the United States, or the regulation of your own business affairs?

Thirty-first day.—The answers which will be given to these questions will undoubtedly force a man to feel that the ideals of Jesus involve such sacrifice of the ordinary goods of life that no man can attain to them without the assistance of God. It is at this point one sees how essential religion is whenever the individual endeavors to socialize the teachings of Jesus. If it is impossible to divorce his ethics from his religion, has not the church a unique and imperative mission to

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bring men into that spiritual life of sacrificial love and prayerful dependence upon God, which is presupposed by any successful efforts to make the highest good as taught by Jesus supreme in all activities of industry, state, home, and individual conduct? If we could make all men really loving, would they not, like Jesus, sacrifice all other goods for helpful and wise service to others?

The next study will consider Jesus' teaching concerning the worth of the individual.

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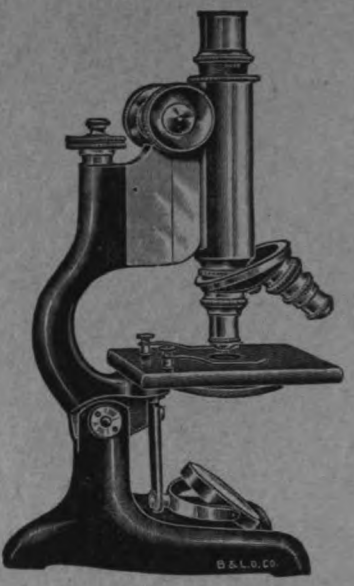

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