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ETHICS FOR AN INTERNATIONAL POLICEMAN

While these words are being written, the nation is on the brink of war with Mexico. When they are read, hostilities may have begun. If so, Christian people in the United States, like those in warring Europe, will be testing the sincerity of their professed loyalty to Jesus.

A state of war does not disprove the existence of a moral order. In this we must still live, and to it we must still give our allegiance. Military exigencies do not permit us to repudiate the ideals of Jesus. A nation at war ought relentlessly to question its own motives and ambitions, its own past and its desired future.

War in Mexico, if it be regarded as a phase of international police service, will be both defensive and vicarious. For years we have refused to intervene because we did not believe we were justified in intervening. Whatever the future may have in store for us, we have the record of this much self-restraint under unbelievable provocation.

That all our past dealings with Mexico have been beyond reproach we do not need to argue. We ask neither justification for our mistakes and our wrongdoings nor praise for our patience. What we have written, we have written. The future must pass judgment. Let the nation without sin present the first protest.

The immediate duty of every Christian who is loyal to the ideals of peace is to separate peace as a world-policy from police duty thrust upon us by conditions we have not controlled and, despite national patience, could not control.

Jesus never condemned national self-protection.

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His teaching as to non-resistance to evil was not political. But the principles of service, kindliness, and sacrifice, of which non-resistance to evil on the part of an individual may be an expression, are as applicable to international as to private relations.

A policeman protecting social ideals from maniacs and thugs is an exponent of more efficient social service than a Good Samaritan binding up the wounds of victims of civic neglect.

But appeal to police methods by a nation can be justified only when free from any policy of aggrandizement. A policeman must not share in loot. A nation that has police duties thrust upon it must not talk of territorial expansion.

The church must combat those whom war will make greedy. Our national boundaries run through our national conscience. Cuba and not the Philippines should be our precedent.

The United States has weighed others in the balance of justice. The nation is itself in the balance. Shall we who have judged others ourselves be condemned?

To such a question the Christian has but one answer. Faith in God and common-sense alike urge the Christian church to utter it without fear or favor.

Only as a nation undertakes international police duty sacrificially, without hope of territorial or other gain, is it acting in the spirit of Jesus.

A hypocrite is more contemptible than a pirate.

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THE FAITH OF THE SCIENTIST

ARTHUR HOLMES, PH.D.
Dean of the Faculty, The Pennsylvania State College

One of the most hopeful signs of the time is the interest of scientists in religious matters. The old antagonism between scientist and theologian continues, but it is largely due to mutual misunderstanding. There is a theology growing up that is thoroughly scientific, and, as this article shows, there is a scientific attitude which is really sensitive to religion. This growing reconciliation lies both in method and in content of thought. Any theology that is unsympathetic to the procedure and discoveries of science is doomed to become an obscurantism which will breed irreligion among thoughtful persons.

Science and faith appear to be inherently, essentially, and irreconcilably antagonistic. Science knows, faith believes; science predicts, faith hopes; science seeks bare truth and follows it to the bitter end, faith robes its truth in human longings and follows where the heart leads; science lays its foundation of incontrovertible facts and builds thereon its superstructure of immutable laws, faith lifts up its hands into the infinite void and holds its ideals before the eyes of faltering men. Such are some of the opinions of the antagonisms between these two great kingdoms of human experience, and such oppositions have made many men inquire if faith is possible in this age of ascendant science. "Are we not compelled," say they, "to consider it almost criminal to believe in the absence of evidence convincing to the sense or reason, holding, like Huxley, till such evidence arrives, to an invincible agnosticism?" For answer, let us examine briefly the structure of modern science to see if it may not contain some stones of faith either in its superstructure or in its foundations.

The construction of science to be considered here is simple enough. It is made up of facts, hypotheses, and well-accepted theories called variously scientific truths, natural laws, or laws of nature. We will not stop to consider the facts, though the element of faith contained in each and every one of them might be surprisingly large. As for hypotheses, science itself frankly admits that they are mere beliefs awaiting further verification. They are the antennae of science feeling its way out into the darkness of the unexplored. Thus they make faith an organ of knowledge; and, since so many hypotheses, because they direct research, are eventually verified, they direct science along certain channels. So, in its preliminary stages, a science may most unconsciously be predetermined in its theories by faith and not by knowledge. When hypotheses have been proved they become theories, scientific truths, and natural laws. These represent the completed products of science, its body of truth by which it swears its great oaths of certainty.

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There are several characteristics of these laws. First, they are based upon observation through the senses and ought not to contain any truths not so observed; secondly, since they are the results of a limited number of observations and cannot with certainty apply to the future, they are always probable, or only "practically certain," i.e., believed in because it is expedient to believe in them; thirdly, they are descriptions only, not explanations giving the causes or purposes of actions; fourthly, they are the briefest possible descriptions; fifthly, they are the simplest descriptions aiming to involve only one term, motion. We will briefly examine these attributes to see if any, and how much, faith may be lodged in them.

First, though science bravely endeavors to base its theories upon observed facts alone, it is unable to stick absolutely to that method. It must go beyond what the eye actually sees, first, to the use of factors not yet seen and possibly never to be seen, like molecules, atoms, electrons, etc., and, secondly, by reason of conditions imposed by science upon itself, to factors which never by any stretch of imagination can be perceived. These, surprising as it may be to the layman, are surfaces, lines, points, lengths, breadths, thicknesses, causes, etc. A length, in science, is always an average of measurements. The "true" length of a table, for example, can never be known, and such ignorance "is essential to any image of Nature that science can evolve." The ignorance is not serious, as it is covered by a grain of faith; but my point is that the pure grain of faith is there. Karl Pearson, who assumes and attempts to maintain the Humian point of view in science, insists that "conceptions and ideas, pure products of the mind, must be formed" before a law emerges, and definitely states "a point, valid as a conception, can never have a real existence as a perception." The geometrician freely admits the impossibility of his points and lines and the physicist by no means assumes "the existence of atoms and molecules as possible perceptions." So the surveyor and the physicist both admit their element of faith in drawing their pictures of the world.

The second attribute, the uncertainty due to the fact that induction always rests upon partial observation, is so obvious that it is freely admitted by all scientists. Again, however, let me say that the faith of science in the future, though pure faith, has been justified. Given three points in a comet's orbit, let mathematics set the date, and we can trust the construction of the universe to keep the appointment, not just exactly to the thousandth of a second, but near enough to keep our patience from spoiling.

Thirdly, since laws are descriptions only they do not "explain" in the sense of giving either causes or ends of actions. They merely say that such and such lines are or will be the paths of bodies; that the bodies themselves are or will be at such and such a place at a certain time. *What* the bodies really are, or *why* they will be there, is left for metaphysics and religion to explain. Gravity is not assumed to pull stones, apples, balls, rain, etc., to the earth, but "gravity" is the name for that element of behavior similar in all falling bodies. All of them, under certain conditions,

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hurry up in their flight to the earth, and the "hurry-up" or acceleration is measured and written out in a brief shorthand language called algebra, and that is gravity or gravitation. A quotation or two from Karl Pearson will make this conception clear. He says in his *Grammar of Science:*

"We are accustomed to speak of scientific law, or at any rate of one form of it, termed 'natural law,' as something universally valid," and adds that some assert that that law "has a validity quite independent of the human minds which formulate, demonstrate, or accept it." Does it have such independent existence or not? Did gravitation guide the planets before Newton came, and did he happily light upon this hitherto unknown force as a discoverer upon a new continent? Pearson replies:

> The law of gravitation is not so much the discovery by Newton of a rule guiding the motion of planets as his invention of a method of briefly describing the sequence of sense-impressions which we call planetary motion. . . . . The statement of his discovery was not so much the discovery as the *creation* of the law of gravitation. . . . . There is more meaning in the statement that man gives laws to Nature than in its converse that Nature gives laws to man.

The first result for us to gain is then the truth that natural law, far from being an ironclad necessity of implacable "nature," is a product of man's "creative imagination."

If natural laws are made by men, why then do men accept such laws as true and righteous altogether? The consideration of the fourth and fifth points will show just what this "truth" is and reveal how much science is impenetrated with faith even in its most vital parts. For the final test is not certainty, as is shown by the rejection of one theory when two theories will equally and adequately cover all the facts in a given phenomenon. There are many illustrations of such situations in the history of science, but probably the most illuminating one is the substitution of the Copernican theory of describing the planetary motions for the nearly fifteen-hundred-year-old Ptolemaic theory. Everybody now accepts it as a truth beyond question that the earth moves and the sun stands still. For that faith he would, in the fourteenth century, have been burned to death as Galileo nearly was. A complete reversal has been made since then. Nobody now dares to say that the sun moves. Nevertheless, as Mach and others have pointed out, the old system which made the sun move, and which Huxley later declared was "utterly at variance with fact," was just as true as its successful rival, the Copernican system. Both fitted the facts; both were equally true. Yet *without the discovery at that time of a single new fact bearing on the situation* the new system overturned the other, hoary with age and venerated for its verity. Why? Because, as Mach, Singer, Pearson, Rice, and others have recently made evident, the Copernican system was simpler. This factor, decisive here on such a grand scale, is present in every acceptance of a scientific theory, from the greatest to the smallest.

Lest we seem to settle so critical a point by only one example let us turn to mathematics. Surely geometry is "true" past dispute. Upon it are

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grounded nearly all mathematics and nearly all science. Yet Dr. Stecker writes:

> In brief, mathematicians have long since learned that there are several systems of geometry, each consistent with all the facts of experience. Euclid's is the simplest of these systems, and we use it because it is the simplest, and for no other reason. Which of these systems is the true geometry of our space we cannot, in the nature of things, know.

We accept, then, *simple* descriptions of nature as the truth about nature. But do we *know* that nature is simple? Poincaré, the greatest mathematician of our day, answers:

> Let us first of all observe that every generalization supposes in a certain measure a belief in the unity and simplicity of Nature. As far as the unity is concerned, there can be no difficulty. . . . . As for the second point, that is not so clear. It is not certain that Nature is simple. Can we without danger act as if she were? . . . . Here, then, are two opposing tendencies, each of which seems to triumph in turn. Which will win? If the first wins, science is possible; but nothing proves this a priori. . . . . In fact, we can give this question no answer.

Here, then, is an explicit statement by a most powerful thinker upon the foundations of all science, proclaiming that faith in an unknown and unproved attribute of nature is a controlling and guiding ideal in the building of the magnificent structure of science. Far from hinting that such faith invalidates, or even deteriorates, the conclusions of science, I am trying only to show that faith has functioned most beneficially in a field where its very success has obscured its existence. Though science cannot be absolutely certain of any law, physicists will continue their good work, chemists will compound healing drugs, and astronomers will fix our calendars. Only Darius Greens will jump from roofs to test flying-machines, and only faithless Peters will attempt to walk on water. The rest of us, though it is a mere matter of faith, will insist upon fearing that we may fall or sink.

Finally, lest it be thought that the faith of the scientist is of a genus utterly unlike the faith of a religionist, let me recall that Christian faith comes by hearing (Rom. 10:17), is the proving of things not seen, leads to an assurance of things hoped for (Heb. 11:1), and has its element of desire (Gal. 5:6), even as science has its "desire for maximum unity that we struggle to satisfy and the gratification of which constitutes the truth of an interpretation." To show further that this similarity is also recognized by some scientists, let me add the words of Professor Jacoby, the astronomer:

> Therefore, is it possible for science, like religion, to believe something not logically proven? . . . . Science today has attained only to the portal of knowledge; when her forces shall have stormed the citadel, when she shall stand upon the deepest foundation stone of truth attainable by man, she will find, surely, that stone bedded upon some kind of faith, some belief outside the domain of rigid logic.

Modern science has achieved many and patent victories over the material world. It has contributed magnificently to the alleviation of the ills and to the increase of comforts among mankind. Yet I venture to say that none of its

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more visible achievements have surpassed in significance the gradual growth of science into a clearer consciousness of its real nature, its real foundation, and its real ideals. Quite involuntarily, while it thought itself concerned only with external nature, it was being driven onward in its course by the constitution of the human mind struggling for a unity that must ever remain the controlling principle of both science and religion. This consciousness of oneness permits such sayings as those of Sir William Thompson:

"Let nobody be afraid of true freedom of thought. Let us be free in thought and criticism; but, with freedom, we are bound to come to the conclusion that science is not antagonistic to religion, but a help to it"; and of Joseph Henry, "The person who thinks there can be any real conflict between science and religion must be either very young in science or very ignorant in religion"; and the nobly worded creed of Sir Oliver Lodge, beginning, "I believe in one infinite and eternal Being, a guiding and loving Father in whom all things consist"; and the experience of Professor Meehan, "Scientific studies have strengthened my faith, strengthened it indeed to an extent that no study besides could have effected."

ISLAM, AN APPRECIATION

REV. GILBERT REID, D.D.
International Institute of China, Shanghai, China

Several months ago the BIBLICAL WORLD *published an article by Dr. Reid on Buddhism. The present article is a companion treatment of another important religion. We shall never understand the real position of Christianity among the religions of the world until we appreciate these other religions. It is the merit of such articles as the following that they compel one to compare the best things in Christianity with the best rather than the worst things in the other religions.*

It is worthy of reference that this discussion of Islam is under the auspices of the Billings Lectureship, representing the Unitarian body, which of all branches of Christianity is most in sympathy with the great teachings of the prophet Mohammed. The Unitarian and the Moslem are akin in cardinal religious doctrines. While neither a Moslem nor a Unitarian, the speaker who enters on this study is convinced that every devoted Christian ought to be able, without any undue strain on his conscience, to see and express a hearty appreciation of this faith which includes Jesus as one of its chosen prophets.

It is now over thirty years since the speaker first formed the acquaintance

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of Chinese Mohammedans, in western Shantung, in the two cities of Tsinanfu and Tsiningchow. Stories of many acts of kindness and friendship could be related as showing the attitude of Moslems to Christians in China. While Islam in China, where Arabic is not widely understood, differs in some particulars from the Islam of the land of its birth, in all essentials it is the same; and it is essentials with which we must always deal, if appreciation by an outsider is to be based on sound reason.

Christianity and Islam, the Cross and the Crescent, are the two great competing religions of the world. Being competitors, and alike strong, active, and missionary, it is easy for them to become rivals and increasingly antagonistic as they increase in power, in adherents, and in claims to superiority. When brothers become enemies, they are the bitterest of enemies. So the hostility which has been engendered between Protestants and Catholics, between the Christian and the Jew, and between the Christian and the Moslem is far more intense than that between Christians and the adherents of other religions, such as Confucianism, Taoism, and Buddhism. And yet there is more ground for a fraternal than for an antagonistic spirit between Islam and Christianity; and so, to do the reasonable thing and cultivate a larger and deeper fraternity, we gladly venture on this discussion of a Christian's appreciation of Islam. If the Moslem will reciprocate by expressing appreciation of Christianity, the bonds of union between us will be greatly strengthened.

1. The first element in the teachings of the Koran or of Mohammed which the Christian cannot but appreciate is the teaching concerning God or Allah. The many excellent teachings of Taoism are all related to the basic teaching concerning "Tao" or Universal Law. To a much greater degree all the rules, the laws, the ritual, the rites, and the dogmas enjoined in the Koran are bound up in the cardinal doctrine of the one living and true God.

While Tao is all too largely impersonal, Allah is personal, and as a person he is supreme; he is the Sovereign of the universe; he is the great I AM, or the I WILL BE, as revealed to the prophet Moses. The follower of Mohammed glories in personality, while the philosophies of other faiths and other peoples are bewildered at the very thought of personality, still more so of an infinite, all-present personality. The God of Islam is pre-eminently a personality, however mysterious the conception; he is not mere spirit, nor a mere influence. Allah never loses his identity in the material universe of which he is the Creator. Though the word personality is not translatable into Chinese, except as referring to man, yet the idea of a living Ruler, distinct from the world, as taught in the Koran, can be intelligently expressed.

Theology is the science of God. Religion has also been spoken of as man's right attitude to God. If these two definitions be correct, then Islam has as much right to be called a religion and a theology as have Christianity and Judaism, and more so than Buddhism, Taoism, or Confucianism, of which we have been able to express appreciation. The doctrine concerning God and man's relation to God is cardinal in Islam, and

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this gives it a distinguished position amongst the religions or theologies of all past time and all peoples. All else is dependent on this one great truth. This of itself is the essence of Islam. All else in Islam might be cast aside, but so long as this truth remains Islam remains.

The teachings of the Koran concerning the attributes of the unseen and infinite Ruler of the universe are very similar to the revelations of the Law and the Prophets contained in the Hebrew Scriptures. In these sacred books the teachings concerning God are the most clear, complete, and awe-inspiring of those of all the sacred books of the world. The definition in the Westminster Shorter Catechism is regarded as one of the best in all literature: "What is God? God is a spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." Such a statement as this suits well as a summary of the Koran's answer to the same question, most vital of all, "What is God?" or still better, "Who is God?" The last form is the true form of the question in Christianity, Judaism, and Islam, while "What is God?" is the natural form of expression in nearly all the other religions.

According to the Koran, as according to the Hebrew Scriptures, followed, too, by the Christian's New Testament, God is the Author or Creator of all worlds and is their everlasting Ruler. Islam is thus not deism but pure theism. He is also distinct from the material universe, though an ever-present God, and thus Islam is not pantheism but theism. Still less does Islam give any countenance to atheism or materialism. Of God the Moslem has no doubts whatever. Having many revelations through prophets, through a book, and through nature, the Moslem is never an agnostic. In the presence of these denials or misconceptions of God, the Christian can join hands with the Moslem in a strong, unwavering belief in the one living and true God.

In the Christian's treatise of theology we might take the attributes of God, one by one, as there enumerated and proved by Scripture, and prove the same by many citations from the Koran.

The one truth concerning God which stands forth clear and supreme is the oneness of God. There is no countenance whatever given to polytheism, to tritheism, nor to dualism. As in the Hebrew and Christian revelation, God is one. If the Christian doctrine of a Trinity, or the Buddhist and Taoist trinities, are rejected as false, it is because they are viewed as teaching a doctrine of three Gods, three persons, distinct from each other; and here even the orthodox Trinitarian Christian must acknowledge that if in our thought or phraseology or practice we make unto ourselves three distinct persons, each of whom we call God, we betray ourselves into gross error, subverting that which is fundamental and all-essential, the truth that "the Lord our God is one Lord." As my own father once said, "There cannot be two Gods. One excludes a second." As Joseph Cook, the defender of orthodoxy, once said:

> God is one essence or substance. It is the immemorial teaching of religious science that we must not divide the substance of God; and we do this whenever we say that

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there are in God three persons in the literal, modern, colloquial sense of that word.

What is primary, what is essential, to right thinking and right conduct is that there is only one God, who is omnipresent, but always the same one God. This doctrine we must hold to, whatever be the other doctrines which we fashion in our minds or try to explain to others. The fundamental doctrine of the oneness of God ought never to be eliminated from our minds nor lowered in our thought. To hold to this evermore is the faith of Islam and also the faith of Christianity.

The first and second of the Ten Commandments are unequivocal in their meaning, and they are unequivocally accepted by the Moslem. In the language of the Koran it is said: "This is God your Lord. There is no God but he, the creator of all things. Therefore serve him, for he taketh care of all things."

The God taught by Islam is not a tribal God, but the Lord of all worlds or all creations. He is more than the God of Abraham or Israel; he is the God of all men. Thus the first chapter of the Koran, a brief one, a prayer, is as follows:

> Praise be to God, the Lord of the worlds, the most merciful, the King of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious, not of those against whom thou art incensed nor of those who go astray.

God is all-powerful according to Islam. In this it agrees with other religions. In thinking of a Supreme Being, all men think naturally of his power. He is sovereign over all. All the events of life are determined by him. So emphatic is this teaching that an element of fate is ascribed to the Islamic God. In the same way many passages in the Christian's Bible, taken by themselves, teach not only predestination but fatalism. In both the Bible and the Koran God's sovereignty is exalted and revered. The Koran has these words:

> God: there is no God but he—the Living, the Self-subsisting; neither slumber nor sleep seizeth him. Whatsoever is in heaven or on earth is his. Who is he that can intercede with him, except by his good pleasure? He knoweth that which is past, and that which is to come unto them, and they shall not comprehend anything of his knowledge, except so far as he pleaseth. His throne extendeth over heaven and earth, and the preservation of both is no burden unto him. He is the High, the Mighty.

A part of God's omnipotence and omniscience is the great work of bringing all worlds and all mankind into being. He alone is eternal. The world is his workmanship. He is the Author of all, generally described as Creator. In this the Koran and the Bible agree, though neither is so binding as to forbid the Moslem or the Christian to accept the teachings of science. The essential and religious thought is that God had no beginning, and that the material universe came to be through the power of God. The following are some citations from the Koran:

> He created the sun, moon, and stars, and subjected them to law by his behests! . . . .
>
> The All-mighty, the All-knowing, the All-just, the Lord of the worlds, the Author

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of the heavens and the earth, the Creator of life and death, in whose hand is dominion and irresistible power, the great, all-powerful Lord of the glorious throne. . . . .

Praise be unto God, who hath created the heavens and the earth, and hath ordained the darkness and the light; those who do not believe in the Lord, make other gods to be his equal. It is he who hath created you of clay, and then decreed the term of your lives.

The omnipotence and omniscience of God are, moreover, used for man's good, in the path of holiness, in harmony with righteousness. God is not mere power; he is not an arbitrary Potentate; he is just and righteous.

Dost thou not know that God is almighty? Dost thou not know that unto God belongeth the kingdom of heaven and earth? Neither have ye any protector or helper save God.

The most noticeable teaching of Islam concerning God is that of his mercy. On the walls of the mosque, otherwise totally bare, are the Arabic words which mean, "In the name of God, the Compassionate, the Merciful." These words, too, appear at the beginning of every chapter or Surd of the Koran. God, being full of mercy, can forgive sins and show pity to all who are in trouble. It is for this reason that God is elevated to the highest position, not only in men's veneration, but in men's affection. It is because God is gracious and merciful that men can approach him, and have their petitions heard.

God is the King, the Holy, the Peaceful, the Faithful, the Guardian over all his servants, the Shelterer of the orphan, the Guide of the erring, the Deliverer from every affliction, the Friend of the bereaved, the Consoler of the afflicted; in his hand is good, and he is the generous Lord, the gracious Hearer, the Near-at-hand, the Compassionate, the Merciful, the Very Forgiving. . . . .

Be thou bounteous unto others, as God hath been bounteous unto thee.

What is especially to be commended in Islam is that the teachings concerning God are not so much scholastic as practical. Man not only knows God, but has duties toward God. The very word "Islam" means submission to God or peace with God—"at-one-ment." The whole duty of man is to obey God, or, as Christ expressed it, "to do the will of God." It is here that Christianity and Islam meet and can agree. They agree on that which is all-essential, namely, to do God's will, to follow the commands of God. There may be disagreement on many other doctrines, but those who determine to do God's will not only "will know of the doctrine," as Christ expressed it, but will be performing the central duty of all religions. When one of the scribes asked Jesus what was "the first commandment of all" Jesus replied, as Mohammed himself in the spirit of his words would reply, "The first commandment is, 'Hear, O Israel, the Lord our God is one Lord,' " and then from the doctrine of the oneness of God he advanced to the doctrine of man's obligation to God: "And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." This, too, is the first commandment of Islam, except that where Jesus used the word "love," Mohammed used

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the word "obey." With both, the same foundation truth of all religions is this: God alone is God, and to him as supreme every man has duties of veneration, trust, obedience, and love.

This first great teaching of Islam is a truth pertaining not only to Moslems, but to all men, of all nations and creeds. Whether Islam or Christianity be the universal religion or not, this cardinal truth of Islam is universal; it is the cardinal truth of all religions and for all humanity. Whether this or that religion be universal and absolute, truths such as this proceed from God, lead men back to God, and embrace the whole world and all generations within the limits of their eternal sway.

2. Islam in the second place may be appreciated by the Christian because it was a great religious reformation. What Sakyamuni did for Brahmanism Mohammed did both for Judaism and Christianity. These two religions in Arabia were dead religions or had degenerated into idolatry. They had forsaken God. They needed to be awakened by a reformer. It was not so much Protestantism as a Reformation. Islam was more a *reform* than a *protest*. Its reform was a return to first principles, as taught both in Judaism and in Christianity. It was especially an appeal to return to God. Like the Hebrew prophets, Mohammed warned the people of their great sin in forgetting the law of God, and in running after strange gods. If he could persuade them to fear God and keep his commandments—to remember the days of old—there was hope for them and for true religion.

As to Christianity as it was represented in Arabia, it was not a clear untarnished theism, but tritheism. The heavenly Father, Mary the mother of God, and Jesus their son, were worshiped as three Gods, and their images appeared in the churches along with the images of other saints. Christianity as taught by Christ had lost its identity in the formalism and errors of the church of Arabia. Still more the truths proclaimed by God through all the ages had been lost sight of amid the vain imaginings of men's hearts. The only hope was in a return to the great fundamental teaching of all time, that of only one God, an omnipresent Spirit, without form or body. The reformation of Mohammed was thus a return to the first and second commandments of the prophet Moses, which Jesus himself had equally taught.

The characters used in Chinese for Islam have this meaning of return. Every Moslem in speaking of his religion is accustomed to speak of the beginnings of things, of God the Creator, of the work of creation, and of Adam the first man. To the Moslem mind the early days of the world were a truer revelation than the latter days. In this Islam agrees with the Hebrew record. Mankind, as here taught, began with monotheism, instead of developing into monotheism. In a religious sense Islam is one of the most conservative religions of the world. By this is meant that the truths on which it is built are those which were handed down from the ancient past and which originated in God. At the same time, while not a progressive religion, Islam is a hopeful religion, for other of its teachings bear on the future and on future life.

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3. A third teaching in Islam which the Christian can appreciate is that God from the beginning of the existence of the human race has raised up chosen men, to whom he has imparted special revelations. These men are called prophets. Altogether there have been tens of thousands of prophets, amongst whom there are 313 who are called apostles. These latter are specially endowed, and among them there arises a still more select group, the highest grade of men, 6 in all, who became the possessors of a special revelation, and were more holy in character. These six are Adam, Noah, Abraham, Moses, Jesus, and Mohammed. Ishmael as the progenitor of the Mohammedan faith is highly esteemed as one of the chosen of God. Thus worship of the sages and of ancestors is as strong in Islam as in Confucianism.

Of the five times of worship each day, the first, at dawn, gives reverence to Adam, the ancestor of all mankind; the second, at noon, gives reverence to Ishmael, founder of the faith; the third, in the afternoon, to Elias; the fourth, at sunset, to Jesus; and the fifth, at night, to Mohammed. But above all is God supreme.

Thus while God is a transcendent God, he should not be thought of as separate from the world, but is in fact an immanent God. This immanence of God is seen particularly in this large number of prophets, 224,000 altogether, who are free from all great sins and have special light from God. According to the Christian teaching, reverence is also paid to the prophets, culminating in Jesus Christ, the greatest of all prophets. Christianity even goes farther, recognizing that there is a light which lighteth *everyone* coming into the world.

The doctrine of God's immanence, which has only of late years received special emphasis by Christians, is in Islam the doctrine of God's omnipresence Thus in the Koran occur these words:

> Dost thou not perceive that God knoweth whatever is in heaven and earth? There is no private discourse amongst three persons, but he is fourth of them; not amongst five, but he is the sixth; neither amongst a smaller number nor a larger, but he is with them, wheresoever they be; and he will declare unto them that which they have done, on the day of resurrection, for God knoweth all things.

That is, God's omniscience is through God's omnipresence. If God is also a God of mercy, as we have seen taught in the Koran, as well as omnipresent, he will impart of his truth to all the children of men, and those who are most responsive become prophets and apostles.

4. A fourth feature of Islam, which Christians should rejoice in rather than mourn over, is the high position given to Jesus Christ. Islam is the only religion outside of Christianity which gives special honor to Christ. That it fails to look upon Jesus Christ in the same way as do orthodox Christians is not a matter of surprise. Every doctrine concerning Jesus must be based on historical records. Mohammed and other Arabs, from what they saw of Christians around them, regarded Christianity as tritheism, one of the three Gods being Jesus, son of Mary. Being convinced that this was a great error, Mohammed reverted, as we have already pointed out, to the indispensable and cardinal doctrine of only one God. This doctrine is

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as essential to Christianity as to Islam. There can be no second God, neither must any human being, even a holy prophet, be elevated to the supreme rank of God. If in men's thinking other doctrines and other beliefs subvert this essential doctrine, they must be cast aside, that the essential truth of God's oneness may be preserved.

In understanding the attitude of Islam to Jesus, it must be borne in mind that probably no complete copy of the Gospels, still less of the New Testament as a whole, was in use in Arabia in the sixth century. Mohammed attached special authority to the Pentateuch, to the Psalms, and to the Gospels, but the copy of the Gospels in Arabic was not the same as those on which we base our version. It is supposed that the Gospel in current use in Arabia was one of St. Barnabas. Mohammed's interpretation of Jesus was based on this copy of the Gospels, and this seems to be the source of the reference to Jesus as found in the Koran.

According to the Koran, Jesus was first of all a real human being, "in all points like as we are." He lived a real human life, though possessed of the special favor and grace of God. As in the case of other prophets, the miraculous entered into his life. He was closer to the divine than ordinary mortals. He was elevated to the highest position as a religious teacher, or, in the language of the learned Pharisee, Nicodemus, "as a prophet sent from God." He stands supreme over Adam, Noah, Abraham, and Moses, since he imparts a new revelation to a later age.

According to these same records, Jesus had a miraculous birth. He was, moreover, "the word proceeding" from God. He is spoken of as "honorable in the world to come. . . . . God shall teach him . . . . the Scripture, and wisdom, and the law, and the gospel, and shall appoint him apostle to the children of Israel." The Koran also relates that he performed many miracles through the power of God; that the Jews attempted to crucify him, but that God rescued him, and carried him away into the heavens; and that he will descend to earth before the resurrection, to overthrow the Antichrists and bring peace and love to mankind.

5. A fifth reason why Christians can appreciate Islam is because of the importance it attaches to prayer. In Islam, as in Judaism and Christianity, God is a prayer-hearing and prayer-answering God. Mohammed was accustomed to call prayer "the pillar of religion." Hence the Koran enjoins five stated times for prayer during each day. Besides these fixed times one is to be always in a state of prayer. "Be constant at prayer," says the Koran, "for prayer preserveth from crimes and from that which is blameable, and the remembrance of God is surely a most sacred duty." And again: "Be constant in prayer, and give alms; and what good ye have sent before for your souls, ye shall find it with God." How like these exhortations of the Koran are the commands of our Bible: "Rejoice evermore; pray without ceasing." And again: "Be ye therefore sober and watch unto prayer. And above all things have fervent charity amongst yourselves."

Much might be said of the reverence which the Moslem shows to God in his worship, so different from the familiarity,

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to say nothing of the vulgarity, of some forms of Christian behavior.

Prayer, moreover, is directed to God alone, in harmony with the cardinal teaching of Islam. God's throne is a throne of grace. Petitions to him are not in vain. With him is forgiveness. Prayer is not a form, but a reality and a joy.

6. A sixth reason why a Christian can appreciate Islam is that it teaches the doctrine, not only of the immortality of the soul, but of the resurrection of the body. Mohammed, on the basis of the records which he had in his possession, did not teach that Jesus himself was raised from the grave, just as he did not believe that Jesus was actually crucified. In a miraculous manner, however, Jesus was carried away into heaven from which he shall come again. His crucifixion and resurrection require what we may call a historical belief rather than a religious belief or hope. They depend on testimony, on evidence, for belief. A religious belief, a trust, a hope, has to do with the future, and here Islam, like Christianity, teaches the resurrection of all men at the end of the world.

The view given in the Koran of man's resurrection should please those who are inclined to the belief of a bodily resurrection, rather than those who accept the more spiritual view as presented by the apostle Paul. That Islam accepts the general doctrine, whatever the form of the resurrection, should be pleasing to all branches of Christians.

7. A seventh reason for appreciating Islam is because of its teaching concerning charity, as used in the broad sense of good will and kindness, and in the narrow sense of alms-giving. Alms like prayer is one of the required practices of the Koran, but behind it lies the feeling of love toward all men. "Be good to parents and to kindred and to orphans and to the poor, and to a neighbor, whether kinsman or a newcomer, and to the slaves whom your right hand holds." Another saying is: "Blessed are the patient, the truthful, the lowly, and the charitable, the forbearing who bridle their anger and forgive—God loveth those who do good to others."

In the sixteenth Sura there is one verse which Mohammed was accustomed to quote at every Friday Service and which many others continue to do. It is this: "Verily God enjoineth justice, the doing of good, and the giving unto kindred, and he forbiddeth immorality, wrong, and revolt." Here in brief form is the doing of good to all, to people and to government.

8. Along with this spirit of charity is that of religious tolerance. Christians have too often condemned Islam as a religion of the sword, when in the relations of Christians and Moslems neither side has much to boast of. The cruelties, harshness, hatreds, and wars practiced by both Christians and Moslems is contrary to the spirit of the Gospels and that of the Koran. "Let there be no compulsion in religion," is one of the familiar sayings of the Koran. Another statement is:

> Verily those who believe (i.e., the Moslems), and those who are Jews, Christians, or Sabaeans, whoever have faith in God and the last day, and worketh that which is right and good—for them shall be the reward with their Lord; there will come no fear on them; neither shall they be grieved.

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It is only fair to Islam that we as Christians recognize this phase of thought and spirit which characterizes Islam more than the harsh and hard features as lived out by followers of Mohammed like those who have followed Christ. Let us praise this which is the chief thing in Islamic character.

9. A ninth reason for a Christian's appreciation of Islam—and the last one we shall emphasize—is its sound attitude towards war. "Peace be with you," is the familiar greeting of the Hebrew, the oriental Christian, and the Moslem. This may be called the greeting of all oriental peoples.

Islam means submission to God, or, in other words, peace with God. When Mohammed was born, the Arabs had frequent bloody feuds; under his teaching the people were unified.

War, according to the Koran, is right when it is for self-defense or in behalf of God and the truth. The frequent use of the word "enemies" in the Koran is the phraseology of war times. One saying is: "A sanction is given to those who, because they have suffered outrages, have taken up arms, and verily God is well able to succor them." Another passage reads: "And fight for the cause of God against those who fight against you; but commit not the injustice of attacking them; God loveth not aggressors."

Islam is a religion that teaches the faithful observance of convenants and engagements. Mohammed is thus termed "the Faithful." War, if it comes, is in defense of the promised word, "O believers," says the Koran, "be faithful to your engagements."

In comparison with the follower of Jesus and of Lao-tsze and of Sakyamuni, Mohammed appears as the strong man, and his God as the mighty God, the Lord of Hosts. The quietness of Jesus and the force of Mohammed are opposite sides of the same truth. Jesus, moreover, was not meek to the point of weakness, and Mohammed was not strong at the expense of gentleness. Many a Saracen in war has shown chivalry towards the enemy, as the Christian has shown a fearless courage.

Here, then, are nine principles or teachings in Islam which are the superstructure on the one solid foundation of the oneness of God. There may be difference between the Christian and the Moslem in interpreting these nine points, as of others we have not mentioned, but by building on the same foundation, however different the superstructure, we are at one; the foundation is immovable. To use another figure of speech, we drink at the same fountain, though from different cups.

The summing-up of Islamic teachings, making sincerity superior to formalism, may be found in these words of the Koran, with which we close:

> There is no piety in turning your faces towards the east or towards the west, but he is pious who believes in God and the Last Day, in angels, the Scriptures, and the Prophets, who for the love of God disburseth his wealth to his kindred, and to the orphans, and to the needy, and to the wayfarers, and to those who ask, and for the redemption of captives; who is constant at prayer and giveth alms; and of those who perform their covenants when they have covenanted, and are patient in adversity and hardship and in times of trouble. These are they

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who are straight. These are they who are pious.

With this from the Koran may be placed the simple statement of the prophet Micah: "What doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

THE VALUE OF BIBLICAL ARCHAEOLOGY
(Concluded)

REV. G. H. RICHARDSON, PH.D.
Bunker Hill, Illinois

This brings us back to the moderate-liberal position. If I were asked what a moderate liberal is, I should say: A moderate liberal is one who believes that in the Bible of the Jews and Christians there is the record of a unique revelation of God in history and religious life, the record being far from perfect in material and structure; but, being purely secondary to the truth enshrined, it is open to the critical scrutiny of scholars who have a perfect right to apply the same method of criticism to this record as is applied to all records, particularly the ancient.

It cannot be questioned that many pagan as well as uncritical Jewish ideas attach to our views of the Bible. When the Christian church took over the Old Testament it took too many Jewish and pagan theories with it, and these have too long been hanging like a millstone round the neck of biblical studies. What we need now is to get rid of the paganism and the uncritical Jewish theories.

Having made this brief statement, let us ask: What is necessary in our treatment of archaeology in order that we may be able to derive the utmost benefit from it?

1. We must understand what the monuments contain. This sounds like a commonplace, but it is surprising how many writers on all sides overlook it. Here we are at the mercy of the specialist, unless we are competent to read for ourselves. Here we must listen to the unprejudiced report of the textual or historical expert. We say expert, for only he has a right to pronounce, and particularly where a difference of reading is possible. It is both unwise and unfair to rush off with a few words from a monument, etc., just because they seem to support our views; for it is more than probable that they will have an entirely different meaning when read in the light of their whole context. An archaeological fact, like a biblical text, needs to be read in its own context, and the context is often more than the preceding or succeeding verse.

2. We must fully learn the age of the monuments, and the age of the events recorded. It would be an easy matter

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to name more than one theory rife today which is rife because elements from a number of lands and ages have been scraped together, and, after being edited, made to appear like one whole and complete system, when all the time it is a mongrel. This is particularly the danger of the comparative mythologist and the student of comparative religion, as more than one recent book bears out. If we had always been told when certain monuments were erected, when certain beliefs were held, and when certain events took place, certain theories could never have gained ground, because the very dates would have disproved them. As a notable instance of this we mention the whole pan-Babylonian theory.

3. We must accept the conclusion that, even though archaeology gives the historical setting into which the biblical narrative looks as if it would fit, it is not the same as having proved the biblical account. One would think this needless warning, and yet it is only too painfully present in a number of otherwise valuable books. Archaeology alone can give the historical setting of scripture. But when it has done this, it has usually gone as far as it can. How differently this is understood! We are told by a leading conservative "that archaeologists, as such, almost with one consent look askance at criticism as vague and not above suspicion." And yet another has an article under the heading: "Why Archaeologists Distrust the Higher Criticism." Apart from the misstatement made by both these writers, it would have been well if we had been told whether these archaeologists are as authoritative in criticism as in archaeology, or whether they are merely amateurs in criticism. If they are amateurs, their opinion here has merely the weight of amateurish opinion. But what of those leading archaeologists who are at the same time leading critics? Even yet there appears to be a lamentable ignorance on the part of would-be champions of orthodoxy as to where the issues lie. An "examiner in languages" of a certain presbytery in the Middle West, a "specialist in classics and formerly instructor in Greek" in a Canadian university, surprised some of his listeners when, giving a lecture on "Jesus Christ as a Higher Critic," he boldly declared that Winckler, among others, has "now concluded to accept the whole Old Testament as the inspired Word of God, until it is proven to be false by facts and not by supposition," the suppositions in this case being the whole of the higher criticism. The historical setting is one thing, but the historical details are another. If Professor Petrie has found the tombs of the First Dynasty in Egypt, this does not prove the historicity of Menes. If Sir Arthur Evans has unearthed the palace at Knossos and brought to light the remains of a wonderful civilization, this does not prove that Minos is historical, nor that all the details told of him are historical. If Schliemann did discover one or two cities at the site of ancient Troy, that does not prove the *Iliad* to be correct. And yet such claims are being given out by a number of books and articles of late. In order that it may be seen that we are not criticizing for the sake of criticism, and in order that we may not be accused of "making" criticism, allow us to quote from a much, and rightly,

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praised book.[1] "Surely the warnings of the study of Egyptian and classical history and literature are not to be disregarded. Menes and other kings of Egypt were declared by criticism to be mere mythological characters; Minos of Crete was relegated to the same limbo; and the stories of Troy and her heroes were said to belong to 'cloudland.' . . . . Has the label 'myth,' which criticism has fastened to anything in sacred or classical story, more or better critical argument to support it than had the opinion that these kings and heroes were only the creatures of romancing fancy? Yet the spade of Petrie at Abydos, of Evans at Knossos, and of Schliemann at Troy has revealed the 'cloudland' as solid earth and shown the ghostly heroes to have been substantial men of flesh and blood."

Has Petrie found Menes? Has Evans found Minos? Have the heroes of Troy been found? To each question we must give a decided negative. The setting only has been given, but the heroes are missing.

It does not follow that because there was an Elamitic dominance of Babylonia about the time of the earlier years of Hammurabi, and because annual raids were made by the kings of that age, a "great army" led by four kings was routed by "a few men" in "a brilliant and successful campaign" as is found in Gen., chap. 14. To be told that "not all the allies in the campaign to Palestine are known certainly as yet" is to be misled, unless one knows the present state of archaeology in this matter. The fact is *not one of the allies has been identified so far.*

To find the ruins of a site identified as in existence at the (traditional) time of a patriarch, e. g., Tel el Yehudieh does not prove the historicity of the patriarch nor any details told concerning him. Neither does it say anything for or against a mythical element in the story. Nothing so far discovered in Egypt proves or disproves the biblical narratives of the patriarchs Abraham, Isaac, and Jacob, though there is much which makes impossible the traditional account of the work of Moses and of the Exodus. Hence, to be told that there is a "voluminous mass of evidence for Israel's relations with the Egypt of the Nile Valley" is to be told what is not correct, the statement being a gross exaggeration. This is said as a rebuke to the ultra-conservatives.

To argue that because Muzri is found on the monuments all the references to Egypt (Mizraim) in the Old Testament are due to a wrong pointing of the text under the influence of a late political relation is unwarrantable. No doubt some things can be said in favor of North Arabia and its relations to Israel, but historical setting, resemblance, similar beliefs, etc., are not the same as evidence. To argue that because some of the Old Testament stories are paralleled in Babylonian literature the Old Testament is Babylon spiritualized is unwarrantable. We have to distinguish between historical setting and

[1] Kyle, *The Deciding Voice of the Monuments.* If the writer of this interesting and instructive volume will pardon me, I shall venture to say that he has too often accepted the illustration as confirmation, thus marring the usefulness of the book for those who are seeking a scientific statement as derived from the monuments.

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historical details. Because the setting makes an event probable it does not of necessity make the event actual. This is said as a rebuke to the ultra-liberal.

4. We must not make the mistake of believing that it is enough to pit one scholar against another when the archaeological facts are against our theories, arguing that because the views of one scholar have (supposedly) undermined those of another our views are thereby proved correct. It has been a source of wonder to some how scholars could ever content themselves with such a method, and yet it is not with any unkindly spirit that we have to state that this is peculiarly a method employed by conservatives. Zumpt has challenged Mommsen regarding Quirinius, hence the virgin birth of Jesus is unquestionable; Harnack, Soltau, and others disagree as to whether there is a pagan element in the birth stories, hence the conservative view is proved correct, seeing that these writers undermine the theories of one another; Winckler has challenged Wellhausen and Eerdmans has challenged both, hence Wellhausen's theories are pulverized, and thus the traditional view of the Mosaic authorship has been vindicated. Sayce, Clay, and Orr have challenged Noldeke and Driver regarding Gen., chap. 14, hence the chapter must be thoroughly reliable, being copied, probably, from a Babylonian tablet written after the armies reached Babylon or Elam.

But would it not be well to ask before we go on so fast whether the challengers have proved their separate cases? Let it be granted that they have proved their own cases, have we not yet to deal with the theories of the challengers? If Zumpt is correct in his reading of the monuments, will this support Luke, or still cause difficulties when we come to read his account? If Winckler is correct, and if Eerdmans is correct, are the conservatives willing to take these teachers as guides, and are we all pledged to accept their views as correct after dropping Wellhausen? Shall we not have to turn round and disprove the theories of Winckler before we are settled? When there are at least three theories in the field, it does not follow that number one is correct because number three has attacked and routed number two. Number three is still left, and, if the cases cited are to be judged, it is often more dangerous than the routed one. And yet we recall quite a few books in which this is the method employed.

5. We must understand that the facts of archaeology must be accepted, no matter how they bear on our theories. It is grossly unfair to tell the world how archaeology vindicates at every step the traditional view of the Bible because some illustration has been found for our theory, and yet to tell the world that "it must wait for all the facts in the case," for "further light from the monuments," or that "archaeology is not yet an exact science," when it supports the critical view. Take the case of the Book of Daniel. What loud acclamations were heard over the land when the name of Belshazzar was discovered on a cylinder! How remarkably God had vindicated his Word against the attacks of the critics! Daniel was a faithful record of events as they happened. No longer could the historian say that Belshazzar never lived. No longer could

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the critic say that the book was an apocalyptic work. If the name of Belshazzar had been discovered, that proved that Belshazzar had lived; and, if he had lived, who could say at this late age that any of the things said of him in Daniel were incorrect? But what quibbles and evasions, what angry disputes and attacks these were, when it was found that Belshazzar was not a son of Nebuchadrezzar! It could not even be proved that he was a distant relative of this king or any of the king's family. What arguments were written on the indefinite use of the term "son"! What theories were worked out to prove that probably the mother of Belshazzar was a daughter or near or distant relative of Nebuchadrezzar! And how the pages were covered with "probably," "it is quite possible," "it is not improbable," "we can well believe," etc! What searching of the records when it was found that Babylon was taken "without fighting and without a battle," and that history knows nothing of "Darius the Mede"! Had he not two names? Was not Gobryas the name he had at home and Darius the name he had in Babylon? Was not the term "king" used as indefinitely as "son"? Has it not been shown that there are five Assyrio-Babylonian words meaning, in Aramaic, "king"? Three of these denote subordinate rulers, and any of them might be rendered into Hebrew by "king." In fact, has it not been "proved" that "king" sometimes means little more than mayor of a city? Hence there is nothing improper in calling Gobryas (Darius) and also Belshazzar a king. What a prophet of God Canon Sayce was when he had discovered certain things supporting traditionalism! But how "even such a great scholar can be carried away at times with strange theories" when he wrote the chapter on Daniel in *Higher Criticism and the Monuments!*

To tell the world, when archaeology is supposed to be supporting the critical view of the Bible, that the supposition is "based upon a misconception of facts," that "the foundations upon which these [critical] theories rest . . . . totally disappear" when tested by archaeology, that "not a single reconstructive theory has been sustained by the results of archaeology," is either to prove one entirely ignorant of the whole field of archaeology and criticism, or to prove that one has such a bias that he is rightly to be ruled out of court when he attempts to express an opinion. Nothing is to be gained by evasion, misreporting, burying one's head in the desert of obscurantism, or by any similar method. Facts are stern things and must be faced and dealt with, and to deny a fact is not to alter it nor to put it out of existence.

These are but a few of the things we must do in dealing with archaeology. There are other points perhaps as necessary as those above named, but these we leave to the student. And when we have thus dealt with the facts, what shall we find that is of value?

To many people archaeology is suggestive of what is dry, dead, and uninteresting. It suggests mummies, "curios," and kindred things, such as one finds in the cases in the museums. It is all this and more. There are some to whom archaeology is one of the most fascinating of studies, particularly as it has a bearing on the biblical records.

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What is the value of archaeology, then, for the Bible student?

1. It gives us back the people among whom the Bible grew. It gives us back the life, literature, customs, manners, religions of the people among whom Israel lived its life. If all commentators, preachers, and Bible-class leaders had once fully grasped the fact that the Bible is an oriental book, written by Orientals of the long ago, much trouble would have been prevented, and the Bible would not have suffered so much in the house of its friends. It was born in the East and comes to us clothed in an eastern form and imagery. East is East and West is West, and a westerner cannot understand the Bible as it is unless he divests himself as much as possible of his western ideas of book-making and book-writing. Only by living over again the life of the Oriental, and thinking his thoughts, can we understand him. This is why it is so helpful to study the Orient of today. "It is emphatically true that a knowledge of Palestine, its customs and ways of thought, is indispensable for a proper understanding of the Bible."

But here a caution is necessary. Because a knowledge of the Orient is indispensable, it does not follow that all you find there is a "proof "of the Bible. One will find some wonderful illustrations of things he finds in the Bible, but illustration is not confirmation. In spite of the fact that the saying that the East is immovable is an oft-repeated one, it is not correct. The East does move. In spite of its conservatism it cannot escape the influence of western manners and ideas even though it should try.

Still one can, by going off the highway, find much which practically brings him face to face with the condition one reads of in the Bible. It is this Palestine off the beaten track which is so helpful for study.

2. It gives back the environment, historically and geographically, in which the Bible grew. So many excavations have been made in the lands of the Bible during the past fifty years that it does at times appear that the whole of these lands will be uncovered and all their monuments brought to light. Today we can walk about the ruins of Babylon and Nineveh and Ur. We can see the ancient life of Hamath, Carchemish, Jerusalem, Gezer, Lachish, Gath, Mareshah, Megiddo, Taanach, Jericho, Samaria, Beth-Shemesh, and Capernaum, to mention only a few of the ancient sites excavated, sites mentioned in the Bible. As the result of the excavations we see as never before the world in which Israel lived and moved and had its being. To see again the very scenes witnessed by the ancients; walk over the very streets and paths upon which they walked; gaze on the buildings in which they lived and worshiped; handle again their pottery and furniture, household utensils, weapons, jewelry, ornaments, and the images of their gods —this is to feel that the ancient world is real, and we live again the life of those we study.

One must understand the historical and geographical conditions under which Israel lived its life if he would understand the story of Israel, and these conditions are revealed to us by archaeology. It would be well if all Bible students could be led to see the value of a thor-

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ough knowledge of biblical geography. This is considered a very dry and uninteresting study by many, but it is absolutely necessary if one would understand the significance of many of the biblical narratives. It is not too much to say that the biblical narratives cannot be fully understood, and that many of the historical details lose all significance when the geography of Canaan is unknown. Let the student work through *The Historical Geography of the Holy Land*, written by Principal George Adam Smith, or through the smaller volume by Professor Kent, and he will find that after all the study is fascinating in spite of its name; in fact, he will find that his Bible is more wonderful than he had hitherto thought.

3. It is the final court of appeal in all matters of ancient history. "Archaeological evidence alone can be applied to the settlement of historical disputes." Every student of history knows what wonderful theories have been advocated from time to time, theories built on the flimsiest foundations. Who has not read many interesting theories regarding the ancients which archaeological discoveries have wiped off the slate at a stroke? We think of Niebuhr rewriting the history of Rome in the light of archaeological facts, a rewriting which caused Ewald to consider the history of Israel more thoroughly and finally to rewrite it. What theories were taught and accepted regarding the early history of Greece! How many, even leading scholars, accepted myth with history just because the means were not at hand for distinguishing between myth and history! How the scholars staked all on the statements of Herodotus, and how often he led them astray, and does even now! But now the monuments are before us, and history must be read and interpreted in the light of the monuments and not in the light of theories. We cannot honestly or scientifically accept the statements of the monuments when they verify our theories and reject them when they oppose. Perhaps the statements will support ninety-nine points of the theory, but if it disproves the one-hundredth it must be acknowledged. To deny or to evade is to lack in honesty.

An amazing amount of light has been shed upon the civilizations around Israel by the discoveries of the past fifty years. The ancient world is almost as well known as the world of today. We see not only the great and the mighty, but, what is, perhaps, more important as we study the life of the people of the Bible, we see the common people living their common life. We see their hopes, we know their fears, we know what manner of men they were. The monuments of Babylonia and Assyria, of Egyptians, Hittites, Phoenicians, Philistines, Moabites, Arabians, and Canaanites have been uncovered, and they speak in a language we can understand, thanks to the decipherers. As we read them we can watch the rise and fall of nations, the rise and fall of religions, and we are enabled to watch Israel take its place among the nations of the world as never before. We can watch the growth of the life, religion, and literature of Israel, and thus are enabled to form a truer estimate of each.

Chapter after chapter of the Old and New Testaments have gained new meaning in the light of archaeological

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researches, and never has there been a time when opportunities were so many and great for understanding the Bible. It is a debt the responsible teachers owe to the public, especially the Bible-reading public, to give them Bible-teaching in the full light of archaeological discoveries. Archaeology is not a biased judge. If left to tell its own story it will tell the truth, the whole truth, and nothing but the truth. It has not, when left to itself, undermined conservatism, neither has it undermined criticism. It has supported and undermined parts of both, and it is useless to deny it. We are at the beginning of great days in biblical study, and it is for all who have an interest in, and knowledge of, archaeological facts to sift them and make them accessible to the general public, so that reading the Bible in this new light it will be, more than ever it has been in the past, a living guide for men.

We add a short bibliography, for which we do not attempt to claim completeness. If the student will master the books named here he will be led into larger fields and will be a workman who has no need to be ashamed.

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Canon Sayce has written a number of books on this subject, but seeing that they are full of vagaries, and seeing that for him archaeology is a weapon wherewith to belabor higher criticism in season and out of

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season, we advise the beginner not to begin with these. But, as one of our greatest Assyriologists wrote to the writer of the present article a few weeks ago, "I pardon his wild tilts against O.T. criticism because of his immense services to learning elsewhere, and because of his wonderful qualities as a gentleman, a Christian gentleman, and a friend."

This is not a specially chosen list. We have not discriminated against any save Canon Sayce, believing that the majority of writers on this theme are more concerned about enlightenment than about the supporting or attacking of this or that theory. If but one reader is led to take up the study more seriously, this article will not have been written in vain.

A CONSIDERATION OF THE PSYCHOLOGY OF WORSHIP, WITH SPECIAL REFERENCE TO CHILDREN'S WORSHIP

FREDERICA BEARD
Boston, Massachusetts

Miss Beard is a well-known authority in the field of education of children. Her approach is not that of the theologian or the minister, but is rather that of the teacher. It is that which makes her present treatment of so much importance. We should like to hear from our readers as to their opinion of the practicability of the work.

What *is* worship? As we ask the question a mental image comes before us, not only of a company of persons assembled in a sacred edifice, but of one alone with the Unseen; not only of the devout worshiper bowing down before altar or image, but of the little child bending at the mother's knee. We look farther and see the French peasant in the field standing with bowed head as he hears the call to prayer, and listen in imagination to that desert wanderer who pierces the stillness with his cry, "Allah, Allah, there is no God but one." We see the Hindu mother throwing her child into the Ganges as an offering to the gods, and we go back and back to the early days of sacrifice and ceremonial. Then, by way of contrast, we think of the climax of worship in many a Garden of Gethsemane, and of the upward yearning for a divine presence on many a lonely mountain-top. And we ask, What does it all mean?

If we look at the matter from a psychological standpoint, one condition is evident in every instance; it may be consciously realized or it may be nascent, but there it is—a sense of need. Even if to the individual the act be a mere form imposed by external authority, the imposition implies a realization by someone of this need, while the act often creates the conscious feeling on the part of the one who performs it. The feeling and the act show an outgoing, an up-

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reaching for some *thing*, some *one*, outside, above, and beyond one's self.

The illustrations noted above suggest that this need may be expressed in adoration of a Supreme Being or in aspiration for an ideal; in penitence at the shortcomings of self, or in thanksgiving for protection; in fear of an angry power or in awe of the Almighty; still more in a desire for oneness with the All-Father. There must be many phases and many interpretations of this need, because it is both universal and individual.

If we acknowledge that there is no true religious experience without an ethical content, and that the history of religion shows worship to be one of its earliest if not its fundamental expression, we find the psychological origins of the one to be naturally those of the other. There are aesthetic, ethical, and intellectual evaluations in worship, though the worshiper himself may not be conscious of these evaluations. For instance, the self may not realize any belief —there may be no conscious recognition of a creed, but simply an act; and yet the act speaks of an "I know," that is immediate or mediate—a belief either of the worshiper or of someone who has a degree of control over him.

This act is also ethical in nature: it has reference to conduct, and often has an "oughtness" associated with it. Worship may be said to be an interpreter of the religious consciousness in that the act is a revealer of the inner life—its needs, desires, aspirations. The root of worship is to be found in feeling, for worship is religion in action, and religion in its most elementary aspect is an undefined feeling, culminating in desire and emotional activity, which centers itself in an ideal. Aesthetic valuation therefore holds the primary place.

Professor Leuba points out that "religion in its objective manifestation appears as actions, attitudes, creeds, and institutions; in its subjective expression it consists of impulses, desires, purposes, feelings, emotions, and ideas, *connected as cause and as effect* with the religious reactions and attitudes."[1] Worship may be seen as "objective manifestation" or as "subjective expression," and both, to a certain extent, are cause and effect. In the crudest worship there is *a degree* of subjective expression (feeling and desire) acting as cause, but the objective manifestation often reacts, intensifies, and makes conscious that subjective expression, and then is itself the cause.

"The essence of religion," says Tiele, "is adoration," and "adoration necessarily involves the elements of holy awe, humble reverence, grateful acknowledgment of every token of love, hopeful confidence, and lowly abasement. . . . . But adoration includes a desire to possess the adored object, to call it entirely one's own."[2] In this high type of worship we see these varied emotions, but in lower types there are others more fundamental. A study of the development of worship reveals progressive appreciation. It reveals also an integral unity in both racial and individual experience. We

[1] "Religion as a Factor in the Struggle for Life," *American Journal of Religious Psychology*, II, 309.

[2] *Elements of the Science of Religion*, II, 198.

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can but hint at these facts, noting them simply as a necessary groundwork for a full interpretation of children's worship.

Many students of the worship of primitive man find its origin in fear. The first reactions in ceremonials were often related to the desire to ward off evil, to gain protection and prosperity for the sustaining of life. Self-preservation and the love of life are the basic instincts, and out of these grow the sense of dependence and of the need, by some means, to avert catastrophe. Fear of a power outside of that of the visible group led to efforts at control. Later, as the god-idea developed, offerings to appease and placate anger and to gain favor of the gods took concrete form. As man gained more and more control over environment, appreciation of unseen forces increased and awesomeness of mighty personalities followed. It is a question whether in any life fear is not a preliminary essential to a development of awe, reverence, and admiration. If the subject is studied from the negative side of moral experience, all doubt on this point seems to be removed. Imagine, if possible, a character devoid of all fear, and self-control is also gone. Balance cannot be attained. H. M. Stanley says: "The latest and culminating differentiation of fear is awe, and the highest, most refined development of awe is in the feeling of the sublime. . . . . A consciousness which has had no common fear stage could never arrive at awe."[1] In a study of the progressive character of worship, we feel the force of Leuba's words: "In passing, man, from being a trembling beggar for protection, becomes the bestower of praises."[2] "The striking development of religious life is the gradual substitution of love for fear in worship."[3] Does this mean that fear should be eliminated from life as a whole? We think not. It should be transmuted into something better *in the growing* experience of every individual life. Professor Leuba raises a danger signal when he adds, "Love has not only cast out fear, but also reverence, veneration, and even respect."

The oneness of the religious sentiments and of the processes of the human mind is inevitably seen in the study of worship past and present. The beautiful truth of unity stands out more clearly as one realizes that "there is not a rite or ceremony yet practiced and revered among us that is not the lineal descendant of barbaric thought and usage. . . . . In all religion there is a common source, a common end in view, and the closest analysis of means to that end binds all in one, representing an indefeasible element of human nature, the lowest containing the potentiality of the highest, the highest being but the necessary evolutions of the lowest."[4] What is the significance of this fact from a practical standpoint? We learn from conditions of the past the meaning of much that is true today in the varying developments of both adult and child life. And we may discover consequent educational needs. Until we understand human nature in its spontaneous

[1] *Evolutionary Psychology of Feeling*, pp. 119, 120.

[2] "Fear and Awe in Religion," *American Journal of Religious Psychology*, II, 15.

[3] *Psychological Origin and Nature of Religion.*

[4] Brinton, *Religion of Primitive Peoples*, p. 29.

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reactions to progressive forms of worship, and what is involved in these forms, we cannot proceed intelligently in planning the kinds of worship that are most effective. If, as Professor Caird says, "the rudest religious systems have represented in them—though, no doubt in a shadowy and distorted way—all the elements that enter into the highest Christian worship,"[1] we may discern in these uncomplicated forms the fundamental activities related to all expressions of such a type.

So we turn to another suggestive characteristic of early worship—that of joyous activity. Many religious ceremonials were of the nature of merry-makings. The responsive songs and chants, music, and dances created an atmosphere of joyousness. Sacrifice was originally little more than a meal offered to the deity. A striking illustration of this comes to mind in the Old Testament story of Manoah. Brinton shows that our modern thanksgivings of harvest home, Christmas, and Easter festivals are but "pale survivals" of early religious playtimes. Play is immediate, a joyous activity carried on for its own sake, without special end or purpose. This would signify a more primitive, childlike stage in worship than when fear entered as a motive and an end was to be gained. Yet this simple delight in activity has in it the elements of the highest type of worship—"joyous union in a life greater than that of the individual." We see this in such an expression as "I delight to do thy will," and in Jesus Christ's prayer, "Now I come to Thee, and these things I speak in the world that they may have my joy fulfilled in themselves."[2] It is striking to note that some of the earliest prayers of primitive man were not requests for material gifts but for the presence of the god at the meal or festival.

The place of play in the genesis of the religious attitude is illustrated by both King and Ames. Social habits acquired religious value, and festivals of many kinds gained significance as acts of worship. Play was a medium through which the highest emotions of which primitive man was capable were expressed.

This leads us to the fact that worship is a social act. In the beginning it was carried on by the group. There is no evidence of individual, independent action. Every rite was social. Only as self was differentiated from social consciousness, and the life of one became separate from the life of all, could there be individual expression. In worship, as in other phases of experience, may be seen man's gradual realization of personality, and later, an appreciation of the relationship of that personality to the whole social consciousness. But without this definite appreciation the social nature of worship is evident as its greatest controlling factor. The law of suggestion is as powerful here as elsewhere. The emotional reaction of one to a situation influences that of another, and the action of the many intensifies the response. The feeling of companionship is an inspiration of itself. How we are uplifted by a mighty volume of voice singing, "My faith looks up to Thee"!

Even when one worships alone there is a search for another, generally a recognition of an ideal person, often the

[1] *Evolution of Religion*, I, 202.

[2] Ps. 40:10; John 17:13.

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realization of a Great Companion. It is hard to conceive of worship apart from a person, but where no god is consciously looked to, the outgoing feeling and contemplation of the good, the beautiful, the true, must find their focus in ideal human relationships. An appreciation of unity is the highest expression of worship, but when it is limited to the unifying of the lives of equals it misses its climax—that of union with a perfect personality.

And now we come to the purpose of worship—the all-inclusive end in view. Is it not that the finite may come into harmony with the Infinite? The individual will seeking the universal Will is, to many students of the evolution of religion, the underlying truth constantly evident in acts of worship. In reference to religious consciousness Miss Calkins says: "Religion is a personal attitude toward a person—the realization of one's own dependence upon a Greater Self, upon a being like one's self and others, but far more powerful: it is thus one form of the consciousness of selves."[1] This, as a definition of religion, may be debated, but as a description of Christian worship it proves most explicit. This, then, will be the aim in mind in our present consideration.

Among the many forms of worship the three most universal and essential will interest us here: worship in prayer, worship in song, worship in offering. Prayer may be interpreted as conversation and communion with the Unseen. When it is simply request it can hardly be called worship, except as it emphasizes relationship, e.g., that of Father and child. In all times and in all places men have in spirit, if not in word, called upon "Our Father who art in heaven." A study of primitive prayers in their simplicity, trust, and often desire for moral cleansing would be most interesting in connection with the prayers of childhood, but this needs a chapter of its own. We note but one from ancient Peru: "O thou River, receive the sins I have this day confessed unto the sun and carry them down to the sea and let them never more appear."[2] It is only a step, though an important one, to that more personal cry:

> Hide Thy face from my sins
> And blot out all mine iniquities;

and again, to that appreciation of fatherhood which says: "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Nature-worship, including that of the sun, moon, and stars, has often been interpreted to be worship of the objects as such. But closer investigation shows that even the fetish was not held sacred for itself but for the mysterious power it represented—the conscious self it symbolized. This may help us in determining whether nature-worship apart from social relations has any part in a child's religious experience.

The origin and value of worship in song—of expressing praise in poetry and of setting thanksgiving to music—is a long story simply to be suggested here. It is said that rhythmic utterances and rhythmic movement were basic elements in the making of society, that

[1] "Religious Consciousness of Children," *New World*, V.

[2] Tyler, *Primitive Man*, p. 435.

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rhythm brought "the great joys and the great pains of life into a common utterance."[1] Very naturally, then, worship appropriated a medium that most closely touched the social and emotional nature. "The church bell has often rung God into our soul," especially by way of the chimes, and so have the anthem and the chant.

Certain features underlying ceremonial and sacrifice may well be conserved as a medium for worship in the offerings of today. The question was lately raised: Is it not remarkable that those churches have lost the fewest of their followers whose manner of worship has been most impressive?

As the writer looked down the other day from the gallery of an Episcopal church, another question involuntarily arose: In what non-liturgical church could one find such reverence? A consideration of content in relation to form must follow, but here seemed evident the spirit with the external attitude. Even if the attitude were determined by custom only, was it not worth while that old men, young men, and boys should bow down in prayer and "stand and wait" in the house of God? Here was worship of an aesthetic type, a communal type too. Might it not be ethical also? Can that prayer that is said to be an end in itself be separated really from prayer that results in good action, if that end be a *true* experience of God in the soul? This is a study involving much; we must leave the questions as unanswered suggestions and turn to sum up from the foregoing certain fundamentals for a discussion of children's worship: (1) Worship (in some form) is the origin of a religious consciousness. (2) Worship is an expression of feeling. (3) Worship is an act of a primary social nature. (4) Worship is an appreciation of the unseen, an emphasis on relationship with God.

From this grows the first necessary recognition, viz., that worship is natural to child life. We assume here that the religious impulse is native to every human being; therefore, (1) if worship is a fundamental expression of religion, it follows that it is a part of a child's life. What is true of the race is true of the individual. By "natural" it is not meant that a child will worship independently of what is offered through environment, but that he will react spontaneously to the right stimulus. (2) A child is by nature "a bundle of emotions": feelings of dependence, of fear, of joy, of gratitude, are constantly manifested toward some person. (3) A child is pre-eminently social. He responds to a social situation if it is not beyond his appreciation. He delights in companionship, he enters into the doings of others and *does with them* when it is at all possible. (4) A child has faith in the unseen. He passes more readily than the adult from that which is perceived to that which is imagined. He (i.e., the *little* child) accepts the invisible and the mysterious. His plays and his delight in imaginary stories verify this statement; his questions on religious subjects may raise a doubt in regard to it. But a careful investigation of such questions shows their origin. Children's theological ideas, as reported, are but slight indications of a child's natural reaction, because they are

[1] See DuBois, *The Natural Way*, p. 94 (quotations from Gummers).

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so tinged with, and are so evidently the outcome of, false or too early teaching on the knowledge side. This is illustrated when even a girl of fifteen years says, "I don't see how people can stay in heaven with nothing to do except to play and sing, but people might be different there from what they are here."

If the foregoing propositions are true, the following considerations are essential:

To what forms of worship will a child naturally react?

What differences in worship are to be noted for different stages of development?

How may educational principles be applied to children's worship?

It is an interesting question whether a child would have any appreciation of God without a suggestion from another person, and as difficult to prove, because of incidental observations, overhearings, etc., which reach him through his environment. But, given certain suggestions in regard to a Father in heaven, might he not come to spontaneous self-expression in prayer without direct teaching? The words of the Basuto chief to the first missionary are worth noting: "We did not know Him, but we dreamed of Him." A relationship must be established. One instance only has come to our knowledge of freedom in the first expression of prayer. A mother did not attempt to have her three-year-old boy pray, but now and again she referred to the help and the gifts of "the Good Friend in the sky"; one day in the midst of his play he looked out of the window and was heard to say, "I thank you, Good Friend." Later, he specified definite things for which he gave thanks. This, at least, raises the question: Shall we teach prayer in words first, or shall we not rather enlarge a child's experience by a formulation *when we see a need for it*, just as we introduce a story or a song? Both these would, or should, have a content already familiar in experience, with some new element added, or a more complete and beautiful formulation given of the old. In the same way the worship of a little child may be guided.

With a recognition of all-power and a sense of dependence, it is natural for a child to express his desires for material gifts, and this may have its value, *if not suggested from without.* Little is gained by placing emphasis on petition or request. Our part should be to cultivate the act, and the feeling of joy, of gratitude, and reverence for the great Father. A sense of Father and child must be established, and this comes naturally through the earthly parent. If conditions are at all normal, the first god to a little child is his own father. Papa is all-power, strength, protection, and goodness: his boy must fear him enough to revere, to be afraid to displease this one who is so strong, and yet find grateful satisfaction in his dependence on him. It is these feelings that may pass gradually to the heavenly Father.

The family-god that is in the social consciousness will grow into the self-consciousness of the boy. "The God of Abraham, of Isaac, and of Jacob" has a deeper significance than we sometimes give it. Through the worship of the family will grow the sense of a unifying kinship.

A child's quick response to a habitual social situation is seen in the following

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instances. Two little girls, eight and four years of age, were for good reasons put to bed early one afternoon. This was in no wise a punishment, and so was made enjoyable. When a tray of good things was brought for supper, the four-year-old exclaimed, "Now, let *me* ask the blessing." This had not been thought of by the elders, but was immediately accepted. The little one began with an expression used at bedtime, then stopped, a little confused; her mother suggested, "We thank Thee for this supper." "Yes," said the child, "*and* for the party" (supposedly the games auntie and sister had played with her)! Interest in the immediate was also evidenced by this four-year-old when, at another visit with her aunt, she said the usual evening prayer, "Bless Papa, Mamma," etc., adding, "*and* Aunt Helen"; then turned, saying, "I just put you in, you know, because you were here; it wouldn't be fair not to." (!)

Three rather uncouth lads of about ten years of age sat in church by themselves one Sunday. To the surprise of the interested observer they bowed in prayer, joined in the whole service, and were quiet and attentive during a philosophical sermon of no possible interest to them. "What does this mean?" queried the observer mentally. A little investigation revealed that the boys had been habitually trained in that place to *share* in Sunday-school worship that fulfilled its name. The present situation had the same general character and they reacted to it. A habit of this kind must be first established through interest, but it may continue when the appeal is not strong. In this instance there must have been a degree of interest—else why had they come? The social factor, association with the place, and their own co-operation undoubtedly entered into it.

A group of kindergarten children became irreverent in their prayer. The kindergartner decided to omit it, giving the reason regretfully to the children. She wondered what would be the reaction. It was better than she anticipated. Each morning she was reminded of, and asked to have, the prayer. When, after several days, permission was given, careful, even penitent feeling was manifest, and a feeling of "rightness" was established which was not again interrupted.

In worship, as in all other life expressions, the fulfilment of the act gives a sense of reality to the consciousness which often results in a feeling of possession. The outward manifestation quickens the inner flame. So the religious ceremonials of children heard of now and again, and even their fetishes, may be worth while. The religious significance of the latter is exaggerated by some students of psychology, and the so-called "inventions" of the former usually reflect the social environment. Thus their value is affected by their content. There is no strong evidence that worship of nature leads a child to worship of God. A wise use of nature, both from the poetic and from the scientific standpoint, will conserve that wonder element and sense of mystery which Baldwin and Paulsen describe as a part of the innate feeling of dependence, and which he who has eyes to see may discover in the face of a little one who has looked on some object of wonder. "The undevout child under the influ-

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ences of nature is abnormal," says G. Stanley Hall. We need to make use of this influence, but at the same time to realize that the social factor is stronger —the family and personal relationship. President Hall himself shows a forward look toward Personality when he quotes: "There lives and moves a soul in all things and that soul is God." A traveler passing over a hill at sunset saw in the valley below a teacher and his pupils: the man *took off his hat*, the children bowed their heads, and then they sang their evening hymn; verily it seemed as if "the Lord was in his holy temple." The atmospheric influence (if we may use the term) of nature in relation to worship is, we believe, of still more value during the adolescent period. There is at this age a deeper aesthetic appreciation, and a gathering for worship in the valley or on the mountain may mean more than in a church building.

But in the period between that of earliest childhood and of adolescence comes that realization of personality which needs to include not only self but God in a stronger, more powerful way than was possible in the first conception of fatherhood. Baldwin forcefully refers to that "reverence that has in it no less a sense of mystery because the mystery is that which we trust," to "awe whose object is none the less good and trustworthy because awfully mysterious," and to a "fear that leads to deeds of submission, of propitiation, of confession, and of faith." Here is an intimation of progressive personal appreciation, and it is to this that the act of worship may lead the growing boy. "The ethical child must think of God *as thinking of him* . . . . God—a real person—standing in real relations of ethical approval and disapproval of the me who worships him." In habitual action there is least consciousness; so after the act of worship is made a habit, there must be new content in order that it may be vital in developing an ethical social consciousness. This suggests the value of a ritualistic form *if* there is in it sufficient variety of content.

The preceding observations would show that a child responds with spontaneous prayer to the right stimulus; to the habitual social situation; to worship of the family-god, to the Father-idea; to the wonders of nature leading to worship, and gradually to a personal relationship with an ideal Personality.

We are brought now to the content of worship for different stages of growth, and to an application of educational principles.

The foregoing is suggestive of what should comprise the prayers for little children. "Our Father" will be in them, and the keynote of prayer and song will be joy and thanksgiving. The fundamental essence of the Lord's prayer may well be found here, but its use had better be reserved. Its complete expression of social consciousness makes it beyond the appreciation of a little child. The word-formulation is meaningless, and a repetition of meaningless words is always harmful, especially to a later appreciation. The loss by and by is a serious consideration. And what is the value of a good thing if its general sense is not understood? The simplest sentence after "Our Father," is, "Give us this day our daily bread," and this, after all, is not so simple: God—to the child—does *not* give daily bread; his mother

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does, and for him a truer expression would be, "Help Father and mother to give us our bread." The act of worship is of primary importance, but its content must be considered, or we shall eliminate training in worship from educational principles underlying all other training. We remember a group of twenty fourth-grade children who, with real feeling, prayed the Lord's Prayer after it had been beautifully developed for two Sundays by a sympathetic teacher, who knew that a thorough analysis was not necessary. In an article on "Worship in the Sunday School" Dr. R. M. Hodge points out that while "meaningless repetition of noble sentiments positively dulls religious sensibility and fosters formalism," the set prayers, psalms, and hymns used "may voice profounder experience than children entirely understand, for they excite the sentiments which they express and are invaluable for the richest spiritual culture."[1] The art of selection and use is in the "striking of a happy medium."

The hymns and music of the Sunday school require a study by themselves. First of all, we need music that is worthy of its name, and songs true in their poetical form and in their theological content. We need to distinguish between the hymn sung *to* God and the song about him, or about others: each may have its place, but the one is worshipful, and the other, very often, is not. The great hymns of the church with their grand and stirring music answer to the aspirations and ideals of the adolescent period; it is not difficult to find beautiful songs and music for the little ones; for the middle group it is not so easy; songs and music with ethical content and heroic nature, with definite concrete pictures, and suitable hymns telling of the goodness and greatness of God are rare. "The children like it" is often unfortunately the determining factor in the use of a song. Recognition of children's interests is essential. So only shall we have cooperation and active participation. But note what it is they like in that which is otherwise objectionable. In one song repetition may be the cause of interest, in another the rhythmic swing, in another the martial and heroic element. These *may* be found in what is really good.

But that which is good in a general way may not be good for a particular group. This is aptly illustrated by the following incident, which in its truth may be applied to children's worship. A company of Jewish mothers was gathered for a mothers' meeting. The leader had them sing, "There Is a Fountain Filled with Blood." Later, the visiting speaker asked, "Do not these Hebrews object to such a song?" "They don't know to what it refers," came the answer! The effect of worship will be gained when something of the truth of that which is sung is *felt*. Why should not these women have a song to which they could respond, and, when they were ready to receive Christ Jesus, sing of him in plain English rather than in this symbolic form?[2]

[1] *Biblical World*, January, 1906.

[2] Some part of the foregoing is borrowed from the writer's "Religious Instruction by Sunday School Hymns," *Biblical World*, July, 1900.

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Children's worship must be worship *by the children*. If they do not co-operate, something is wrong. An application of educational principles, not only to the content, *but to the method* of worship, leads us to believe that usually a Sunday school had better be divided into at least three groups for such a service. A balancing consideration needs, however, to be noted. The family spirit is conserved by a gathering together sometimes of the whole group; where the school is small this is a decided advantage; where it is large an occasional union is well for the social *esprit de corps*, but the latter may be conserved by varied activities aside from that of worship. One other consideration: if one room is more adapted to worship than another—e.g., if there is a beautiful chapel—the effect of this environment may outweigh the value of separate services. The service for the entire group must then be the more carefully adjusted to the varying needs. An appeal to the aesthetic is important. This suggests the use of pictures. A good picture has led a child to a spirit of worship. And one good one is better than many mediocre ones, and a few are better than many, however good.

The purpose of worship in the Sunday school is twofold: for its immediate effect and as preparation for active participation in the service of the church. The selection for use in Sunday school of what is most suitable from the church service has its value. It is worth while to have a child smile appreciatively across the church at her teacher when she hears a familiar tune, and to have another say, "They sang *our* hymn in church this morning."

Conclusions as to training in worship will be ineffective unless we include a study from the pupils' point of view. To this end a little investigation has been made. From children (of the second to fifth grades inclusive) in three schools replies were given to the following questions: "What do you like best in our chapel service?" "Is there anything in it that you do not like? If so, what?"

Pupils of the sixth to the high-school grades inclusive were asked to write a brief answer to the question: "In your ideal church service what would you include and what would you leave out?"

The elementary department of one of these schools (35–40 children) was questioned as a whole, and 18 gave immediate response, showing that they had a definite choice. These responses were the only ones recorded and were as follows: songs, 8; prayer, 6; verses and psalms, 4. Several liked best a responsive service including singing and prayer. The six who spoke of the prayer mentioned the Lord's Prayer which had lately been developed sentence by sentence and used by the children "with heartiness and reverence."

From another school the report is from pupils of sixth grade to third-year high-school:

Total number of replies	58
"I like it all" or "keep it the same" is virtually said by	16

Three boys (eighth grade) of this number add, "Have more boys reading something every Sunday" (as a group did that day). Two boys say, "Make

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all the teachers come and sit with their classes" (this probably refers to the church service which they attend).

First choice given to "music" (doubtless including orchestra which some definitely mention)	23
First choice to "hymns"	5
Music or singing as second choice	9
Total interest in music of some form	37
Number who "like it as it is"	16
show a large proportion of school who respond to the musical service	53
First choice given to story	12
First choice given to "sermon"	3
Second choice given to story	10
Total interested in story	25

Several individual programs are interesting if the order of the notation means anything, e.g., from seventh-grade girls:

a) Devotional service very nice.
b) Orchestra grand.

a) Story of the day—wish you would tell us something like that every Sunday.
b) Orchestra.

a) Sermon of this morning.
b) Music—very nice the way you have it.
c) The lesson you give us to learn.

From third-year high-school girls:

(1) Hymns, (2) prayers, (3) Scripture reading, (4) talk.

All four appeal to me.

(1) Hymns, (2) prayers, (3) Scripture reading, (4) talk. More hymns would be more interesting.

The two following reveal the natures of those who wrote them:

[1] Story of some true and great work appeals most as the story of Children's Home in England. In this way the troubles of someone besides your own family are brought to mind. Also like hymns, for they help to make you happy. This morning when I came to Sunday school I was.

[2] (1) Prayers—only one. (2) Hymns—a good many. (3) Talk—a small one taking for subjects incidents in the real life of children to illustrate honesty, morals, etc. And then to show their relation to the divine laws make the talk short, to the point, and interesting. This, to my idea, would be an ideal child's service for Sunday morning.

There was little expression on "what I do not like," beyond the fact that three sixth-grade girls "do not like to go to the big church." (A "children's church service" was held in this church.)

Investigations from the third school run from the second to the high-school grades inclusive:

Total number of replies	72
Like it "as it is" or "everything" without further expression	5
Like everything, after mentioning first preference	23
Total	28

Grade III is not included in totals as the number of children was not given, but the group was reported as liking singing and stories equally and not disliking anything.

First choice given to singing	20
First choice given to chanting Lord's Prayer	5
First choice given to organ	2
Second choice given to singing	2
Second choice given to chanting	1
	30
"Like it as it is"	5
Total shows one-half of the school with special interest in music	35

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First choice given to story	13
First choice given to prayer	3
Second choice given to prayer	3
Second choice given to Lord's Prayer	1

—besides the five who make special mention of the chanting of the Lord's Prayer. Is it chanting or the prayer that interests? This summary does not include what is given in the definite programs in which the Lord's Prayer is mentioned four times.

Most of these programs indicate a knowledge of the usual church services according to the particular denomination with which the pupil is connected. In some instances they refer to the chapel service of the Sunday school. Very interesting items are to be noted in these "ideal services," e.g., the following is from a boy of Grade VII.

Processional
Prayer (short)
Chant or hymn
Short prayer (Lord's Prayer preferably)
Hymn
Sermon (not more than 20 or 30 minutes long)
Prayer (Amen sing)
Sentence for the week
Recessional
What I would leave out: a long sermon.

Here thought and preference are evident. The next is from another boy of the same grade:

In the ideal service I would include the processional, the Lord's Prayer, a hymn, the sermon, and benediction—also the recessional. I would not include the creed.

Two girls of the seventh grade write as follows:

[1] In a church service I should expect a few hymns, a long, usually tiresome sermon, and a few prayers. I should leave out the sermon or make it short, and so I could understand it, and have but one prayer.

[2] I like the stories of good done to poor people by others, as Judge Lindsey to the small boys. I would leave out the preaching (the kind that no one can understand, not even the ministers themselves sometimes).

The following indicates that high-school boys think on these things more than is often expected.

"I think that the sermon is the most important part of the church meeting. It tells you what you should do and gives you reasons for it.

"The prayers should not be left out, as they give you a reverence for God as well as telling you what you should do.

"Hymns haven't much point to them except to break the monotony."

"A richly decorated church is not needed except it might hold your reverence to God. Then again the Pilgrims did not need such churches to hold their great reverence towards God."

"I do not care for many decorations except a few flowers on the pulpit. I like the ordinary service of the Presbyterian church. I also like the Episcopal service once in a while, but I think it is a little monotonous to have the same thing over and over again. I like better the Low Church service like the Columbia Chapel, rather than the High Church service like the Cathedral with all the formalities. I think a service ought to be very simple with plenty of hymns."

"In my ideal church service I should leave out many of the prayers thought of on the spot by ministers. They could usually find the prayers which they wanted in the

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prayer book or Bible. I should like to have more hymns sung."

"The only thing to be included in an ideal church service is a good minister and an attentive audience."

"Short sermons" are requested six times. Only one program mentions "the collection." What does this signify? Is too little attention given in our services to the offertory?

The most significant of "What I do not like" or "would leave out" (besides those already referred to) are—

"The Psalms which we read in Church and the Hymns" (girl—seventh grade).

"Responsive reading" (boy—eighth grade).

"I don't like it because I don't know all the songs the big children sing" (child—first grade).

"I don't know the songs very well so I don't enjoy them" (child—first grade).

The schools from which these expressions were secured are unusual in character. In each the service of worship fulfils its name; it is simple and dignified, with good music. Its content is chosen with regard to the experience of the boys and girls. The following conclusions, therefore, are made from these investigations and reports:

1) Both older and younger children really enjoy Sunday-school worship *when the conditions are right.*

2) The most joyous and aesthetic activity is that of singing, and to that the majority respond.

3) An ethical appreciation is evident in several instances while the certain improvements suggested as to marching, singing, the choir, etc., show that a discerning consciousness is being established.

4) The older boys and girls have definite ideas as to what is and what is *not* ideal in a church service from their standpoint.

A further investigation is needed of these and many other points to indicate what will really promote children's worship and be a means of Christian development.

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THE FAITH OF A MIDDLE-AGED MAN

REV. HENRY KINGMAN, D.D.
Claremont, California

Chapter VII. The Place of the Cross

But is this the whole story of the soul's instinctive response to Jesus Christ? Have we given full account of the compulsion that his personality lays upon our spirits? Manifestly we have not. The deepest element in the church's allegiance to its Master through all these years has merely been alluded to, simply because in our day it is the element likely to be last present in our thought.

It is not open to doubt that the ethical response to the divine beauty and power of Jesus' character is at the heart of the Christian experience, as it is at the center of faith. We make our choice of God through what we have seen of him in the life and teaching of his son. So far we can see clearly. Perhaps if we were the children of our own generation alone we should be content with seeing only as far as this. But obviously we cannot be content, because such a summing up of the Christian experience in its response to Jesus Christ is so inadequate. We have not yet taken account of one of its most essential features, and till we have done so any faith, or any life based on that faith, must be halting and incomplete.

The ethical choice of Jesus, because he presents the unapproachable moral ideal for human life, is certainly at the very foundation of Christianity. But there is a phase of Christian experience which is, as it were, distinct from this, though never separable from it. It is concerned with the relation to Jesus, not as that of disciples with a Teacher, but as that of lost men with a Savior. It is not moral idealism that draws them to him, but the stress of bitter need; and humble gratitude for deliverance is the conscious beginning of the new life. The moral impulse is inseparably present, but the sense of need and rescue and mercy fills the foreground of consciousness.

All of Christian history through nineteen hundred years is filled and colored with experiences such as these. Even the great social and humanitarian movements have started from them. The New Testament has them ever in view, and our own age, strange as it seems to some of us who have led sheltered or bookish lives, is still as familiar with them, in every country under heaven, as was the early church. To many of our churches they would seem strange and out of date—out of harmony with the intellectual movement of our times. And, indeed, they are out of harmony with the spirit of many of our churches, but obviously most harmonious still with the spirit of the church of God.

The word savior is seldom heard from many of our pulpits of today. The thought of the rising generation is too absorbingly engrossed with other things. And yet it is undoubtedly around the facts of saviorhood and salvation, and

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the passion of answering love that goes out to that mighty deliverer from sin, that the living, aggressive Christianity of our day still centers. Even in the great social movements of our day, so far as they are actually dynamic, the inner forces are kept burning by nothing less than faith in the reality of redeeming love as the expression of God's attitude to his children.

The longer one lives, unless he is bound in the shallows of that popular superficial thinking which curiously deletes the intractable problems of personal sin from the field of its observation, the more is he compelled to make a stern effort to find at least some place in his faith and experience for all the world of reality that centers primarily about the cross of Christ as the supreme revelation and expression of God's compassion and sorrow for his children's sin. We may meet with ill success. But any attempt to understand the religious life as a whole demands that we should not evade this its profoundest and most insistent concern.

The industrial problems of today, that now demand the utmost concentration of Christian thought and purpose, are for the most part the outgrowth of the last one hundred years, and perhaps in another hundred years will cease to hold their present place of prominence. But the old distress of helplessness in the face of sensuality and greed and pride, the old, old despair of a heart averse to God and his ways, coupled with the longing for deliverance and restoration, and the old joyous answer of a life's devotion to the Friend of sinners who sought out and saved the one ready to perish—these passions of fear and wretchedness, of faith and joy and love, will run as strong a thousand years from now as ever they did when the churches of Rome and Corinth first held out the new hope to hopeless men. The shame and guilt of being inextricably entangled by evil affection with what is hateful to God is a typical human experience that seems not to alter very much from age to age, however much this complacent generation may forget it. The fact that the prayer of the publican seldom occurs to our minds nowadays, much less rises to our lips, does not mean that our age has less need of the mercy of God than any other; but it does rouse us to some searching of heart as we look back on so many opportunities misused or lost.

In any analysis of the human response to the personality of Jesus, it is necessary to take thoughtful account of this further element: the element of response to his death as the culmination of his work of redemption for his people. Even the inner circle of faith's defense would be seriously weakened if this constraining appeal to trust and confidence were withdrawn. If belief in Jesus is, indeed, faith's foundation, we should recognize with fullest sympathy how compelling and how satisfying human experience has found that belief to be in the fulness of its New Testament content.

We shall do well to face clearly at the outset the fact that it is well-nigh impossible for our own generation to enter sympathetically into the profound teaching of Paul in this respect, or even into the experience of the men and women of New England a hundred years ago. No age can maintain an uninterrupted appreciation of the whole range of

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religious truth, even so far as the truth is known to it. Under varying conditions, material, intellectual, and moral, one phase of truth after another has its turn in the foreground of thought and experience, and is then crowded into the background by sheer force of reaction under changed environment. And it is beyond question that our own generation, after an age in which the death of Christ and its theological implications were forced into an unnatural and often mechanical prominence, has swung to the opposite extreme, so that religiously minded young people of our day have largely ceased even to think about that which was the central factor of the Christian life in the experience of their ancestors.

Anyone who knows at first hand the student body of our country, with its eager idealism and generous appreciation for any spiritual message that seems to them to bear the stamp of reality, knows also how blankly it often listens to any direct presentation of the death of Christ or the work of the atonement. Exceptional men will have a different experience. But most speakers to college audiences know what it is to see the attitude of keen responsiveness to the ethical and social appeal of Jesus change almost instantly to a look of puzzled uncertainty or indifference when the subject is turned to his personal saviorhood from the guilt of sin. It is as though a palpable curtain fell between speaker and audience when the thought passed out of the realm in which they were living and thinking into what they felt was merely doctrinal and—to them at least—unreal. This would perhaps not be true in the case of the avowedly evangelistic address, or in times of special interest, for which much heart preparation had been made; neither is it a wholesome condition, nor one for which we need make apology. But it tells its own story of the actual spiritual experience of sincere and earnest minds in the prevailing atmosphere of our schools.

It is of little use to preach doctrines that for any reason find no echo in experience, or to find fault with the moral honesty of those who involuntarily reflect the deep-seated limitations of their own time. It will not always be as it is today. And even meanwhile it is a good thing to be engrossed in making application of the Master's teaching; and the time is sure to come when men will again inquire with the old fervor wherein lies the power of the gospel that they have been applying for society's regeneration.

We do not grow less solicitous about reality as we grow older; rather do we become more earnestly and wistfully eager to find out where the genuine sources of power and comfort in religion lie. And the fact that the typical reading and thinking public of our day is preoccupied with the practical uses of Christian truth rather than with the deep springs of that truth itself must not blind us to the unchanging dynamic realities that have in fact made Christianity a world-religion.

How evident it grows, as life goes on and our insight into its needs increases, that this dynamic force is not found where we have sometimes half believed it was. It is not in the fact that its founder is the perfect man who realizes our ideal for all humanity, or in the fact that it reveals the highest ethical

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system known to man, or even in the fact that it affords the clearest vision of God; but in the fact that, through and through, it is surcharged with redemptive power. Its message is—however old fashioned it may sound—a glad tidings of salvation; it is a gospel of redemption and restoration. And something more than this is clearly to be seen. Many a religion has started with the ardent wish to be redemptive, but has failed for lack of power. The gospel of Jesus has the power because it alone tells of a redemption based on infinite love, suffering for human sin. It pays the costly price of infinite effort and sorrow to achieve the end that no conceivable lesser sacrifice could bring to pass.

Just here it would seem to some that we are running out of the region of reality and actual experience into the forsaken field of a theology that baffles human understanding. But are we outrunning even our common human experience of the cost and method of moral redemption as we see it operative in lives about us? To be sure, the divine method of salvation must have its God-ward side, reaching out into the mysteries that we cannot fathom, as every truth must, where it impinges on the infinite. But this is for the reassurance of our reason. For were God's plan of love and the resources of his power so shallow as to lie all open to our comprehension, we should be assured that they were indeed contemptible and of merely finite efficacy. It is possible for our speculation and even our formulated theology to press out into this region of the absolute, where words and metaphors chiefly mock us with their inadequacy. But we of today have less than no desire for such adventure. Nor can this effort to fathom the unfathomable be of such importance as good men have sometimes thought; for we are sure that the requirements of Jesus upon his disciples' faith were of a notable matter-of-factness and simplicity.

Even within the region of our common experience of life, however, lies this simple yet always startling fact of redemption through love that suffers for another's sin. And even its plainest workings open to us strange depths of reality and power, that unmistakably underlie also the life and death of Jesus, and that have caught and held, and will forever hold, the reverent wonder and passionate gratitude of humanity.

It is only as life goes on, and our experience of men widens, that we come to understand how difficult a thing it is, and how costly of effort and sacrifice, to recover a soul that has gone wrong. Multitudes of people never do discover how difficult a thing it is, for the simple reason that they have never tried. They satisfy themselves with all sorts of theories as to how base elements in human nature may be transformed into noble ones, without cost to anyone of personal love or painful sacrifice. It is to be done by medical or surgical treatment, or by better education, or shorter work-hours, or improved tenements, or the suppression of the saloon, or a new economic system, or by one or another of a multitude of humanitarian readjustments, which are to accomplish easily and naturally and on a wide scale the moral uplift of the people.

If we have ever seriously tried to reach even a single life, weakened in

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will and poisoned in spirit by vicious indulgence, embittered and defiant toward all that stands for law and mora restraint, we have had some insight into the almost insurmountable difficulty of bringing spiritual renewal to one who refuses it, or re-creating the heart of one whose pleasures are rooted in evil affection. Men are always rediscovering the fact—as Thomas Mott Osborne has recently brought it into prominence again—that nothing but love can do this work and, even then, only at its own personal cost and sacrifice. Money cannot purchase it. Neither the most perfect organization, nor the most highly paid officials, can be depended on to secure it. It goes without saying that there are many forms of social amelioration that are efficient aids, and that we are bound for every reason to aid them to the best of our capacity. But in the last analysis the deepest needs of the individual soul, the needs which blind and bewilder and ultimately destroy, are only to be reached or relieved by love. And however we may carp at individualism, the last stage of social progress, like its first, will still be dealing with the problem of individual need and individual redemption.

Perhaps most men who have reached middle age have tried their hand once or twice at "reclaiming" someone who only half desired to be reclaimed. We were willing to give a certain amount of time and money and patience in the effort so long as it did not interfere with our business or the orderly routine of our life. But the chances are that we did not succeed, because our patience did not hold out. Possibly we felt that we were being deceived, or that the man was not rightly keeping his promises, or that his will was too weak; but in any case our compassion was not strong enough to stand the strain, and we gave up the attempt as unfortunately hopeless. We had not much love to go upon, and were pathetically unable to pay the price demanded of an unbounded sympathy and forgiving patience.

It would do all men good if they could look in from time to time at any of the numberless city missions to lost men, where this work of rescue from the nethermost depths of need is continually going on. It is a revelation of what compassion means, and it would remind some of us of what God's love must have had to bear with us. Sam Hadley, who took over the work of Jerry McAulay's mission on Water Street, was asked how often they took a man back who had disappointed them. "We never give a man up in Water Street," was the reply. Loving sympathy has to be almost inexhaustible to carry out that sort of life-saving. It must bear with a weak will and a moral fiber that seem to have rotted away, until seventy times seven. But often it is in the case of those who seemed to be most hopelessly weak or hopelessly perverse that the finest results of a firm Christian character have been secured—but at a price far beyond the power of most of us to pay. We care too much for our own selves, our own comfort, or, as we might say, our own self-respect, to follow them for weeks and months of unfailing prayer and help and brotherly love. The pain and shame of their degradation would actually invade our life and spoil our peace of mind if we

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took them so completely on our hearts. That of course is not to be expected. We are loath to learn the lessons of the words,

Measure thy life by loss instead of gain,
Not by wine drunk but by the wine poured forth,
For love's strength standeth in love's sacrifice.

It is by slow degrees that we come to see and to believe that it is only by such love, actually suffering with another's wretchedness, that any great deliverance is wrought.

The working of this principle is perhaps most clearly seen in the case of mother and son. The boy is wayward. He goes out into the world to live a life that sears his mother's heart to think upon. Little by little his friends leave him, unable to do more for him, or to bear with the disgrace with which he has clothed himself. But his mother suffers with him still. It writes deep lines upon her face, but she cannot give him up or cease to follow him with her prayer and love. And in the end, it may even be after she has died, her love and sorrow bring him back to righteousness. Mission workers have seen this repeated times almost past numbering. She has patiently borne the pain that should have been his, and in so doing has redeemed his soul.

The little that we see and know of what great love can do in human relationships, if it is willing to pay the cost of suffering, leads our thought up to God. What would he be likely to do out of his infinite compassion for his children's sin and shame? A poor erring earthly father like David, long ago, could cry out in an agony of unavailing longing, "Would God that I had died for thee, O Absalom, my son, my son." Many a father and mother would lay down life in utter gladness could it bring back a lost son or daughter. How far would God go to bring home in penitence and joy the distressed children of his household?

The question must have been one on which Jesus pondered with intensest feeling as a boy and a young man. As his attention came to be more and more riveted by that majestic picture of the suffering servant in Isaiah, the wonder must have grown upon him whether that sorrowful destiny was to be his. If he was to be the servant and deliverer of his unwilling people, must his way lead through that desolation of spirit? Did such a vocation demand such a sacrifice? Could he not be his people's teacher and healer and helper there among his own sunny hillsides of Galilee at a less cost than this? It is plainly evident that, before the end, Jesus fully accepted for himself that dread vocation of love. He must needs be despised and forsaken of men, a man of sorrows, and acquainted with grief. Naturally he did not speak much of it. There was no ear from which he could expect any audience of intelligence or of sympathy. But he accepted for himself the solemn necessity, if he was to carry out his Father's will.

In that deathless story he told of the wastrel son returning home; after he had reached the end of the passage he simply said that the father ran to meet the returning boy, and fell on his neck and kissed him. How he ran to meet him, and what it meant to him of mingled sorrow and gladness, we read in the life

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and death of Jesus. How the father had suffered in the son's wrongdoing and misery, and at what cost his love won the final victory, we partly understand as we remember how Jesus gave himself for his friends. No doubt, in certain moods, this tragic element in the relation of God to men does not appeal to any sense of need within us. When the tides of strength and self-confidence run strong and nothing disturbs our pleasant sense of moral security, it may even seem to us "foolishness," as it has to so many from the first days till now. But there will always be those who recognize instinctively its divine reasonableness in such a world as this, and who turn to it with abandonment of faith and longing. They are our brothers and sisters who are actually sinking in the depths, and who have reached the place of no hope, like that young woman in New York City who was met several years ago coming up out of one of those underground cellars in the slums—body and soul alike at the point of death from her lifetime of unbridled dissipation—as pitiful a bit of human wreckage as was ever cast up by the waves of that great sea of wickedness. Long past the point of despair, she was met by the story of a Savior who gave himself for such sin as hers. What it meant to her, more than one great audience in New York heard, in after-days of the three years that remained to her of life—and heard with unconcealed tears upon their faces, as she poured out that story of love unto death that had reached across the centuries to her agony of need.

But obviously it was not only for the very wicked that Jesus gave himself—for such manifestly lost souls as drift into a present-day mission in our slums. Indeed, he seemed to find it more difficult to reach the heart of the highly respectable classes, in their pride and complacency and selfishness. It was for such men as Thomas and Peter and John—partly good and partly bad, yet distressingly weak and ignorant of their Father's will. He brought to them the revelation of what God's love is really like, and of what it would bear to win them wholly away from sin, as true sons of the holy God.

It is too much for us to grasp; it is beyond our comprehension, as infinite love must infinitely outrun our experience of what human love can undertake and accomplish. But more than when we were young people we feel that the reality of such a love unto the uttermost must have a place in the divine plan. It must needs be there, in view of our bitter need. Indeed, if we had not the record of Jesus' death, we should have to imagine some unrevealed wonder of divine effort and sacrifice, in the presence of this world's extremity. We have seen and felt too much of the costliness of redemption to suppose that this world's waywardness is to be lightly turned to obedience and love.

And so, although we may be unable to enter into the rapturous experience of Paul, we also are bound to Jesus by something more than the tie of moral idealism. He loved us and gave himself for us. The chastisement of our peace was upon him, and by his stripes we are healed. We have never been "lost men"; we may never have been so much as in sight of any extremity of need. The redeeming work began, for

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us, far back of our personal experience—generations back. We had from infancy "the heritage of those that fear his name." But it is still that revelation of infinite love that came by Jesus Christ—love unto death that we might be freed from sin—to which we owe all we have and are. He is our Savior, though often we forget it. We, too, walk by the faith of him who loved us and gave himself for us. We believe in Jesus, not only because all we know of good centers in him, but because he has been good to us. We trust him not only as we trust in the good, the beautiful, and the true, but as the one who, having begun a good work in us, is able to save unto the uttermost.

For all these reasons that we have been considering we believe in Jesus Christ. However the currents of critical discussion may eddy to and fro, and whatever may be the popular philosophy of religion among the wise and prudent, we are drawn by an irresistible compulsion to cleave to him in life and death. Many things may be clouded to our apprehension, and our wavering opinions may cause us heavy disappointment, but that Jesus Christ is the Master to whom we would utterly submit our lives, so far as our stubborn self-love permits, we can have no shadow of doubt. It is not only because all those qualities of soul which we most revere are summed up in him, and not alone because we find in him a living source of redeeming energy, but because there is in us that which cries out for him, and finds satisfaction only in the eternal love which he revealed and which was in him incarnate. To whom else shall we go? His truth and power have met the deepest tests that our soul, in its struggle for self-preservation, knows how to apply. And it is out of this stormy experience of the spirit that we come to take his faith as our faith, satisfied that the words of eternal life are with him.

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CURRENT OPINION

The Discourses in the Fourth Gospel

Professor W. Soltau discusses the discourses in the Fourth Gospel in the recent number of *Zeitschrift für die neutestamentliche Wissenschaft*. He raises two main questions: first, Was Ignatius acquainted with the Fourth Gospel? and, second, What is the synoptic basis for the Johannine discourses? He finds the dogmatic attitude of Ignatius and the ideas which he expresses to be closely related to those which we know in the Fourth Gospel. The link between Ignatius and John is to be found in the Pauline letters (I Thessalonians, Galatians, I and II Corinthians, Romans, and Philippians), which were generally known by 100 A.D., and which were, incidentally, in the hands of Ignatius. But Ignatius has not used the Pauline writing as a standard (*Richtschnur*) in matters of faith, as he has followed Paul in his Christology, but not in his doctrine of justification. Of the "Deuteropauline" literature he (Ignatius) has employed only Ephesians. His use of Paul is confined to memory citations (*erinnerungsmässiger Benutzung*), formally related expressions (*formeller Verwandschaft des Ausdruckes*), and bare echoes of thought and general similarity of vocabulary. There are about thirty-five cases of repeated thoughts and about twenty-two of similar vocabulary. The majority of uses are those of memory, taken especially from I Corinthians. There is also strong probability that Ignatius was acquainted with Romans and Philippians at first hand.

So far as his relation to John is concerned, the results are somewhat more certain. There is a general resemblance in vocabulary, as the following table shows:

John	Ignatius
6:33 (Bread of God) cf.	Eph., 5
16:11 (Prince of this world)	Eph., 17, 19
15:18 (Hatred of this world)	Rom., 3, 3

There are also general references to Christ as Life (Smyrn., 4), and to the Logos as Creator of the world. Such literary resemblances, however, are not enough to establish any close relation between Ignatius and the discourses in John. But we can assert that Ignatius knew and used a document which so far as its contents and formulae are concerned has the greatest similarity to the discourses in the Gospel of John. That is, he knew a collection of speeches which later were taken up into the Fourth Gospel, but he did not know the Fourth Gospel itself. This collection of discourses developed the peculiar Christology of the Pauline views, and had its home in Antioch.

When we consider the second question, What is the origin and value of the sources of the discourses in the Fourth Gospel? we must answer that they are based upon the Synoptic Gospels. This development is shown in another table:

John	Synoptics
5:19–47 is based upon	Matt. 25:31 ff.
6:32–63 " " "	Matt. 26:26 f.; cf. I Cor. II:23 f.
10:1–8 " " "	Matt. 18:12; Luke 15:3 f.
Chaps. 14–17 are based upon.....	Matt. 20:1 ff.

and so on.

All the discourses are homiletical expressions with many features peculiar to the preacher. Chaps. 14–17, however, are not single compositions based upon old traditions (16:16–33 may be an exception). They reflect the later period of opposition and persecution, and the teachings regarding the sending of the Paraclete are intended to strengthen the church during the time of trial. These chapters were not inserted into the Fourth Gospel until the second century.

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The Angels of Paganism

Professor Franz Cumont, in the *Revue de l'histoire des religions*, says regarding the angels of paganism, On a recent monument discovered in the ruins of Sarmizégétusa, in Dacia, a brief dedication is made *to the Eternal God, Juno, and the Angels.* The Eternal God is the solar Baal of Syria, and Juno, the queen of the heavens, is associated with him as consort, but who are the angels? Evidently they are not of Jewish nor Christian origin. But do we find them in paganism? In an inscription found at Ostia, which dates 177–180, Hadad of Baalbek, or Jupiter Heliopolitanus, bears the title "Angel." By comparing this inscription with those found in Baalbek the conclusion has been drawn that the Baal of Heliopolis was called an "Angel." On some monuments he is represented as an eagle, carrying in his talons the wand of Hermes. This wand is the symbol of Hermes as Psychopompos. This comparison has led to the further conclusion that the "Angels" of paganism are the conductors of soul to the lands of the blest (que les anges du paganisme sont en effet regardés comme les conducteurs des âmes). The Syrian troops carried the worship of angels with them wherever they went, and this accounts for the existence of the monuments in Dacia and other parts of the Roman Empire.

The Battle of Armageddon

There is an impulsive tendency, thinks Rev. Paul Sperry in the *New Church Review*, in considering the Book of Revelation, to identify the present great scourge of war which is sweeping over the nations of Europe with the battle of Armageddon referred to in the Book of Revelation. Such a tendency is both right and wrong. It is right in so far as it recognizes that the issues at stake are essentially those of Armageddon, but to limit the application thereto is to fall into error. The battle of Armageddon has been in progress for one hundred and fifty years, and is still going on. It began with the last judgment in 1757, and has advanced in various stages ever since. Since 1757, however, the predominant motives of the war have been different, as the forces of evil are now on the defensive, and individual and social freedom has been gaining steadily.

The history of the last one hundred and fifty years has been foreshadowed in the Book of Revelation (chaps. 15–17). The Apocalypse, however, is concerned most directly with telling of the changes in the unseen world, the struggles and victories which affect spiritual beings, and it leaves us to the uncertainties of inference in recognizing the resultant struggles and victories in the plane of natural interests. The outcome is still in suspense. "This battle of Armageddon has been in process since the last judgment, along many lines—military, diplomatic, industrial, economical, and ecclesiastical—and the outward victory is not yet complete in any one field." There are, however, signs of promise.

A New Paraphrase of Galatians

Bernard H. Tower, M.A., late headmaster of Lansing College, gives us a new paraphrase for St. Paul's Epistle to the Galatians, in the *Expositor* for March. He thus paraphrases the momentous change in Paul's experience, which is often described as his conversion to Christianity (1:15–17): "And then when the moment came when it pleased God, who from the day of my birth had selected me to fulfil His purpose, and through His grace made me feel this vocation, when GOD, I say, chose to give me the clear and living inner conviction about His Son, in order that I might declare His honor among the heathen," etc. His experience under the Law and "in Christ" is thus pictured (2:19, 20): "Why it was my experience of the Law that made mere law become a dead thing to me, and drove me to God for real Life. This I found in sharing the Death of Christ, His Death

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and His Life also. The Spirit of the living Christ verily lives in me. As for my human life, it is now lived not under law, but under faith, the Christ-faith, conscious dependence on that strong Son of God, Who in his immortal love made Himself a willing offering for my sake."

What life under the law involved is shown in 3:13, 14: "*It is from this shadow of dismal failure* and the curse that is linked with Law, that Christ has come to deliver us: and he accomplished this by 'somehow' taking the curse on Himself to help us; for one of the Law's curses was directed on such as die a death like His—that death He endured, in order that the world might receive a blessing; in order that Faith, centered on Him, Christ Jesus, should bring to all the world, irrespective of the Law, the blessing given to Abraham because of faith, in order, that is to say, that on all who put their trust in His Son, God should bestow the promised blessing of His Spirit."

Mystery God and Olympian God

Mystery god and Olympian god is the subject that engrosses the attention of Professor George Plympton Adams in the *Harvard Theological Review* for April. He maintains that an active school of writers has held and developed the thesis that religion is a deposit of social experience. A whole system of metaphysics is concealed within their interpretation of religious phenomena. With this the writer will not deal, but contents himself with that phase of the philosophical and religious problem which concerns the nature and significance of the contrast between mystery god and Olympian god.

A central feature of the religion of the mystery god is that it is a felt participation of the individual in a collective consciousness which is super-individual, yet continuous with the individual consciousness. "Everything which primitive man does and thinks . . . . is charged with and rendered potent and awe-inspiring by this one pervasive and continuous power." Again, this felt continuum of life and force is not merely the bond which unites man to man in a common group life; it unites man to nature so that both man and nature participate in one common life. This felt participation breeds a "mystic identity" between objects. "Objects can be at once themselves and other than themselves." Thus man's social experience, his collective emotions, and representations have at the outset more than human significance; they are cosmic and metaphysical in their scope and intent.

On the other hand, it is sometimes said that the Olympians are "intellectual conceptions merely, things of thought bearing but slight relation to the life lived." On this understanding of their origin the mystery god is contrasted with the Olympian god in five respects:

1. The Olympians emerge only when all sacredness and divinity are excluded from nature. The deity shifts from a nature god to a human-nature god.

2. The Olympians cease to be either the symbols or the projections of a group soul. They are no longer a many-in-one, but solely individuals.

3. The Olympians cease to perform the function of the older divinities, and demand instead that honor and service be rendered to them as superior personalities. The Olympian, "instead of being himself a sacrament, demands a sacrifice."

4. The mystery god not only lived and worked for his worshipers, but he died for them as well. But the Olympian is immortal. He holds aloof from the pains and penalties of life.

5. The Olympian god develops from an attitude of "contemplation"; the mystery god from an attitude of "felt participation." At best the Olympians are objects of art, of aesthetic enjoyment; mere "artist's dreams and ideals."

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But are the motives that contribute to the development of contemplation, of remoteness, and to the subsequent decay of immediate participation traitors to the genuine religious impulse? Are they to be deplored as of purely negative and destructive influence upon the religious life? Or do they contribute anything of positive worth to religion? The inherent religious quality and worth of contemplation as well as of participation must be admitted. The remoteness of man and gods which contemplation signifies is part of the necessary accompaniment of that process whereby man learns the idea of the good and the ideal and goal of his destiny. The moral process is involved in this distinction. Moral consciousness emerges only in view of contemplation. The development of the Olympian tradition was not an "intellectual backwater," but a necessary part of religion, contributing something of worth to the whole process. The Olympians remain as "the symbols of eternity and calm in a transient and troubled world."

Luke's Account of the Journey of Jesus

"Der sogennante Reisebericht im Lukasevangelium" is the subject of Professor Belser's continuation studies in the Gospel of Luke in the current *Theologische Quartalschrift*. What does Luke mean by "the days that he should be received up"? In the New Testament the verb ἀναλαμβάνεσθαι usually denotes Jesus' assumption into heaven (Acts 1:2, 11, 22; Mark 16:19; I Tim. 3:10), and that is its meaning here. It is sometimes thought that Luke from 9:51 on has given us a report of the last journey to Jerusalem to suffer death, but such a report does not begin till 18:31 (=Matt. 20:17; Mark 10:32). It is rather the first indication of a visit of Jesus to the Jewish capital to observe the Feast of Dedication. Luke surpasses both Matthew and Mark in this respect and shows himself the precursor of John, who follows his report of the visit of Jesus to the Feast of Tabernacles (7:1 ff.) with a short reference to the Lord's sojourn in Jerusalem at the Feast of Dedication (10:22 ff.).

The account of Luke (9:51—10:42) denotes a somewhat leisurely journey accompanied by a great company (*begleitet von grösserer Gesellschaft*), with headquarters at Bethany, and marked by the sending out of the Seventy (10:1 ff.), and does not fit the account of the Fourth Gospel regarding the journey to the Feast of Tabernacles (John 7:10, "secretly"), nor the occasion of the Passover (John, 12:1 ff.), when other events were forward in Bethany than those described in Luke 10:38–42. It can only be compatible then with the visit to Jerusalem at the Feast of Dedication (John 10:22).

The repetition of the prophecy concerning the destruction of Jerusalem in Luke 13:34, 35 and Matt. 23:37, 38 and other related events does not give us any pause, since Matthew and Luke refer to different times and places, Luke placing the prediction eight days before the Feast of Dedication in a place in Perea, December 782 A.U.C., and Matthew on the 12th of Nisan, 783, in Jerusalem.

"The Second Commandment"

In the June number of the *Expositor* Dr. J. E. McFadyen, of Glasgow, has an article on the Second Commandment as a proof that Moses did not write the Decalogue. This is one of a series of articles by the same author on the general subject of "The Mosaic Authorship of the Decalogue," and he takes this present subject as the crux of the whole matter, his conclusion being that the authorship is not affected by this commandment.

The prohibition of image-worship is in such conflict with later usage as to make it seem impossible that it should date back to Moses. The significant fact is that image-

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worship was practiced by the champions of JHWH-worship. This difficulty has driven Kautzsch to raise the question whether there was another commandment in the place of this one, or whether, as Eerdmans suggests, Moses promulgated seven instead of ten commandments.

The chief facts irreconcilable with Mosaic authorship are: the use of the ephod, the teraphim, calf-worship, and serpent-worship, all of which persisted down to late times. Hos. 3:4 suggests their persistence down to at least the second half of the eighth century B.C. The ephod was approved by such a JHWH-worshiper as David (I Sam. 23:9; 30:7). He finds an oracle from JHWH possible only when the priest brings out the ephod. Gideon makes an ephod of gold, which he had taken from the Midianites (Judg. 8:26 f.). In the P document the ephod appears to be a priest's garment (Exod. 28:6–8; 39:2–5). It is thought to have been a priestly garment of oracular value, worn by the priest when consulting the oracle. The Urim and Thummim may have been two stones in the shape of dice or in the form of tablets and of different colors (I Sam. 14:41 [LXX]). The ephod with Urim and Thummim attached was in use in David's time. In Deut. 33:8 the Urim and Thummim are in possession of the tribe of Levi who received their consecration at the hand of Moses himself (Exod. 32:25–29).

If the ephod was never an image, then it is not inconsistent with the idea of Mosaic authorship.

Was the teraphim an image? Two things stand out clearly with reference to the teraphim: (1) They were known and used beyond the confines of Israel, as is shown by the story of David (E) and Laban (Gen. 31:19; 35:24), and they were familiar also in Babylon (Ezek. 21:26). (2) They were used in connection with divination and oracles. In Ezek. 21:26 Nebuchadnezzar consults the teraphim.

The word "teraphim" occurs in two anecdotes, both of which have to do with deception, namely, in the story of Jacob and Laban (Gen. 31:19, chap. 34), and in the story of Michal's ruse to save David by putting the teraphim in the bed to deceive the emissaries of Saul. In this case it is said to have had the form of a man and to have been a household god (I Sam. 19:13).

From the story of Exod. 34:29–35, where Moses is said to wear a veil when communicating with JHWH, it has been supposed that the teraphim connected with this veil formed a mask, and that when the priest put on this mask and the ephod (garment) he was invested with the power of the god whose priest he was.

More fatal than the ephod and teraphim was calf-worship, which persisted in Northern Israel as long as the kingdom endured, and was undoubtedly intended to be JHWH-worship. Jeroboam may have felt that he was establishing the more primitive type of JHWH-worship when he established calf-worship in Israel. It is declared that the priesthood of this sanctuary traced its priesthood back to a grandson of Moses (Judg. 18:30). But the author of this article thinks that this is not destructive of his theory, for Moses himself was a Semite, and while he arose far above his times, yet he took with him many of the beliefs of his day. Considering these forms of worship as persisting from earlier ages, the author believes that it is not inconceivable that Moses looked upon them with a degree of toleration. He thinks that the Second Commandment does not disprove the Mosaic authorship of the Decalogue.

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THE CHURCH AND THE WORLD

MISSIONS

Rev. Charles S. Macfarland's Visit to Europe

Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, has recently returned from Europe, where he visited representative Christian leaders at The Hague, Berlin, Berne, Paris, and London. This visit followed as a result of correspondence with representatives of Christian churches throughout the entire period of the war, and was made in the hope of acquiring information and preserving relationships such as will be helpful when the time of reconciliation and reconstruction comes. Mr. Macfarland's distinctly spiritual mission met with a measure of response such as could not possibly have been accorded if there had been any other motive. Many of the religious leaders of Europe appear to feel that the churches have not risen sufficiently above the turmoil to render effectively their mission to the people, but apparently there is a growing consciousness that we might now look forward to the task of spiritual reconstruction. Mr. Macfarland considers that the reception which was given him was characterized by sincerity and good feeling, while at the same time the various representatives earnestly maintained the justice of their respective causes. He found, however, that a good deal of misinformation and misunderstanding plays a part in the estrangement of our Christian brethren in Europe. The most emphatic of the recommendations which he gives to us is that we should multiply many times our relief work, because it is our strongest asset of moral influence in Europe, and because it is our Christian duty.

Armenian Relief

The American Committee for Armenian and Syrian relief has published some authentic information in regard to the disposition of Armenians who have escaped the Turkish massacres and survived the deportation. The deportation is said to be unprecedented in the world's history in its thoroughness and magnitude. But it is gratifying to know that the first reports of the disaster were exaggerated. In January, 1915, there were from 1,600,000 to 2,000,000 Armenians in Turkey. Since then the horrors that we all know about have taken place, and of the survivors about 300,000 are refugees in the Russian Caucasus; 50,000 are in Persia, and 800,000 are in Turkey, concentrated about the Aleppo district. Among the people of all these groups the greatest need for the necessities of life exists, and the American Committee is doing its utmost to respond to the tremendous demands that are made upon it. Dr. Samuel G. Wilson, who was for many years treasurer of the Presbyterian Board in Persia, is the head of the American Commission operating from the Russian Caucasus. In addition to supplying the immediate needs of the refugees, this committee is seeking to re-establish the Armenians who fled to the Caucasus from the Von region, for the Russian advance has afforded these refugees an opportunity to return to their homes. The Commission in Persia is likewise working to re-establish permanently those who have been deprived of their homes.

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RELIGIOUS EDUCATION

A Mission in Constructive Evangelism

A distinctive type of constructive evangelism is offered by Ingram E. Bill in his missions in practical religion. He is attempting to meet the needs of the present day by a mission distinctly modern in its character, in which the evangelistic idea is coupled with the educational program of a well-organized church and with social service as an outlet for religious enthusiasm. These three great interests comprehend the activities of the religious world today. Evangelism is of first importance. Education compares and completes evangelism. A primary element in social service is religious education. A cardinal factor in religious education is social service. The interrelations are fundamental. To unify this trinity of interests and weld them for kingdom-conquest is the immediate task and opportunity of the church.

The mission in constructive evangelism, in which Mr. Bill is a pioneer, represents an attempted expression of these principles. In a typical mission covering fifteen days, including three Sundays, the first week is devoted to evangelism and social service and the second week to evangelism and religious education. All the evening services are evangelistic. His message bears the mark of all genuine evangelism in its appeal primarily to the individual. It differs from the message of traditional evangelism in its strong social note. Not that eugenics is substituted for regeneration, but a regeneration is called for which is sufficiently rich and comprehensive to include as a normal element a rational interest in eugenics. It is a demand for a revival of personal religion expressed in social relations.

Tuesday, Wednesday, Thursday, and Friday afternoons of the first week are devoted to expository sermons upon "The Kingdom Ideals of Jesus," in which the teachings of Jesus are interpreted in terms of their primitive social significance. There are no public meetings on Monday or Saturday. For Monday evening a Brotherhood dinner is arranged, and the evangelistic and social ministry of the church is presented for discussion.

The afternoons of the second week are devoted to practical sermons upon "The Unfolding Life of Religion," in which the characteristics of child religion, the religion of youth and of maturity are discussed in popular language. Monday evening of the second week is given over to a Sunday-school teachers' and officers' supper, at which the latest ideals of religious education are emphasized. Sunday afternoons are occupied with mass meetings of the campaign type, in the interest of civic, political, economic, and moral reforms.

Recent years have witnessed a country-wide revival of interest in story-telling, as exemplified in the story-telling hour in public libraries, story-telling leagues, and the place of the story in the newer education. Mr. Bill is exploiting this interest in his missions. A prominent feature of his program is the Children's Story Hour, in which the facts of life are presented through story and symbol, while the expression of the unfolding faith is intrusted to respond to the more intimate culture of pastor, teacher, or parent.

A number of missions of this type have been conducted in Illinois, Wisconsin, and Indiana, and everywhere the response has been most gratifying. To conserve the results of the mission, and for training in kingdom-service, the last Sunday of each mission has been utilized in the organization of classes in evangelism, including missions, religious education, and social service. In this way the threefold interest

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of the campaign is crystallized in a practical and permanent way.

The Department of Religious Work at Chautauqua in 1916

We should be glad to give space to the announcements of all of the many opportunities for study which the summer months offer to ministers and church workers. Our space will not permit, however; but we feel that we cannot pass over the program of the Chautauqua Institution, which holds its summer session at Chautauqua, New York, the center of the movement whence all things Chautauquan receive their name and to the establishment of which they owe their origin. The editor is fortunate in having the opportunity to direct the religious work of this Institution, but owes to the hearty co-operation of the many men who have responded to his call the success which has been achieved. In the coming summer the following distinguished preachers will occupy the Chautauqua platform on successive Sundays, conducting a daily devotional service in the following week and holding conferences and lecture hours: Dean Charles R. Brown of Yale Divinity School; Dr. Herbert L. Willett of the University of Chicago; Bishop William F. McDowell of Chicago; Dr. Charles L. Goodell of New York; Bishop William F. Oldham of the Board of Foreign Missions of the Methodist Episcopal Church; Rev. James I. Vance of Nashville, Tenn.; President J. Ross Stevenson of Princeton Theological Seminary; and Rev. James A. Francis of California.

The School of Religion comprises the more definite teaching work of the department, and presents, from July 3 to August 18, courses from one to six weeks in length, under the following instructors: Rev. William E. Gardner, secretary of the Board of Education of the Episcopalian denomination; Rev. Milton S. Littlefield of the Educational Board of the Congregationalist denomination; Rev. Henry F. Cope, secretary of the Religious Education Association; Professor Herbert L. Willett of the University of Chicago; Dr. Jesse L. Hurlburt of the Methodist denomination; two courses of four weeks each given by the director and two of six weeks' duration by the assistant director, Miss Georgia L. Chamberlin. The field covered by these courses will be: "The Teaching of Jesus"; "The Life of Paul"; "The Message of the Prophets"; "The Letter to the Galatians"; "Bible Stories and How to Tell Them"; "The Religious Nurture of the Child"; "Religious Education in the Family"; "The Educational Sunday School," and possibly "Handwork in Religious Education." No course will be less than one week in length.

One of the outstanding features of religious work at Chautauqua is the custom of giving the entire last week of the season to a program of special interest to missionaries and church workers. This year the topic to be discussed through the entire week will be, "How the Church is Remaking the World." Daily addresses will be given by President J. Ross Stevenson of Princeton Theological Seminary, Raymond Robins of Chicago, and the director of the Department. In addition to these, there will be many distinguished representatives of foreign nations, who will discuss the present status of Christianity in those lands and propose the future program for its advancement.

Chautauqua offers to a limited number of church workers a scholarship of $45.00, covering the six weeks of the main period of the school, July 10 to August 18, including board, lodging, tuition, and ground fee. How many churches might profit by the Chautauqua work all through the year if they would send a teacher or a superintendent to Chautauqua for the season. Ministers who have spent this last week of the season there will testify that no minister

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would regret saving one week of his vacation for the pleasure of the contact with between one and two hundred other ministers and the inspiration of the addresses to be given. Remember the dates, August 20–25.

Religious Education in China

Some interesting views of religious education in China, as held by Rev. S. H. Littell, who has served in China for seventeen years, are recorded in the *Churchman* for April 29. Mr. Littell is an Episcopalian and his views bear the marks of his own religious faith. The problem of religious education among the Chinese as he sees it is thus stated: Religious education must first concern itself with the present attitude and tradition of the people to hereditary customs and to their old religions, and afterward with the thorough education of converts in the history, doctrines, and practices of the church. Some of the "attitudes" of the Chinese which he points to are: the lack of sense of the individual soul; the view that women are of a different order of beings from men and have no souls; the absence of home life; the view of the body as something that is wholly evil. Notwithstanding these present "attitudes," Mr. Littell thinks that there is a rapid change taking place among the Chinese in their relation to their old religions. He gives us some insight into the methods of religious education that are employed by representatives of the Episcopal church in China. No one can be received as a postulant for baptism until he is willing to teach his wife and daughter what he knows and has learned. After eighteen months of attendance at instructions on Sundays and on one week-day night each week, with the passing of three examinations, he may be admitted to Holy Baptism. It takes two and a half years to train a Chinese to become a churchman and a communicant. In China the attempt of the Episcopal church is to make the "Christian religion a teaching religion," and the instruction includes the Catechism, the Prayer-Book, the Bible, and church history. The work of the Episcopal church in China is organized into an independent, self-governing Catholic church, and is the youngest branch of the American communion. This Chinese branch contains eleven bishops. The writer makes the significant statement that eleven out of the twenty-eight men who formed the Republic of China are Christians.

Jewish Protest Against Singing Hymns in Public Schools

It is well known that the effort to combine religious education with secular education presents a knotty problem. Recently the difficulties which are associated with the problem found a new expression in Massachusetts. A protest was made by means of a petition against the use of certain hymns in the public schools. The protest was made on the ground that the hymns imparted sectarian instruction to Jewish children. The Board of Education in Boston has explained that there is no intention willingly to offend the racial or religious feelings of any portion of the community. The Board reminds the Jews who have sent in the protest that, in the instructions issued annually to the principals of public schools, provision is made to afford an opportunity to the children of Jewish faith to observe their holidays. Such provision gives evidence of the Board's consideration and deference to the religious views of those of Jewish faith. But the Board thinks "that their fellow-citizens, of whatever faith, should exercise a broad tolerance toward one another and should, so far as possible, avoid raising questions that are calculated to foster sentiments prejudicial to the peace and harmony of a cosmopolitan population."

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CHURCH EFFICIENCY

International Y.M.C.A. Convention

At the International Convention of the Y.M.C.A., which was held in Cleveland May 12–16, some fresh and highly interesting facts were brought to light. In the first place, this was the first convention to be held under the régime of John R. Mott as secretary of the International Committee. The large delegation, numbering nearly three thousand, bespeaks the wide interest that is now taken in the work of the Y.M.C.A. And some appreciation of the rapid growth of the institution may be had when it is remembered that it was only in 1851 that conventions began to be held, and not until the Albany convention in 1866 that a committee was formed to bind local organizations together. In 1900 the Association numbered 1,439, but this number increased so rapidly that in 1915 there were 2,583. The growth in membership has also been phenomenal—an increase of 365,327 members from 1900 to 1915. Furthermore, it was announced that all instructors in schools training secretaries are members of evangelical churches, but it was made clear that the aim in the future will not be to bind the secretaries by any creed; yet all will be expected to evince vital sympathy with evangelical religion. A recommendation was made respecting the proposed pension fund for secretaries, and it was estimated that if the beneficiaries contribute a plan can be worked out on the basis of a capital of $1,000,000. Not less interesting are the reports of the headway that is being made by the Association in Russia, Korea, India, and China, which indicate that the Y.M.C.A. is keeping pace with the expansion of foreign missions.

A Notable Gathering

On April 27 and 28 a notable gathering was brought together for a two-days' conference in Philadelphia. This gathering was comprised of business men, representatives of the Foreign Mission Boards of the Evangelical churches of North America, and Sunday-school leaders representing ninety-three per cent of the Protestant Sunday schools of the world. The occasion was the first meeting of the American Section of the World's Sunday School Association Executive Committee. This committee now consists of the men elected by the World's Convention at Zurich in 1913, with the addition of twelve representatives from the Foreign Missions Conference, and six from the Sunday School Council of Evangelical Denominations. It was announced that the preparations continue in progress at Tokyo, Japan, for the World's Eighth Sunday School Convention, notwithstanding the fact that the date is deferred owing to the European war. The Japanese committee, of which Marquis Okuma, premier of the empire, is chairman, has already raised $32,000 for the reception and entertainment of the world's delegates, and the Y.M.C.A. Building hall is to be enlarged to accommodate 3,000 delegates for the convention. A notable statement made by Mr. Wanamaker, who entertained the members of the Committee at dinner, was: "I have entertained presidents and royalty, foreign ambassadors and cabinets, but tonight is the proudest hour of my life, for I am honored by the presence of the Cabinet of the King."

Christian Preparedness

"We believe that it is time for the Christian church to speak and act in strength and assurance of a deep and full loyalty to Jesus Christ." These are the opening words of the "declaration" made by the American Council of the World Alliance for Promoting International Friendship through the Churches, whose first national conference was held at Garden City

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April 25–27. The Council itself consists of two hundred and fifty of the most outstanding Christian citizens of the United States.

The conference was a notable one in many ways—in the utterances made, in the practical harmony of views, in the addresses delivered, and in the splendid manhood present. Members of the conference are conspicuous leaders in their respective communions. Although none were officially appointed as representatives, yet in fact in their persons they represented forty denominations, having a church membership exceeding twenty-three million.

The declaration was brief and the resolutions were few. Many suggestions for resolutions were indeed offered, but it was felt that a short declaration and few resolutions would avail more than a long declaration and many resolutions.

The churches and Christians of America were earnestly invited to co-operate in this movement to promote friendship and good-will among the nations, for "permanent peace must be ultimately based on religious sanctions, and back of all international agreements must be good-will."

There was no particular discussion of the questions of "military preparedness" or "anti-preparedness." In regard to their issues, diverse views occasionally came to the surface. But all were agreed that the permanent peace of the world ultimately depends on the development in many nations of a "spirit of good-will and brotherhood," and that it is the special work of the church "to make all men believe that the gospel of love and faith and hope is practical, the only practical way of life for men and nations." "Loyalty to the Kingdom of God" was declared to be "supreme above all loyalties." The special and essential contribution of the church and of Christians to "preparedness" for permanent peace is not physical but moral and spiritual.

To aid in this highly important and highly difficult work every communion and denomination in the United States is invited to establish a Peacemakers' Commission, if it does not already have one, in order to enter thus into close affiliation and practical co-operation with the American Council of the World Alliance. Every local congregation also is invited to connect itself with this world-movement by establishing its own Peacemakers' Committee. The service which these committees can render is unique and essential.

The headquarters of the American Council is in New York. For information regarding this movement and the work proposed for Peacemakers' Committees, inquiries should be sent to the secretaries, Rev. Frederick Lynch or Rev. Sidney L. Gulick, 105 East Twenty-second Street.

America's Oriental Problem

At the Garden City Conference one of the highly interesting sessions was devoted to the study of oriental questions. Many of the outstanding leaders in our American churches were agreed that our nineteenth-century policy of differential race legislation is obsolete and dangerous, and that we must promptly adopt a new policy. Dr. Speer insisted that the churches have two great duties: one is to evangelize the Oriental nations, and the other is to Christianize the relation borne to these nations by the nations that are called Christian. One of his striking sentences was: "Until we get our relations right between ourselves and the Eastern world, it is vain for us to think that we can make our policies right." Dr. Brown quoted from the judgment of the Supreme Court, rendered by Judge Field, the amazing acknowledgment that the Scott law of 1888 was "in contravention of the treaty." And then in semi-apology for its decision upholding the law, Judge Field added, "The question whether our government was justified in disregarding its engagements with another nation is not one for the determination of the courts.

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This court is not a censor of the morals of the other departments of the government." Furthermore, it was pointed out that there is a widespread misunderstanding as to what Japan asks. What Japan asks and asks earnestly is that there shall be no invidious and humiliating race legislation which shall involve her fair name. She recognizes that a large entrance of Japanese into California would produce both economic and racial difficulty, and she does not ask for free immigration for her laborers. In fact, Japan is willing to hold back all Japanese laborers from coming to this country. Accordingly, it was insisted that America needs a new oriental policy, and that America's crucial problem with Asia lies not in Asia but in America.

Recent Moves in American Methodism

The thirty-second general conference of the Methodist church North met in Saratoga Springs, New York, during the early part of May. This conference is a quadrenniel meeting and usually marks an important stage in the development of Methodism. The conference this year appears to have been no less significant than those of former years. From the viewpoint of church efficiency, the most weighty question that came up for discussion concerned organic union of all the Methodist bodies in the United States. At the last religious census taken in this country the members of the various Methodist Episcopal communions numbered nearly 8,000,000. Except for the Roman Catholics, the Methodists are probably the largest single religious element in America. The Southern Methodists have already expressed their approval of the union idea, and at the general conference at Saratoga the Northern Methodists enthusiastically supported the movement. *Zion's Herald* is hopeful that the reunion will be consummated within two years, perhaps through a special session of the General Conference in 1918 held in connection with a similar assembly of the Methodist church South. Another feature of the conference that has occasioned considerable interest on the part of outsiders is the decision by a vote of 435 to 360 not to remove the ban on amusements. The number who voted with the minority shows that a large number of Methodists claim personally the freedom which Christians of other religious bodies exercise. This is the second time that those who protest against the restrictions placed upon amusements have been able to muster a large vote at the quadrennial conference. Another item that is viewed as important in the work of the conference is the appointment of seven new men to the Methodist bishopric. The names of these men are: Adna W. Leonard of Seattle; Mott L. Hughes of Pasadena; Franklin Hamilton of Washington; Charles B. Mitchell of Chicago; William F. Oldham of New York; Herbert Welch of Ohio; and Thomas Nicholson.

Rallying of Congregational Forces

In May four Congregational societies held their annual meeting in Boston. There were two features about these meetings which invite our attention. The first of these features is that the Religious Education Society and the Sunday School and Publishing Society met for their first annual meeting since being brought together under one group of directors. Rev. Frank M. Sheldon was appointed to the general secretaryship of the organizations, which for the present retain their corporate identity and former names. The other feature that interests us is the presentation of the Tercentenary Program, which was made by President Potter of the Home Missionary Society. The Program was outlined as follows: first, an increased social emphasis; second, an increase of 500,000 in membership; third, the recruiting of leadership in the ministry and mission workers; fourth, the securing of $2,000,000 annually for mission fields; fifth, the creation of a large

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fund for some great denominational cause yet to be decided upon. This program savors somewhat of the Five-Year Program adopted a year ago by the Northern Baptist Convention.

Every-Member Canvass in Episcopal Church

The *Churchman*, April 29, contains an account of the success that has accompanied the efforts of a large number of parishes and missions to use the every-member canvass. The writer states that letters of inquiry have been sent to 1,024 parishes and missions, and the replies show that nearly 600 are now using the duplex envelope. In almost every instance the use of the duplex envelope is an innovation, and in some few parishes the every-member canvass has been tried out. Those who have seen the method tested speak highly in its praise, using in their testimonies such phrases as these: "Increase of $4,000 in parish and missionary revenues"; "added to church revenues $10,000"; "abolished begging system." Clearly the writer of the article is enthusiastic over the every-member canvass, and he is endeavoring to induce all who will give heed to give the method a trial.

The Laymen's Missionary Conventions

The Laymen's Missionary Movement held the last of its conventions in large cities in Washington, D.C., during the first week in May. Possibly it may be regarded as significant of the initiative and devotion of women in the field of religion and patriotism that an exclusively masculine congress should be obliged to resort to an edifice reared by women. In any case this was what happened in this last Laymen's Missionary Congress, which met in Memorial Hall. During the course of these conventions 101,927 men met in the different cities. The movement seemed to meet larger indorsement in the West than in the East. The banner city was Los Angeles, with an enrolment of 5,990. Chicago was next, then Cincinnati and Brooklyn. To the Laymen's Missionary Movement is due a great deal of credit for the increased impetus that has been given religious work during the last few years. Of course it would be foolhardy to assume that all such credit should be ascribed to the Laymen's Missionary Movement, but it must be reckoned as one of the potent factors. The following statement of facts shows somewhat of the advance that has been made in fourteen communions, including Baptist, Congregational, Disciples of Christ, Lutheran, Methodist, Presbyterian, Protestant Episcopal, Reformed, and United Brethren. During the interval between 1904 and 1914 there was an increase in the number of congregations reporting of 20,756; in the total communicant church membership, 3,333,894; in the total contributions for local expenses, $38,981,429; in the total contributions to missionary and benevolent objects, $18,793,990.

Sunday Rest Necessary to Efficiency in the Output of War Munitions

Assuredly "Sunday rest" and the output of "war munitions" make strange consorts. Yet the pressing demand for efficiency made by war conditions in Great Britain has forced this queer association, so we are informed by the *Continent*, February 10. The report of Lloyd George's efficiency experts in Great Britain has made known to the government that it cannot afford to let men making war munitions work Sundays. The reason given is that the practice reduces the output, and the present imperative need for military supplies cannot afford the reduction. This finding, having been made at a time when efficiency is strained to the utmost limit, as it is now in Great Britain, ought to confirm Christian people in their effort to conserve Sunday as a day of rest.

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BOOK NOTICES

The Ethiopic Liturgy, Its Sources, Development, and Present Form. By Samuel A. B. Mercer. (Hale Lectures, 1914–15.) Milwaukee: Young Churchman Co., 1915. Pp. 487. $1.50.

Professor Mercer has made a real contribution to liturgics by publishing in Ethiopic and in English the liturgy at present in use in the churches of Abyssinia. This he does from a manuscript which he was at the pains to secure in 1913 from the Metropolitan of Abyssinia. In connection with this he has made a wide study of Ethiopic liturgical manuscripts, and in particular of the development of the Ethiopic liturgy from the Greek liturgy of St. Mark which prevailed at Alexandria in the middle of the fifth century, when Christianity became the national faith of Abyssinia. This Greek liturgy of St. Mark Professor Mercer reconstructs by a comparison of Coptic, Ethiopic, and Greek forms of it. While the materials for the study are few and incomplete, especially for the centuries from the sixth to the thirteenth, Professor Mercer has traced the development of the modern Ethiopic liturgy from its Greek original with much learning and patience. He has sought to present his materials and results in a form intelligible to those who do not use Ethiopic, but has also published his leading Ethiopic manuscript in complete facsimile, so that the texts lying at the basis of his translation may be consulted by the expert. The book is attractively printed and opens a new field of liturgical history.

A Commentary on the Gospel According to Mark. By Melancthon W. Jacobus. (The Bible for Home and School.) New York: Macmillan, 1915. Pp. 259. $0.75.

Dr. Jacobus has conceived his task in a very intelligent and admirable way. His introduction is thorough and well balanced and his comment clear and stimulating. His acquaintance with the literature of his subject is large and at the same time his judgment is reasonably independent. He holds the Gospel to be the work of Mark and to have been put forth at Rome soon after the death of Peter, thus belonging "to the later rather than to the earlier years of the sixth [meaning, of course, seventh] decade" (p. 23). Dr. Jacobus finds no sufficient evidence of a primary Mark lying back of our Mark, and says little of the supposed use by Mark of sources also employed by Matthew and Luke. He might perhaps have been more sensitive to the occasional harshness, obscurity, and inconclusiveness of Mark's language and narratives. In one or two instances important Old Testament parallels are not mentioned in the notes, e.g., Ps. 91:13 on Mark 1:13, and Hos. 6:2 on Mark 8:31. In connection with Papias' statement connecting the Gospel with Peter, Justin's reference to Peter (*Dialogue* 106:3), and the evident allusion of II Peter (1:15) to a Gospel connected with Peter, might well be cited, for they supply strong contemporary confirmation of Papias' words.

Dr. Jacobus' view that Mark probably never went farther than 16:8 is difficult of acceptance in view of the Gospel's repeated prediction of a Galilean reappearance of Jesus. It is hardly conceivable after the emphasis the evangelist has put upon this point that he should not have had such an appearance to record and that he should not have recorded it. This is strongly confirmed by the fact that Matthew goes on from copying Mark 16:8 to record just such an appearance, and one can hardly doubt that he is taking over this sequel from Mark for whose narrative it would make the only suitable conclusion. The Long Conclusion, on the other hand, Dr. Jacobus might well have pointed out, was in all probability added to the mutilated Mark by those Ephesian compilers who put together the four Gospels early in the second century. The identification of John the prophet, of Revelation, with the apostle John (p. 157) is hardly probable, and the treatment of the wonder narratives, e.g., the Transfiguration, seems rather mechanical.

The Inspiration of Responsibility and Other Papers. By Rt. Rev. Charles H. Brent. New York: Longmans, 1915. Pp. 236. $1.50.

This is a collection of twenty-three addresses and articles published in journals of widely different character and now gathered into a volume. There is no common principle giving them unity except the fact that whatever Bishop Brent touches he illuminates. The dominant interest of the book is missionary, as is fitting. There are addresses on more general religious themes and the last six are character studies or sermons on occasions. We found our interest centering in Bishop Brent's discussion of the church, in an address given at the Northfield Student Conference, June 27, 1913. He treats it as an organism, not as an organization. "Man is not body alone: body without soul is corpse. Neither is he soul alone: soul without body is ghost. Man is body and soul." So the church is the body of Christ. Incorporation into this organism Bishop Brent defines thus: "The church today, the visible church, is composed of all baptized people, people who have

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been admitted by the sacrament of baptism in the name of the Father and of the Son and of the Holy Spirit." Nothing is said concerning the subjects or the mode of administering this sacrament. The author is doubtless clear in his own mind on these points. The little address, "A Vision of Manhood" (p. 148), is a gem for its concise, clear, and persuasive thought, provided the quotation from Browning is spoken so well that its meaning is perfectly clear to an audience of young men. Bishop Brent is at his best as an interpreter of the mystical note in Christianity.

In the Valley of Decision. By Lynn Harold Hough. New York: Abingdon Press, 1916. Pp. 71. $0.50.

In four delicately handled sketches Professor Hough of Garrett Biblical Institute describes a critical moment in the lives of four young people, each of whom finds himself in the presence of a challenging question concerning the meaning of life. There is nothing sentimental in the scenes. The realism is vital. These persons are genuine human beings. This is an excellent book to give to students or to young men and women who are trying to get the right sense of values in life at the beginning of their careers in business or in society. One feels the joy and privilege of living after reading Professor Hough's pages.

Sub Corona. Sermons Preached in the University Chapel of King's College, Aberdeen, by Principals and Professors of Theological Faculties in Scotland. Edited by Henry Cowan and James Hastings. Edinburgh: Clark, 1915. Pp. ix+297. 4*s.* 6*d.*

One turns instinctively to the *University of Chicago Sermons* on reading this volume containing twenty sermons preached by theological professors in Scotland. If an answer is sought to the question, Can professors in theology preach acceptably? the answer is to be found in these two volumes. The title to this book is given to it because of the crown which surmounts the chapel of King's College in which the sermons were preached. A deep note is sounded at the very beginning by George Adam Smith in the sermon entitled "After a Year of War." It is the utterance of one who has thought deeply and suffered much and who has not let his soul become filled with bitterness. The other sermons are not controlled by the immediate interest of the war. They move in the realm of general religious truth, on the whole with comprehensive attention to the fundamental truths of the Christian faith. Five out of the twenty sermons may fairly be said to concern themselves with the person and work of Jesus. No sermon is on a subject that might be considered unnecessary or trifling. Professor Gilroy of Aberdeen preaches on "Christ's Conception of Religion" from Matt. 25:31–46, insisting that our religion does not consist simply in our thought about God and Christ, but in our work for God and Christ. Professor Cairns of Aberdeen contributes a valuable sermon on "Doubts and Difficulties," which is marked by his usual clearness of statement and grasp of essential facts. These sermons, marked by strong thoughtfulness as they are, glow also with deep feeling, and will be found profitable in quickening the life of readers as they must have stimulated those who heard them.

The Making of the Bible. By Samuel M. Vernon. New York: Abingdon Press, 1916. Pp. 191. $0.75.

The title would lead a reader to expect either a study of the sources of the books composing the Bible or an account of the fixing of the Canon. Instead, there are twelve chapters, loosely united around the two ideas just mentioned, and also discussing the Bible as the "Creature of Experience," "Tested by Experience," "Amenable to Criticism." The concluding chapter is on "The Limitations of Criticism." In discussing the value of tradition in the preservation of the early narratives the writer says: "The long life of the antediluvians, free from the excitements and business activity of modern life, was favorable to the correct transmission of truth by tradition. Methuselah was the contemporary of Adam and Noah, if we accept the Bible account of his long life, so that Noah might hear from the lips of Methuselah what was told him by Adam, so that the stories of creation and of the garden of Eden passed through but one person to reach Noah" (p. 18). This will furnish an idea of the writer's point of view and an estimate of the value of the book in accurate Bible study.

The Way of Martha and the Way of Mary. By Steven Graham. New York: Macmillan, 1915. Pp. xii+296. $2.00.

This title has been used by the author "because the ways of the sisters are as touchstones for Christianity, and in their reconciliation is a great beauty."

The book is a survey and an interpretation of eastern Christianity and a consideration of the ideas at present to the fore in Christianity generally. The author makes affirmations "as one whose special medium is the written and spoken word"; and he affirms that Christianity is *the word*. By means of it we express what is deepest in ourselves. Words are our means of intercommunication, of telling one another

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what is in the heart, of communion with one another. That communion is deep and tender, and the knowledge of it passeth understanding; "all that we know is that love kindles from it. It has all possibilities. As yet Christianity is running germs; it is in being's flood, in action's storm. Christianity is a great live religion. It is the word."

The Essential Place of Religion in Education. By Charles E. Rugh, Laura H. Wild, Frances V. Frisbie, Clarence Reed, Amos B. West. Ann Arbor, Mich.: National Education Association, 1916. Pp. 134.

This monograph consists of a prize essay by the author first mentioned together with the four essays that received honorable mention. Our readers will readily grant what the title implies and will find their interest centering in the various methods proposed for making the teaching of religion a function of the public school.

Professor Rugh has little confidence in an instruction program as such. He says, "Nothing short of a life inspired and guided by the best and greatest motives, that is, by religious motives, can introduce religious teaching into the education of children," and "the religious life of the child can be nourished only by the inner religious vitality of the social life in which the child lives." He regards the impulses into which religious aims may be grafted as fear, respect, affection, play, and work, and holds that the "example of a religious person is the primary means of religious teaching." Practically all of the regimen and curriculum of school life is therefore potentially religious, these impulses functioning with some variation through the successive ages or grades.

In an endeavor to give a more distinctive content to religious education the other essayists attempt a more formal curriculum and naturally give more prominence to biblical instruction. Some eight different plans in use in various places are set forth, and on the whole the reasonableness of a reappreciation of religion as part and parcel of public education is so suggestively presented and with such variety of method as to promise a significant advance in the near future.

The Union of Christian Forces in America. By Robert A. Ashworth. Philadelphia: American Sunday School Union, 1915. Pp. 216. $0.75.

The problem of church union is persistent, complex, and unsolved. It is eminently fitting, however, that the American Sunday School Union with its long, honorable, and impartial service in behalf of Protestant Christianity in the sparsely settled districts of America should make its contribution to the solution of a question whose urgency it knows at first hand. The Union's method of providing the public with the best utterance on the subject has been that of open competition, in which Dr. Ashworth's treatise won first place.

The author's procedure in this prize book is first to demonstrate the need of a closer union of Christian forces and to exhibit the present cost of disunion against the reconstructed ideal of New Testament unity. This is followed by a canvass of the modern trend away from sectarianism and a description of successful interdenominational effort. Finally a possible basis for organic unity is discussed.

Upon a careful reading of the book one is impressed with its sobriety and restraint, which seem due not to lack of energetic conviction but to the presence of that Christlike spirit by virtue of which alone we may hope for a further integration of Protestantism. The author is not unmindful of the time element involved or of the futility of dogmatic or coercive conformity. His hope seems to lie in a genetic development through allied effort in the common Christian task. By working together wherever possible in accomplishing the will of Christ for the world we shall, in the degree of our loyalty to him and of our comradeship in service, grow into a union of great spiritual and practical worth.

The book constitutes a real contribution to the literature of this subject and will be distinctly valuable to the host of earnest souls who are feeling their way toward a brotherhood of believers commensurate with the gospel ideal and equal to the demands of the twentieth century.

What Jesus Christ Thought of Himself. By Auson Phelps Stokes. New York: Macmillan, 1916. Pp. xi+114. $1.00.

An earnest endeavor to present an uncritical sketch of Jesus' thoughts about himself and his mission. In his treatment of Jesus' humanity, the author undoubtedly comes pretty close to the facts, and rightly does he feel that, so understood, Jesus comes much closer to our human need. A more careful discrimination of sources would just as certainly add to the value of the picture given, in the second part of the book, concerning the higher significance of Jesus' life. The book should provoke much earnest thought, especially in adult Bible classes.

Christianity's Greatest Peril. By Augustus Conrad Ekbohn. Atlantic City: Beacon Publishing Co., 1915. Pp. 311. $1.00.

A sensational exposé of the evils and dangers involved in the spread of Roman Catholicism.

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The author sees the United States in gravest peril. He believes our public-school system, our government, and our very religious freedom are threatened by the steady inroads of the Catholic hosts. Already he sees astute Catholic politicians tightening their grip upon the political parties, laying plans for a Catholic President, and boldly planning, under the Pope's guidance, to make America Catholic.

Social Messages: The New Sanctification. By Charles W. Barnes. New York: Methodist Book Concern, 1915. Pp. 100. $0.50.

A plea for the combination of personal and social religion. Only as the modern church proclaims personal salvation through Christlike character and social salvation through the quickening and the continuous education of the public conscience can it hope to fill modern life, modern institutions, with the spirit of the Master. Illustrations are drawn from the life-work of Kingsley, Maurice, and Robertson on the one hand, and from various socialistic movements on the other. In the presentation of this old-new gospel the modern minister can find room for all his powers.

"My Christ." By Carl D. Case. Philadelphia: Griffith & Rowland Press, 1915. Pp. 169.

This is a simple story of Jesus' career and teaching. It is based upon a harmonistic arrangement of the four Gospels, aiming to give a sympathetic interpretation of Jesus' life as a whole. Dr. Case's purpose is excellent; his rendering of the various scenes and conversations is helpful. But the author has not attempted any critical valuation of the sources.

Mysticism and Modern Life. By John Wright Buckham. New York: Abingdon Press, 1915. Pp. 256. $1.00.

Discussions of mysticism are the order of the day. Professor Buckham has given us a book that meets a need. He considers his subject primarily in reference to the life of the present generation. The book falls into three parts: "New Forms," "Tests," and "Values of Mysticism." Professor Buckham believes that mysticism is not an exclusive religious gift reserved only for a favored few, but in some form is available for every one who will cultivate the capacity for it. He holds that anyone "who has, or believes he has, a direct experience of God is to that extent a mystic." An important chapter is devoted to "Health Mysticism." He holds that the church has made a critical mistake in trying to propagate itself rather than having manifested such a fundamental interest in all humanity as to make its ministry necessary to practical life. The new health mysticism needed today, therefore, is "a new influx of love." When this mysticism of the heart becomes sound and controlling, there will be a new temper of hope and health among Christians. The practical chapters on "Lessons from the Mystics" and "Mysticism and Modern Society" are sane and wholesome. This book is heartily to be commended to all who seek to know the way in which God is to be appropriated and his power made effective in human life.

The Universe as Pictured in Milton's "Paradise Lost." By William Fairfield Warren. New York: Abingdon Press, 1915. Pp. 80. $0.75.

Readers of Dante and Milton know how important is the background of cosmology to the comprehension of these writings. Professor Warren has done a genuine service to all careful readers in putting clearly and concisely the ten main points of Milton's cosmology, adding a discussion of certain obscure points, and furnishing ten charts explanatory of the universe of *Paradise Lost*. A short chapter appeals for the use of the imagination in attempting to think one's self into this ancient world, and shows what rewards are in store for one who will earnestly seek to understand the ancient thought of the material universe. The pages are rather thickly set with technical terms like "quadrifurcate" and "quadriune." The little book is essential to an adequate study of Milton.

The Survival of the Unfit. By Philip Wendell Crannell, D.D. New York: Doran, 1915. Pp. 203. $1.00.

President Crannell, of the Kansas City Baptist Theological Seminary, has evidently been for some time a contributor of editorials to the *Sunday School Times*. He has now gathered thirty-two of these into a volume somewhat loosely bound together by the common purpose of interpreting the development of character through Christian faith, this activity being carried on in relationships with God, with one's self, and with one's fellows. It requires a peculiar genius to be able to present a truth in editorial form and have it thoroughly genuine and direct. President Crannell overcomes this difficulty in a remarkable degree. The title, so necessary in an editorial if it is going to lead the reader from his first observation to a careful examination of the subjects, is almost always seized upon by the author with great skill. The editorial giving the title to the book is an example in point, although there is nothing

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new about it, and one turns almost instinctively to the sermon, "The Survival of the Unfittest," by Dr. Aked in *The Courage of the Coward*. Indeed these two furnish an interesting contrast between the sermon and the editorial. The author has a fine mastery of antithesis, and many of his sentences stick in the mind because of their pithiness. He closes an editorial, for example, as follows: "Not 'salvation without character,' which is absurd; nor 'character without salvation,' which is impossible; nor 'salvation by character,' which is a tautology, but 'character by salvation,' the triumph of God's grace in the life of man" (p. 24). The author's quotations are generally well chosen and accurate, but he makes a serious slip with Browning on p. 127. We shall pick up the book many times to read one of its sections for a tonic.

The Story of Our Bible. By Harold B. Hunting. New York: Scribner, 1915. Pp. xii+290. $1.50.

Multum in parvo well describes this compact story of the growth and contents of the Bible. In popular form it treats of translations and interpretations, of versions and revisions, of papyri and archaeology, of quests for accuracy and triumphs of true scholars, of the romance of missionary use of the Bible, and of various other subjects too numerous to mention. Not only the form and use of the Bible but the contents of many parts of it are presented in attractive style. The book tells of bards and ballad singers, of hymn-books within hymn-books, of misfortunes and the peace that passeth understanding, of comforters and guides and heroes, of reformers and religious statesmen. It gives chapters to "What Is True Christianity," "A Spiritual Gospel," and "Jesus, the Divine Savior." Beautiful illustrations abound; and the book can scarcely fail to prove attractive through some of its varied forms of presentation. Many people today may not care to undertake serious study of the Bible, but some of these same people would be charmed by this popularization of biblical material. The volume deserves a wide circulation.

Variety in the Prayer Meeting. By William T. Ward. New York: Methodist Book Concern, 1916. Pp. 192. $0.50.

The title of this moderate-priced book indicates its contents. After considering the place of the prayer meeting in the Christian church, sections are given to elements which contribute to good prayer meetings. The room, the leader, the opening exercises, the lesson, testimony, music, and prayer are considered. Special prayer meetings for various times and seasons and a chapter on "Some Other Things Worth While" cover a long list of interesting topics. Ideas about the use of printed matter and publicity methods are among the attractive parts of the book. An extra large number of hints and methods are presented and perhaps include some ways of procedure which might not appeal to all kinds of people. But out of the multitude of suggestions leaders of prayer meetings can find some good ideas for their work.

The Forks of the Road. By Washington Gladden. New York: Macmillan, 1916. Pp. 138. $0.50.

Can Christianity tolerate war and national preparation for war? Can Christians truly be followers of the Christ and yet encourage militarism? Dr. Gladden, in this prize essay, gives a most emphatic negative answer to these questions. His arguments are somewhat rambling, not wholly conclusive, and are to be praised more for their sincerity than on account of the actual explication of the broad international problems which are necessarily involved in any such discussion.

Religion and the Mind. By George Richmond Grose. New York: Abingdon Press, 1915. Pp. 112. $0.75.

A brief and timely word for young people—college students in particular—who are finding serious difficulty in readjusting their lives to modern ways of thinking. Out of a broad experience, President Grose advises his young friends to be absolutely fearless in the study of all religious subjects, assured that honesty, with reverence, invariably leads one into the life of religious certainty.

Why Men Pray. By Charles Lewis Slattery. New York: Macmillan, 1916. Pp. 118. $0.75.

Most treatises upon this vital subject are so hackneyed, so foreign to the experience of the everyday practical soul, that we turn from them with weariness. Dr. Slattery has succeeded in pointing out the highway to God so plainly that even a child may not lose the way. He quickens one's faith in himself; he makes prayer a life of vast, yet attainable, possibilities; he whets our appetites for experimental knowledge of this deepest of all realities.

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WHEN THE SOUND OF THE IDEALIST IS LOW

Those of us who know anything about the vocabulary of cookery have heard of bread that falls and of cake that becomes soggy. The reason for this misfortune seems always mysterious. The trouble is not in the cookbook; it is not in the flour. But the calamity is always imminent in the best-regulated kitchen.

This is a peril of our idealistic world just now. We do not doubt our spiritual recipes; as far as we know we are sincere in our professions of faith in the power of spiritual truth. But every now and then our idealism falls. That which we expected to be the bread of life seems an unpalatable mixture of wisdom and folly, dangerous to social health.

In moments when we are really sane we can well ask ourselves why these moments of moral depression come. Why is it that we even feel that the struggle for timeless values is a mark of unsophistication or worse? Why do we lose our moral enthusiasms at the very moment that the strain of life makes them imperative? Why do we attempt to be "practical" when our hearts tell us that we ought to be divinely impractical?

It is hard to answer these questions, but it is not difficult to diagnose the symptoms of our disorder. For the moment we are idealistically stale. The cares of this world and the deceitfulness of militarism have choked the word within us, and we have not the energy to uproot the weeds. Depressed by the discovery that we have been deceived into thinking that things are as they ought to be we have said in our wrath that all men are homicidal beasts and that we are idealistic fools. Deafened by the noise of those who mistake gun-firing for wisdom we have for the

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moment failed to hear that still, small voice which is none the less the voice of God.

Idealists, like cooks, ought not to be discouraged over an occasional failure. Yeast has not lost its power to leaven because cooks have blundered. Neither has the leaven of idealism ceased to work because we find that idealists are not so practical-minded as high-minded. Out of the mouths of idealists the Lord has ordained that wisdom should come. The most amazing optimism of Jesus is his belief that good people can be trusted to have good sense. Therefore he gave us no programs, but insisted on an attitude of mind which will give morality programs.

Let us have the same cheerful optimism. It is better to be an idealist without a program than a practical-minded man without an ideal. The fact that idealists are not always masters of a situation is no ground for thinking that belief in the things of the spirit, the supremity of love, and finality of justice are doomed.

An idealist is radioactive. The things that are seen in him may not count, but the unseen rays of his confidence in the sanity of love, and his sacrificial loyalty to the good that is some day to be, will make over social life.

Years ago a prophet and his servant were in desperate straits. About them were the soldiers of a fearfully prepared enemy. The servant—who by his employment was doubtless a master of small efficiencies—was in despair. The prophet, despite his days of misanthropic reading of his world, was serene. The servant lamented the triumph of the enemies of his master and his God. "O Lord," the prophet cried, "open his eyes." And the servant for a minute shared in the prophet's vision of mountains filled with the armies of the mighty God.

If men who are prophets are loyal to their vision, the world is not headed toward civilized brutality. God has not given up being a Father.

Let those of us who find our idealism sorely tested be good soldiers of the cross. We have a Jesus who overcame the world. If you believe in God, believe also in him.

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EVANGELIZING EDUCATION

RUSH RHEES, D.D., LL.D.
President of the University of Rochester

Religious education is getting to be a technical term, and to apply to a particular branch of a particular discipline. The problem of systematic training in religion, however, is only one of a group of problems in the same field. Among these is the challenge as to whether general education is to have any religious significance whatever. It is much to be feared that the answer given in many institutions of learning is negative. The question is vital if religion is to survive as a definite element in morals.

Can education be made an aid to, or an agency for, the nurture of Christian faith?

Education used to be such in the good old days when a considerable part of the winter term in many of our colleges saw regular college exercises suspended and days or weeks given over to the absorbing experiences of religious revivals. For in those days college education was still largely a special field of ministerial activity; and even public schools were dominated by a strong religious spirit which made the daily Scripture reading and prayer, that all of us who have passed fifty remember, much more than a form.

In what I have to say I cannot give attention to the very serious religious problems connected with primary and secondary education in a country like ours that banishes frank recognition of religion from its public schools. I can speak only of the problem of evangelizing *higher*, i.e., college and university, education.

It is well to remind ourselves, also, that the problem is not a new one. Back of that happy time of habitual college revivals was the academic spiritual leanness which appeared at the opening of the nineteenth century, when, as has often been told, there were but two professing Christians in Yale College.

But the history of religious life in colleges is not my subject; rather I am to consider with you our present problem.

Before passing to the problem itself we need to recognize the seriousness of it, owing to the fact that colleges exercise their influence over students at the most critical period of their lives. They are just learning to do their own thinking upon life's great questions. The hold of the things they have been taught earlier loosens, and in the place of these inherited opinions these young people must adopt opinions of their own. Moreover, it is also the time when life's ideals and purposes come to be consciously regarded, and the most momentous decisions for future character are made.

Our problem gains its seriousness from the fact that young people going to many of our colleges at this most impressionable and momentous period in their lives find there much of apathy

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toward Christian faith. Not all college teachers are thus apathetic, thank God. Nor is such apathy specially a characteristic of institutions like state universities, where religion has no official recognition. Some of the most positively Christian teachers I know are on the faculties of state universities.

But there is a great deal of apathy toward religion on the part of high-minded and earnest members of college and university faculties, indicating a conviction on their part that higher education and religion have no particular concern with each other; and I fear that this apathy is growing at the present time rather than decreasing. I know that it is increasingly difficult to find teachers thoroughly competent as masters of their subjects who are also ready or able to exert a positive influence in the direction of developing Christian faith among their students, and I know that some who entered with definite religious earnestness on their university studies in preparation for college teaching have seen that earnestness suffer eclipse, so that they too contribute to the general atmosphere of apathy toward religion which exists in many college classrooms.

How has this condition come about? It is high time, in my opinion, that we cultivated plain speech on this subject. Within the space of hardly more than half a century higher education in this country has for the most part passed out of clerical control, and with this change much of the conviction that teaching is a spiritual ministry has passed away.

It was not strange that college teachers were formerly very generally ministers. The range of college teaching was easily within the boundary of the things that intelligent and well-trained ministers would be likely to know. Even such unclerical subjects as what used to be called natural philosophy were eagerly and not indifferently taught by men who thus sought to fulfil their ordination vows.

But the early studies of natural and physical science developed a method so unlike the contemporary intellectual habits that it was for all practical purposes new—the method of critical observation of facts, of repeated experiment to verify such critical observations, and of objective induction of general laws from the facts so observed and verified.

Such observations and such inductions produced Charles Darwin's *Origin of Species*, which in 1859 gave the impulse to the modern philosophy of evolution as an explanation of the material universe. That philosophy, based as it is, according to popular opinion, on the facts established by modern scientific observation, and built up by the processes of scientific induction, has gained complete control of the thinking world.

The new method and the new philosophy rule not only in laboratories of natural and physical science. They have given a new significance and a new method to the study of history also, and of ancient literature, of social organization, and of politics.

It is thus a new intellectual world into which our colleges have today to introduce eager and inquiring youth. How has it come to pass that God is so little recognized in that new intellectual world?

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The answer is familiar and it is not a pleasant one. To the new learning and the new philosophy the old education under clerical control set itself in opposition, which was often bitter. But the opposition was impotent to stem the current of the new thinking. Gradually representatives of the older views came to see possible truth in the new ideas and acknowledged their truth in part. But this acknowledgment signified enlightenment on the part of the representatives of the old ideas, not equally a broader vision on the part of apostles of the new. The students of science have gone on their way—earnest, devoted to truth, for the most part candid, sometimes individually religious. But still the work has proceeded without taking God into the account, and for the most part without caring to seek for him as a factor in the world of things or of men.

Meanwhile what have we been doing in the Christian church in the matter of training our youth in Christian thinking? Because in religion we have been slow to use the new methods which have made the last century one succession of marvels in the enlargement of man's knowledge of nature many of us still continue to ask our young people to think about religion and God by the use of the formulas and conceptions that grew out of the philosophy of a hundred or four hundred years ago, blinding ourselves to the inevitable result of asking them to use one intellectual method and one set of intellectual standards for the study of all the wonders of modern learning, and to take quite a different method and different standards when they consider God and his dealings with men.

If the Christian religion is a real power in life, we must invite men to observe its facts, to criticize its operations, to interpret its power, using the same intellectual methods that have led to ever-increasing understanding of nature's mysteries during these latter years. Only so can we hope to bring religion again into its place in the thought of all seekers after truth. When that place has been regained, the problem of making our higher education an aid to Christian faith will have been solved.

How can the church set about this task?—for it is a task the church must assume if it is to be accomplished.

First of all we must take seriously to heart the test which Jesus bade men apply to his own work: "The tree is known by its fruits." Let us have done for a while with ancient shibboleths and give chief place in our thought and our talk about religion to its fruits in life. And such fruits are abundant.

Let me instance some such data which demand consideration, critical scrutiny, and candid interpretation of all thoughtful men.

In any city, and in many country places, there await for observation, if men will attend to them, countless instances of men and women who have been rescued and lifted out of life's deepest degradation through their faith in Jesus Christ. They can be found at any rescue mission, at any Salvation Army industrial home, every minister can produce them for consideration—men and women whose lives were wrecked, and who have been set forward in the way of clean and wholesome and hopeful living by the power which they have found in Jesus Christ.

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These facts need critical scrutiny. In fact, those who work with such submerged lives are most keenly critical of self-deception or calculating hypocrisy. We cannot fear the most searching criticism if indeed the power of God is a reality. Only the clear cases of rescued lives can be set out for consideration. But they are data of prime importance, and they challenge interpretation.

Beside them we should set a far larger fruitage of lives protected in the midst of keen temptation by a Friend who sticketh closer than a brother. Our own hearts can furnish some valuable data. The confessions of humble souls can furnish more. The observation of sympathetic pastors can furnish more. Here even more than in the first-mentioned cases searching criticism will, of course, sift out instances of pious self-deception or morbid imagination. But in so far as the life-records of men are accessible, the fruits of God's working with men for their protection against evil will be manifest.

Of another sort is the fruit of God's working in our lives which appears in his power to inspire men to great enterprises of service to their fellows. Here Christian biography is a mine of significant facts: recall the story of the missionaries who have carried light to earth's dark places, of men and women of devotion who have dedicated delicate bodies and fine sensibilities to the rescue of the outcast in our city slums, of those who have borne great suffering without a thought in order to relieve others in distress or need; the story also of other multitudes who have been strengthened and sustained in carrying heavy burdens of life by the power of the love of God, and by their love of his will—the ten thousand times ten thousand who in various conditions and circumstances of trial or pain have counted their lives not dear unto themselves if so be they might accomplish the task they recognized as God's appointment. "Great peace have they that love thy law," sang the Psalmist. Unquestionably one of the "fruits of the spirit" is such peace.

Nor is it possible to leave out of the account the consolations of God. The study of this fruit of religion cannot in the nature of the case reach across to the life that lies beyond our sight, beyond the gate of death, for, as the Scripture says, "Hope that is seen is not hope." But scientific thought should take account of the power of the endless life over men's hearts when they sit in the valley shadowed over by death, and, though seeing not beyond the shadow, can sing with the Psalmist, "Thy rod and thy staff, they comfort me."

I have isolated a few of the observable fruits of faith in God. They are only examples of the objective data for earnest study which we Christians should earnestly, humbly, insistently present as a challenge to the attention of all earnest seekers after truth. For facts the modern scientific man has a reverence like that of Moses at the bush. It is ours to set before him an ever-growing array of facts concerning God's power as shown in human life.

Let me say again that we must welcome the most searching criticism of these facts. Neither hypocrites nor cowards are pleasing to our God. If

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the apostle did not hesitate to exhort Timothy to "prove all things" and to "hold fast that which is good," we must not fear any criticism which springs from reverent determination to have actual facts.

Moreover, after the fruits of God's work in men have been gathered and studied, we must welcome their interpretation by the same intellectual processes that men use for the interpretation of other wonders of the universe. The interpretation offered may be faulty—if so, the fault can be pointed out, but only by men who speak the same intellectual language, who think the same thoughts.

I had a fellow-student in the theological seminary, a converted Japanese, with whom I talked much on matters of Christian doctrine. One day he said to me, modestly but quite seriously: "The East is glad to get from the West a knowledge of Christ—all that you can tell us of him. But the East will claim its right to make its own interpretation of the facts." Could I gainsay him?

We can recover for faith its place in the dominant thinking of our time if we are sure enough of our faith to present its fruits as a challenge to reverent interpretation by scientific minds. Such a challenge and its response will bring the thought of religion back again into natural relation with men's study of nature. The gulf which sometimes seems now to separate them will disappear. Both will be seen by the same eyes, interpreted by the same mental processes. And the Supreme Mystery which the study of nature reveals will be found to be the Eternal Friend whom religious faith apprehends.

But for a clear and adequate induction from the data of religious life which it is our privilege to present as a challenge for interpretation by the reverent scientific mind another service is needed from the church, namely, a redefinition of faith itself. We have obscured its meaning too long and too seriously by confusing an intellectual assent to some set of revered teachings with that attitude of trustful obedience to God which obtains power for the redemption of wrecked lives, the protection of tempted lives, the inspiration of noble spirits, and the consolation of those over whom life's heavy shadows fall. Whether we study these present manifestations of the power of religion or study the teaching of the Master and the apostles, it becomes equally clear that faith is not an assent of the mind to any doctrine, but a loyal trust of the heart in an unseen divine Friend. "No man hath seen God at any time" is not a modern skeptic's complaint but the apostle's teaching. They who know God have made the heart's great momentous venture, have adopted—to use the language of science—the soul's supreme hypothesis.

All reverent thinking puts off its shoes before the Ultimate Mystery. Faith, having studied life and man as broadly as our knowledge will permit, and having found in the human spirit something so constituted for dominion over all else in nature that nature's secrets seem hastening to surrender to human inquiry—faith refuses to accept the hypothesis that the Supreme Reality whose mystery hedges us all about is less than our human spirits; it chooses rather to assume that that Ultimate Reality is in fact the Father of our

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spirits and every way greater than his children. "No man hath seen God at any time," but faith tested by its fruits—the fruits of redeemed, protected, inspired, comforted human lives—accepts Jesus' claim that he has revealed God and lifts up its eyes to the high places of the Universe and confidently prays, Our Father!

Faith is a hypothesis, but it proves true under testing, which is the process of demonstration for the great inductions of science that have made possible the advances of modern learning.

If the church will make clear its affirmation of this supreme spiritual hypothesis, will free it from phrases and formulas new or old, and will show it in its simplicity as man's conviction that he is akin to the Supreme Reality of the universe, and that that kinship is not a cold idea, but a spiritual fellowship with the Almighty Friend, the induction which earnest observers of attested facts will make from the facts shown by religious experience will be more clear and adequate and will bring science and religion into a fuller understanding of each other.

And in so far as such scientific recognition and interpretation of the fruits of faith in God become pervasive, they will banish the apathy toward religion which now perplexes and troubles us in our colleges.

With this will come, I believe, a new enthusiasm for teaching as a form of Christian ministry. That enthusiasm used to stir young men's souls. It has largely passed into eclipse at the present time. Education cannot become an effective aid to Christian faith until teachers of strong faith, after becoming masters in some branch of knowledge, teach because they love young lives and are eager to lead them to clear apprehensions of spiritual truth at the critical time of life's early decisions. It is one of the church's most serious duties to help its young men to hear and answer the Spirit's call to this great ministry.

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THE SIGNIFICANCE OF THE PERSONAL EQUATION IN THE MINISTRY

REV. ORLO J. PRICE, PH.D.
First Baptist Church, Lansing, Michigan

Any man who is ready to think steadily about the church will sooner or later face the question of the ministry. What sort of person should the minister be? What sort of tasks should he try to get his church to accomplish? How shall the church be induced to become as effective as it ought to be? Dr. Price undertakes to answer some of these questions from the point of view of actual experiment and experience.

By personal equation in this paper is meant the temperamental bias or complex of gifts, innate, or cultivated up to the time when a person chooses some phase of the Christian ministry as his particular life-calling. By ministry is meant any calling to which one gives himself in the service of the Christian spirit, whether in the organized church or in any of its institutional features. While the point of departure in the mind of the writer is the demand that the individual fitness for a special type of ministry should be considered before that type of ministry is adopted, the paper leads afield until it may as well be called a plea for a specialized ministry with a consequent plea for church unity.

The subject of personality in the ministry has been widely discussed for the last two decades, but thus far the writer has not been able to find any careful discussion of the problem of the personal equation as it relates itself to the various phases of the ministry. Personality is a variable quantity. A man may have a strong personality as a teacher but not as an occupant of the pulpit. There may be a personality which is strong in the drawing-room but which is wholly lacking in the classroom. For this reason a discussion of personality is not pertinent to the problem in the writer's mind, while the personal equation or personal fitness has much to do with ministerial efficiency from any point of view.

The matter in hand will be discussed under three principal propositions. The endeavor will be made to show, first, that in response to larger demands on the part of society, and by reason of a larger theology of the church, there has come a decided widening of the sphere of the church and thus of the Christian ministry in recent years; secondly, that as the result of this widening, owing to the limitations of human nature, there must be, and there has already begun, a rapid differentiation of function, so that new and distinct fields of endeavor for different ministerial professions are being created; thirdly, that the scientific study of the religious experience and life, together with the new knowledge of the laws of the social complex in which this religious life is lived, has made the selection and training of men for these varying tasks or functions a safe and certain course for the church.

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1. Though it may seem to some unnecessary to spend much time to show that the modern church field is widening, let us get before us the facts as they appear in real life. The usual church of today will be found to be at about the same stage of development as that of the country store a generation ago. This store aimed to serve all the needs of its community in the line of merchandise, from a paper of pins to a self-binding harvester—drugs, dry-goods, millinery, and all the rest. Today, in a city with a population of 10,000, there will be found to be at least a score of churches, each with a minister who is doing the same type of work that all the rest are doing—preaching, visiting, organizing, teaching, and engaging in community work. Even with these twenty country stores, to continue the figure, two-thirds of the people are still unreached; the classes are poorly served by two or three of them, while the masses are partially ministered to by the rest. Though these are groups of devoted, self-sacrificing people who are the salt of the city's life, the outstanding features are a struggle for existence and a total lack of efficiency. There is not one good pulpit man in the group; there is not an educator; there is not a first-class administrator. Religious and spiritual mediocrity characterizes pastors and people.

Yet this is the religious system which Protestantism has devised or, rather, which has grown up out of historical situations which need not be discussed here. Our only problem is how to improve on the system. If we look about us we find that the lawyer who used to cover the whole field of law, and still does so in backward communities, is now a member of a firm of lawyers where each man limits himself to certain narrow fields of law. The physician, who a generation ago professed to doctor the entire physical man, has now confined himself to surgery or some small branch of surgery, or to some one class of diseases which attack individual organs. If we note civil government, we find that it has become a greatly differentiated affair, whereas a generation or two ago a simple town meeting decided the important issues and the government seemed to run itself. The churches of today find themselves living as part of this same complex of civilization. They are dealing with the same people who are accustomed to specialized service in law, medicine, government, and business. The general store does not satisfy them, nor does the general practitioner. Is it any wonder that an institution which remains on the basis of the country store of their childhood, an institution in which one person is doing many things, and all of them badly, fails to appeal to the typical individual of today; and is there any wonder that this institution seems to him like a remnant of an older civilization, if not like a vermiform appendix in a social system?

The city or village church and pastor have for a long time heard the criticisms going up from the public platform and the public press. Demands like these have been made vocal from many sources: "Make your educational system of the church modern. Give the adolescent boy and girl special attention, for this is the period for deepest religious impressions. Provide something beside commercialized amusement for our young people. What is the church for?

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Teach us the truth about social problems which we must decide at the ballot box. Get behind the great enterprise of world missions; it is the church's business. Community betterment needs the backing of the church. Temperance and health crusades are as much a part of Christianity as a revival meeting. If you expect us to go to church, the religious music must be of as high quality as that which we hear in the concert hall. The workingmen are getting away from the church and need special attractions, for they are gathering in groups of thousands about our factories which have sprung up in a night. Housing conditions are bad and commercialized greed will do nothing for them." These are a few of the many calls which sound today in the ears of the modern church, and they are voices which must be heeded if our civilization is to remain. These appeals are all fundamentally altruistic, and where shall we look for motive and for propelling power but in the confessedly altruistic institution of society? Not only should the church uncomplainingly respond to this widening appeal, but it should rejoice in the opportunity to demonstrate the spirit and the power of Christian service. The church of today cannot ignore nor escape from these new tasks and keep its soul. There is no other institution that can furnish both the platform for reaching the people and the motive power to make the appeal effective.

Let us turn to the other point of view. If it be true that the church has a new theology and, as William Adams Brown has said, that the new theology is only "an attempt to realize all that the old gospel means," that the exhibition of love in concrete ways and the application of scientific truth for the welfare of the people are only the carrying out of this new theology in life, and if the organic expression of this gospel is the Kingdom of God and the church only a means to this end—then the enlargement of the church's function must inevitably follow. The church has something to do besides devoting itself to the saving of individual souls and providing a fellowship and a cult for them. Hence, from both sides, namely, from the point of view of society, which instinctively looks to the church for a larger ministry—an external compulsion—and from the point of view of its own theology, which is an internal compulsion, the church of today must recognize a greatly increased field for its endeavors, and it must frankly face the situation and either adjust itself to the new day or take its place among the myriad forms of life which, unable to change with changing conditions, have marked with death the wayside of history.

2. The result of this widening, owing to the very limitations of human nature, is a rapid differentiation of function. These new and distinct functions call for different methods and for personalties especially gifted and trained to fulfil them. It requires no argument to prove that no pastor is sufficient for all of these things. The preacher has been called a prophet, but no prophet can sit six days a week as an executive or as a captain of industry and exercise a prophet's function in the pulpit upon Sunday. I quote from an article which recently appeared in the *Atlantic Monthly:*

The faces one sees at a clerical gathering are an interesting commentary on the change

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of emphasis which modern conditions have forced upon the Christian ministry. One sees there the faces of men of action, rather than of thought, types of the engineer or banker, the lawyer or promoter, rather than the mystic or philosopher or even teacher. They have been made by their tasks. The first work of the minister is still to preach. He is the interpreter of the will of God to man. In theory at least, it is his task to comfort and inspire, to guide, to strengthen and warn. But he has been forced by pressure of circumstances to place the emphasis in his work elsewhere. He must make it go. He must interest everybody by devising something for each to do, and each short-lived activity must be quickly followed by another; else the members drift away. Instead of studying the will of God, he is forever prodding the wills of men. All this he does often in the face of his own conviction that these are not the things that count. . . . . The average minister lives the life of an executive officer and the absorbing passion of the prophet has no time to gather strength. . . . . It is for the church to choose whether she will be guided by prophets or engineers.

While this may seem to be an exaggeration, it does express a part of the truth. It is not, however, a choice between prophets or engineers, but a case of prophets and engineers, if the church is to go forward.

Now and then there remains a great preacher, but in most cases it will be found that either the new appeals which have been mentioned above are ignored and the sermons preached to an increasingly small and esoteric portion of the community, or the functions of the churches of these particular pastors are differentiated and assigned to specialists who relieve the preacher of the largest part of the work of the church. It is from this direction that relief is to come.

Some preachers are turning over the educational work of the church to specialists trained for this task, though, out of two hundred thousand churches in the United States, probably less than one in a thousand have as yet come to this. Here is a task that imperatively needs to be set off as a profession requiring special training and special gifts, and yet it is a part of the Christian ministry, and a most fundamental part. If we are ever to treat religion as a serious matter and subject to the same laws of growth that other human interests are under, we must make men Christian by the educational process and not by the revival process. It is as necessary, in order to have a well-developed adult Christian, to instruct him in the Christian doctrine by sound pedagogic method in his youth as it is to start a child early in music if he is to make a ripened musician. The old-fashioned Sunday school could be carried on by laymen without training, inasmuch as it was a parrot-like, standardized performance that ignored the individual needs and sought to honor the Bible rather than to reverence the human being. There is no doubt in the writer's mind that the first line of differentiation is that between preaching and teaching, though this must be a more or less conventional arrangement, inasmuch as the true preacher is a teacher, and vice versa. In communities where churches are not willing to specialize further, one educational director for all the Sunday schools is a possibility to be realized not far in the future.

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The business department of a modern church is one which demands a vast amount of purely administrative and clerical work. To finance a large religious plant by the method of voluntary gifts, the collection and the distribution of funds, sometimes amounting to far more than the budget of a denominational college, requires business talent of a high order. The care of properties, the purchase of supplies, the making of contracts, the superintending of improvements—all this when done by committees and boards often entails wastage which would, if conserved, finance the office of controller. To be rid of this sort of care would release the energies of the pastor for other and more vital work for which his training is supposed to have fitted him. The purely clerical work of a modern church is a vast amount of detail which can easily occupy the full time of a capable secretary who should be skilled in the task of dealing with people, a bureau of information, and a confidential adviser on many subjects.

But this is not all. It is demanded that the music of the church shall be something beside the performance of a well-paid quartet on Sunday morning. If it be true that music has religious values which the Protestant church has not as yet begun to appreciate, we cannot too soon begin systematic instruction in church music, beginning in the kindergarten, with a curriculum adapted to the various grades of the Sunday school. This curriculum should be such that the great church music of the ages would become a part of the equipment of each graduate of the church school. A minister of music to whom this task should be turned over would help to solidify, spiritualize, and edify congregations. Given a people who sing together the great compositions of the church from childhood to adulthood, and we have a people who are grounded in the cultural elements of the faith and well started on the road toward character building.

What shall the church do with the whole program of social service which a multitude of organizations are inviting it to participate in? There can be but one reply, if the church is to co-operate effectively in these enterprises, and that is to add to its staff of paid workers an expert who shall be the go-between of the church and the various civic, charitable, and reform organizations of community, state, and nation. Such a community minister would give particular attention to the friendly visiting work, co-operating with the associated charities, the medical and surgical clinics, the employment bureaus, and the civic committees. The whole recreational problem and the problem of temperance would be his to investigate, and upon them he should bring to bear the energies of the individual and of the collective church.

These are a few of the differentiated functions that are now taking concrete form in the evolution of the modern church. If someone should say that the recognition and provision for them is only a distant ideal for the church at large, let us remind ourselves that the pioneering has been begun. When once established and demonstrated in a few places, the principle will rapidly be applied in places of greatest need. Take as an instance a small community of a thousand people where there are four

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churches and four pastors. When, by Christian comity, the pressure from higher up is relieved, these four institutions can be slowly and safely merged and carried on by specially trained men, one for the pulpit, one for teaching, one for community work, and one for administration. The whole community is thus appealed to and twice as many homes and individuals ministered to, and more effectively, than at the present time. As it is, most of our pastors are already specializing on a task which requires general, all-around work. One is strong in the pulpit only and scarcely knows his Sunday-school teachers; another is a money-raiser, but lacks religious fervor; a fourth is doing real educational work but preaching to empty pews; a fifth is out in politics and community life but has had to give up his prayer-meeting; a sixth runs the choir and sings solos, but cannot get his salary paid.

A superficial glance at any group of churches such as that described above—and the latter is typical—will show how the personal equation is involved. All of these pastors have special fitnesses which are evident, but which may not safely be exercised. All are attempting the undifferentiated tasks of the ministry and all are failing. All are living below the line of personal efficiency for lack of salary. If a church might be provided with functions clean-cut, with proper superintendence, each man would be a success, working out his own gifts in his own particular field; and, altogether, vastly greater work for the Kingdom would be achieved, especially if each man were trained along the line of his own individual gifts. What a Sunday school that one man could conduct if he had proper support, and nothing else to do! What an administrative department this pastor could conduct if he were unhampered with other things! What a power in the community as a social worker this pastor might become, what a preacher-evangelist this other one! It is easy to imagine the result as a civilized, socialized, Christianized community heading up in a great church which would be a source of inspiration to the educational, domestic, civic, industrial, and social life of the community. In it scientific work would be done; a systematic care would be given to the religious life of every child; the recreational life of the community would be made to elevate and not to degrade; money would be saved, and the great aggressive enterprises of the Kingdom would be set forward by this well-organized, well-equipped Christian institution.

It might be noted in passing that the hesitancy of the local church to move in the direction of specialization which would demand either larger financial outlay or closer co-operation with other churches, or even organic union with them, has given rise to such movements as the Christian Associations, with their work for young people—the boys and girls—rescue missions, and various welfare agencies which, with their secretaryships, invite many earnest candidates for Christian service into their respective fields of labor.

3. A scientific study of religious experience and life, together with the knowledge of the social complex within which this religious life is lived, has made possible the adoption of scientific methods, and made the selection and training of men for these varying tasks

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or functions a safe and sane course for the church.

Of all the revolutionizing discoveries of the modern world, none will ultimately prove more far-reaching in its good effect than the discovery that when we are working in the religious field we are not working without law, but with laws that are as certain in their operations as those which the gardener, the farmer, the artist, or the machinist observes. At one time a minister's success was supposed to be dependent upon a certain mysterious quality of spirituality and upon his possession of the Holy Spirit, a condition which could not be understood, regulated, or defined. His success was a question outside the realm of knowledge or of calculation. The study of the psychology of the religious life has rendered sufficiently clear the laws of religious pedagogy and the nature of religious development to justify a large degree of dependence upon the scientific methods of the institutions of organized religion. Given certain factors in the causes, certain results can be counted on as definitely as in other realms of life, allowance being made always for certain uncontrollable elements. We know, for instance, that most human beings as we find them are religious and are appealed to by the symbols and truths of religion. We know that religious truth, to beget religious character, is best imparted in early life by warm religious personality. We know that the inner life of thought and feeling is largely molded by the outer life of persons and things. We know that as a man thinketh in his heart, so is he. We know that religion without intelligence degenerates into fanaticism, if not into superstition, and that intelligence without religious emotion tends to become pessimism and coldness. We know that social service without a motive ever refreshed from the inner fountains of religion becomes calculating prudence or social fad. We know that individualism in religion needs to be supplemented by social practice, to keep the religion sane and wholesome. We know that there are laws of conversion, of religious growth, of organized effort, of religious symbolism, and of propagation. We have faith that a sane preaching of the word, a faithful teaching of religion, and earnest, unselfish living in any community, plus service for that community, bring results as surely as the action of any material laws brings results. To proceed on this basis is to confide in the integrity and righteousness of God. It is to follow the example of Him who went about doing good, never seeming anxious for converts, but always anxious to do the Father's will. This attitude toward the religious life makes possible and rational the division of labor which must follow upon the enlargement of the church's field. No one man, even if it were not for human physical limitations, could master the scientific details of these various kinds of work. In the realm of the physical, this inevitable law of specialization has yielded astonishing results in heaping up riches and enlarging life for us all. If it be feared lest in so much division of labor the personality be lost, the reply is that personality for the first time will have a fair chance to be used.

What about the training of candidates for these new specialized tasks? This is as necessary as is the training of

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the preaching minister. The business minister of the church should have the same fundamental training as his co-workers, that he may know the real nature, problems, and genius of his institution. He will be taught to remember that there is an element here not found in the usual business transaction. God is here in the emotional life, in reverence, faith, and the hope of his children; and this Unseen Factor is one of the largest elements in his business administration. The educational director should be taught the genius of religious education and its difference in method from that of the public schools, for his work is to mold character through religion, that subtle, evasive thing which is conveyed through personality, and established and strengthened through instruction and expression. The minister of music is to be not a mere music teacher, but a minister of religion through rhythm, tone, and word, and he is to sing and play the deepest truths far into the emotional life of the people. The social worker, while not primarily a propagandist, will be taught to do his work in the spirit of the Christ, with a motive that is unquestionable and a method that is scientific, leaving his work when done as his own justification. If one of the cleansed lepers returns to the church for inquiry, let him rejoice that one has been led to seek the higher thing in the only possible way, namely, by ten having been healed. In connection with all of these, the fundamental requisite is the religious experience and motive. Given this and the personal equation, the technical preparation should add notably to their respective equipments.

If the diagnosis above is approximately correct, are we not compelled to face the problem of church unity as a necessity in carrying out this program? This unity may not be organic at first, but must be of the spirit, and a common zeal for the Kingdom must supplant the zeal for denominational glory.

To recapitulate and then to suggest a brief program: From three and even four directions comes the same clear call to the church to differentiate its functions and in providing a ministry to seek to fit the individual to his particular place: first, from the direction of a helpless society needing the healing, inspiring, guiding power of the church in a larger realm than has been covered heretofore; secondly, on the part of a theology which, as a result of its effort to realize the whole gospel, has recognized the whole of man and of society as a subject for redemption, and consequently demands an extension of interest and activities in its working out; thirdly, from the candidate for the ministry who, because of a temperamental bias or his personal equation, cannot efficiently perform all these various functions of the church; and fourthly, from the local church which instinctively would respond to all the various demands upon its resources. The modern pastor is between the millstones. Here is one with gifts for preaching, but he sees the task and is conscientious; he cannot specialize. He would like to preach or teach or write or organize or serve his community. He cannot do one of these well without neglecting others. The disgrace of failure in some is not to be overcome by success in another. Mediocrity is his only alternative. From what direction is relief to come—and can it come in time to save the modern church to its greater task?

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Would it be presumptuous to propose a program to begin on?

1. Let the leaders of the church get together and agree to put the Kingdom of God above the church. This will mean less emphasis upon ecclesiastical statistics. It will mean taking off the pressure from those underneath whose showing of record depends upon figures. It may mean, to many an organization, losing its life in order to save it. Let them encourage communities which are ready to attempt federation. Let them provide machinery for superintending and linking up federation experiments with larger bodies, remembering that isolation has been the death of union efforts. Let them make a study of federations and unions already existent and give wide publicity to their findings. The denominational press can help here by turning denominational attention toward the larger thing. Laymen's organizations which are interdenominational can become a mighty factor.

2. Let the training schools provide curricula for the specialized training of men and women, and, so far as they may be able, place the calling of educational, musical, social, and administrative ministry on a par with that of the preaching ministry, and let them seek as candidates men who are temperamentally equipped for these places. Let them offer vocational guidance in colleges and seminaries, and render all possible aid to men in choosing and finding places in their life-work. Where five men would enter the ministry with five varying gifts, let the schools direct these five men, on the basis of careful scientific study of the individuals, into five spheres of special service.

3. Let the pastors now in the field hold before the churches this ideal of the division of labor, showing the need of making provision for specialized functions. Here will come the speediest results. The laymen of our day are ready for these federated movements. They are for the most part not devoted to denominational shibboleths. Denominational zeal has largely departed from the rank and file of the local church. A business layman readily sees the advantage of applying in the church a principle which he has long used in his business.

Shall we lose anything? Without doubt, yes. Something was lost when the general store went out of business to be succeeded by the dozen specialized stores. The keeper exchanged his general knowledge for a specialized one. The customer had to walk farther to do his shopping. But we shall gain much. Just to conserve human efficiency by providing an adequate place for the exercise of each particular gift will be an immeasurable gain. All that a division of labor has wrought in other spheres can be as confidently expected here. In religion, we claim as a fundamental principle the sacrifice of the lesser for the greater good. To choose the lesser good is to choose the wrong. Nothing but the best can satisfy the Christian. If it be claimed that Jesus was a preacher, social worker, and executive, let us remember that it was he also who rebuked the disciples for not discerning the signs of the times, and that he said that the scribe who became a disciple of the Kingdom brought out of his storehouse things new and old.

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THE PROBLEM OF ECCLESIASTES

H. C. ACKERMAN, D.B.
Professor of Old Testament in Nashotah House, Nashotah, Wisconsin

The problem of Ecclesiastes has persistently perplexed both the lay reader and the professional student of the Old Testament. This is due to a faulty statement of the problem which is generally expressed as follows: The world is wholly vanity and there is nothing that can give a person more than a passing satisfaction; therefore, what is there worth living for under these conditions of existence? The answer seems to be twofold, thus: The best one can do is to obtain as much pleasure out of life as possible and leave the rest with God—if there is a God (one knows nothing of life after death); or, on the other hand, to observe the strict admonition to obey the commandments of God, since this comprises the supreme obligation of man. This twofold solution of the enigma of life has always been thought to be mutually inconsistent, and there certainly is a contradiction here. And when one turns to the commentaries there is not a sufficient refinement of this common notion of Ecclesiastes to warrant more than a healthy minded pessimism, at the most. The fundamental difficulty remains: How is it rational to continue to live a moral life, i.e., in obedience to duty (as defined by the Law), since life yields no better fruits than a volatile pleasure which evaporates almost as quickly as it is generated? This is a fair estimate, I think, of the judgment pronounced upon this portion of the Wisdom literature: less inspiration than other Scripture and an emphasis upon its limitations as a practical gospel of life.

Now, considering that this book is the highest production of the Chokhmah school, nothing could be more unfair than this derogatory judgment; and one may be very sure a priori that such injustice is simply a misunderstanding of the work of the Hebrew sage. The reason is not difficult to see: The profoundness of the author's theme and the natural difficulty of expressing his conceptions without ambiguity have led to the widespread misunderstanding prevailing. One may not fall back upon the supposition that the reader's lack of appreciation is due to a composite character of the text, the revising of which would eliminate the apparent logical difficulties, since legitimate critical reconstruction leaves the main difficulty still there. Furthermore, the book must be treated as a whole—at any rate, the larger bulk of it—since the problem inherent therein was naturally taken into consideration when the book was admitted into the Canon, as it stands. One is, therefore, obliged to look upon Ecclesiastes as the mature thought of the Wisdom sages, carrying out one clearly marked ethical scheme which must bear the test of a most stringent examination, and stand or fall with the truth.

When the widely advertised difficulties and the current prejudice against a favorable opinion of the book are com-

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bated by a more serious study of the problem itself, then, I believe, the solution offered may be correctly stated and win the allegiance of all interested in moral science. If one can understand what was the actual problem that the sage was facing and appreciate the fact that he dealt honestly with this situation, and also realize that he did intend to make a real contribution toward the solution of this difficulty, then the ideal of life which he advocated and defended, I feel sure, will be found consonant with the highest religious faith. I hope to make this clear in this paper, and to show that this portion of the Wisdom thought of Jewish philosophy stands not only at the summit of the ethical principles of the Old Testament but has also a finality about it which properly places it at the close of the Hebrew Canon. Whether this paper will bear the strain of public examination or not, it ought to be granted that something should stop the average Bible student from hurriedly skipping over a book of Scripture which represents the best attempt of which the Hebrew mind was capable to state in a philosophical manner the ethics of moral life.

In the first place, the reader of Ecclesiastes should rid his mind of the fallacy that the book can be adequately interpreted by the Canon of historical exegesis. The work is a philosophical thesis, and can be properly understood only according to two philosophical principles; viz., logical consistency and consistency with the facts of life. In other words, the book is a portion of the profound thought of the Wisdom scribes and must be read in the light of the meditations of the sage—not according to history, not according to prophecy, not according to pious poetry, but with the peculiar abstraction of the philosopher.

It is necessary, then, to appreciate the fact that this work is a philosophy—the practical philosophy of Wisdom, but nevertheless profound in conception and logical in expression. One should approach the first premise with this point of view in mind. And there is a primary premise, the truth of which all will admit, viz., "All is vanity" (1:2). Thus we find at once the foundation of our problem—this "vanity" existence. But the English word "vanity" does not make clear the meaning intended by the writer; and here lies one of the most common pitfalls of wrong exegesis which has resulted so unfortunately for the success of the whole book. It is necessary to define the meaning of "vanity," since it has a technical significance and this peculiar use of the word supplies the only idea which will make clear the statement of the whole problem. "Vanity" (הבל) signifies "to become a vapor" (cf. the correlative phrase, "a striving after wind"). To say, then, that "vanity" means foolishness or sinfulness or some similar irrationality is to loosen at once one's hold upon the original and technical significance of the word which is so important for the writer's thought. The inaccuracy of these substituted meanings of this keyword "vanity" is manifest immediately as one transfers them to the original principle; as, "All is sinfulness," or, "All is foolishness," which obviously is not true to fact nor would be admitted as a general truth. But one can say, "All is becoming vapor," which means that there is nothing in existence which is

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not in a constant state of flux, having a vaporizing tendency to dissipate itself into nothing or into something else, a tendency of utter transiency like an evaporation, a dynamic unsubstantiality, an impermanent nature in all things which constantly changes and vanishes away like a vapor fleeting into space. This is the condition of all things, as regards not only the physical and material existence but also the intellectual and moral and spiritual realities as well—even of the soul itself which returns to God who gave it. Everything is unstable and fluctuating that exists in the world: existence itself is just this—an incessant change. Indeed, the only thing real and enduring is the incessant change or vaporizing process itself—"The earth abideth forever" (1:4*b*), but each thing, like the wind, "whirleth about continually" (1:6). All things, thus, are subject to vanity in this technical sense. What a tremendous conception is put in the compass of one term!

Having obtained this much of the thesis underlying the book, the next principle can readily be fitted in with this; viz., "What profit hath a man of all his labor?" The whole sense of this question will be lost unless a correct estimate of the meaning of "labor" is made. This is just as important as our definition of vanity—even more so. As in the case of the meaning of "vanity," so here the usual significance attributed to this word is wrong. The common idea that "labor" (עמל) signifies work or toil is insufficient to account for the stress laid upon the word. It does not denote effort simply in the original Hebrew, but effort that is hard or grievous—more like our English word "toil"; it connotes travail, vexation, sorrow. It is this connotation of the word, i.e., labor in the sense of effort, which leads the writer to choose it to designate his conception of labor as *moral* effort, which shows the technical use of the term to express the idea of moral striving. This conclusion needs defense, and the necessary support will be supplied by a detailed exegesis below; but for the present let us consider the suggested interpretation of the word in connection with the attempt we are making to state the problem of the book.

Having defined the technical meaning of the two significant words "vanity" and "labor," we may state the problem in a more precise manner as follows: If existence is vanity, what profit is there in labor? This becomes intelligible when we read the meaning thus: If everything that exists is in a state of perpetual transmutation, how can moral effort produce any satisfaction which will not be swept away in the universal process of change? The thesis which supplies a solution of this problem is this: There is in the consciousness of moral activity itself apart from any extraneous results a peculiar satisfaction which sufficiently justifies moral endeavor notwithstanding all the shifting instability of things which goes to make up the kind of a world in which we live. This peculiar satisfaction is characterized by a joy inherent in the conscientious activity itself, which continues to persist as long as the moral intention of the will is maintained; any other pleasure derived from results, i.e., things themselves, is insufficient to satisfy human nature permanently because the nature of such pleasure is

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volatile, like a vapor, unsubstantial, temporary, and eternally dissipating into perpetual change. This moral joy is a reality, as the testimony of all those who obey God's commandments proves; and these same persons who have put God's law first in their lives know also by experience that any other pleasure is a delusion and is powerless to satisfy either saint or sinner, wise or unwise. Finally, if this happiness of well-doing is not held to be the highest rationale of life, there is no other satisfaction to be found in the entire realm of human experience and one is simply obliged to rest here, since the future beyond the grave is an unknown quantity. However, the sage is sure of his ground, and one who has ever tasted the joy of moral labor is ready to acknowledge that this is the conclusion of the whole matter and the totality of man, כל־האדם (12:13*b*).

To put the thesis in this way may not seem very original to us who have long since come to the conclusion that happiness is resident in the will rather than in any "ends" or finalities whatsoever. Happiness is not an ultimate but a present experience which we either have or have not in greater or less degree—there is no reality in a happiness deferred. It is not a fixed point toward which we move, but rather a continuous line made up of fixed points which overlap each other and interpenetrate, i.e. the points are only relatively fixed. Although this may be the more familiar view of happiness and seems clearly enough to have been the one to which the Hebrew thinker arrived, still we may look in vain through most of the stock commentaries upon Ecclesiastes—as far as I know, through all—without finding this statement of the author's position. The chief reason for such an inadequate apologetic as is current, I believe, lies in the failure to grasp the metaphysical meaning of "vanity" and the technical use of the word "labor." I shall now proceed to defend my use of the latter.

The defense of the foregoing meaning of the word "labor" is important, for it must be admitted that the whole position of this paper falls unless it can be made more than possible that "labor" is equivalent to moral effort. The experience which is described under the name of Solomon is not that of the historical Solomon himself, but it is that of the sage—ideally, i.e., he imagines himself equipped with all the unbounded wealth and the unlimited power of the king to seek freely by the help of royal means for some real happiness that will not dissipate like a vapor as soon as the object of desire has been attained; and yet he seeks in vain, for all his efforts are like a mere striving after wind. This hypothetical life is typical of the moral problem of mankind, not that of an individual simply nor that of a class—it is *the* problem of human nature, and it illustrates the complete failure of all mankind to secure happiness along a line of cause and effect. It thus includes the highest and best efforts of the wisest and noblest persons rather than the weakened abilities of an immoral life in the supreme search for the goal of the heart's desire. This is the beauty of the whole idea—the attempt of the best of mankind to justify morality. Consequently, the reader at once runs hopelessly off the track if he thinks that it is simply the failure of the

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dissipated oriental monarch to content himself with the world's pleasures. The author has in mind the difficulties that beset the noblest aspirations after moral truth. The use of Solomon's name supplies the most perfect freedom to make the experiment. Then, again, the whole problem itself arises out of the fact that it is the righteous adherent of the Law who is bound to defend and rationalize his position, with the help of his Wisdom philosophy. He, the pious and the obedient to God's commandments, must live in this kind of a world like any other; and the burden of proof lies upon him to show the worth of a moral character in this earthly sphere of unsubstantial vanities. There exists no such problem in the mind of the worldly individual who is not interested at all in moral life. It is, therefore, the moral individual, the pious sage, not the worldly Solomon, who is trying to solve the great difficulty.

Since this is so, the "labor" is the effort of the sage and consequently moral effort. This contention becomes clear from the very first verse where the author begins to make a practical application of his thesis, and in subsequent verses throughout the picture. For instance, he says (1:13), "I gave my heart to seek and search out by wisdom," i.e., the experiment is to be a moral experiment, by no means the pure gratification of appetite and desire; and this guiding principle (so strangely overlooked in popular reading) is often repeated, e.g. (1:17), "I gave my heart to know wisdom," and even in the illustration of wine (2:3), "yet acquainting my heart with wisdom." The point of these endeavors is clearly "till I might see what was good for the sons of men," plainly enough not the gross satisfying of an individual appetite. In the illustration of the increase of treasure, he writes (2:9), "Also my wisdom remained with me." The particular life that is postulated is clearly enough one which proceeds in wisdom to test all the desires of the human heart in order that the goal of a logical morality may be discerned and the reality of moral happiness established. This is the supreme interest of the Hebrew scholar. The various pursuits of pleasure are cited in order to solve the enigma of elusive happiness. To see in the book simply an illustration of a life of pleasure and its warning—the bitter fruitlessness of it all—is to miss altogether the grand intention of this supremely serious writer.

It is true that this grand aim is obscured by some ambiguity in the wording of the thesis. For example, the word "labor" is employed in a double sense, indicating not only the activity of the will, but also the results of this action; i.e., the "labor" is both the working and the works. But this is not only a common usage, as when we employ the same word in the two senses; it is very difficult as a matter of fact to distinguish clearly even in our modern psychology just what we mean by an abstract activity of the will apart from the works accomplished by such activity. And it is even more difficult to distinguish moral activity from moral results. Action and the ends of action are tied very closely together. It is, then, certainly excusable that these two ideas of "labor" should run into each other. Perhaps the very niceness of the author's thought lies in this carefulness not to separate

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too far apart the elements which constitute moral life. Still, it is possible to distinguish the double sense of the word in such a statement as (2:19), "All my labor wherein I have labored." The idea of "labor" as moral action is brought out in this phrase (2:24), "He should make his soul enjoy good in his labor," which, as we have seen above, is the final solution of the whole problem.

In answer, therefore, to the question, "What hath a man out of all his (moral) labor?" the reply is given over and over throughout the book: "I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion." When we understand that action and the results of action are overlapping ideas, the former being inclusive of the latter, we can conclude that this joy in one's works or this "good of all his labor" is the doing of our moral duty. To try and enjoy the fruits of our desires, even of the best desires, and to set our hearts on them alone, we are told repeatedly, is bound to result in discontent and dissatisfaction; the one happiness possible for us and the one thing surely at rest in a restless world is our moral will. Individual things and individual days of man's life, "he shall not much remember . . . . ; because God answereth him in the joy of his heart" (5:20). Life is justified by the moral consciousness alone, but it is supremely justified by this; and herein lies an inexhaustible source of pure joy. Although the universe flows uninterruptedly in a stream of perpetual change and carries along all existence with it, including the child of God, still there is one safe and unmovable rock fixed amid the stream and that is the moral consciousness of a life of obedience to God's law of righteousness—"this is the gift of God." "Go thy way, and eat thy bread with joy, and drink thy wine with a merry heart; for now God accepteth thy works. . . . . Whatsoever thy hand findeth to do, do it with thy might"—but do not forget that everything that is done must be moral, for "Know thou that for all these things God will bring thee into judgment" (11:9*b*).

Lack of space forbids more than an allusion to the cleverness with which the writer makes the subject of time (chap. 3) contribute to his main theme, and to the practical amplification given in later chapters. In regard to his treatment of time, it is remarkably in keeping with his view of the world of vanity. Since this is a world of flux, time becomes the moral aspect of it; it is necessary to take advantage of time, as there is a season for every work. The morality of life centers always in the present moment, and what man does *now* constitutes his character. Eternity does not lie in the addition of time any more than the world consists of the sum of all things, for both time and things pass away in constant succession. The one point that remains static within the everlasting shifting of things is within the heart of man, i.e., it is identical with moral intention—this remains constant, and in this constancy of the will man may realize the one permanent work of God (3:11).

Our summary may be put briefly: The moral consciousness requires some foundation in reason; the world itself cannot provide a permanent ground for moral obligation, since there is nothing

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in the world that is enduring save change itself; but the moral will is itself a fixed point within the stream of change, and this is the one rock that man must cling to or he himself will be swept off into the unending whirl of existence; and finally there is in the sense of well-doing a joy that is all-satisfying and sufficient to justify the strenuous persistence in duty. When we learn to live simply for the sake of being good, the whole world is transformed into abundant opportunities of happiness. For the man who has come to this conclusion, there is only one note of life to be struck—"Live joyfully."

THE PRINCIPLES OF PACIFISM

JOHN WRIGHT BUCKHAM, D.D.
Professor of Christian Theology in Pacific Theological Seminary, Berkeley, California

The gross misunderstandings of the pacifist's position are part of the price he has to pay. He can stand them, better than the cause. To give *that* its dues, to understand what it is and what it intends, is most vital at this juncture—at least so the pacifist believes.

The term itself, to begin with, is misleading. How much better "fraternalism" and "fraternalist" would have been! But it is useless to cry over misnomers. "Pacifism" it has been called and pacifism it will probably remain.

Perhaps there is no better way of understanding pacifism than by first recognizing what it is not. The writer gives his own interpretation of it.

1. Pacifism is not a novelty and it is not confined to America. The effort to establish international peace is older than the oldest peace society, and that was founded in 1828. Before the outbreak of the war there were several hundred peace societies. Never had the cause been so aggressive and so hopeful as at that crucial moment. It was not then, and is not now, an American but a world-wide enterprise. Its present advocates are by no means confined to Americans. When so eminent a philosopher and man as Bertrand Russell, grandson of Lord John Russell, takes the field against war, it cannot be said to be silent in England. Mr. Russell is the author of the volume *Justice in War Time*. In an article in a recent number of the *Open Court* he has the courage to write: "Both on their side and on ours, the real motive which prolongs the war is pride. Is there no statesman who can think in terms of Europe, not only of separate nations?" In France, M. Romain Rolland, author of *Above the Battle*, has been denounced as a traitor for his advocacy of internationalism. In Sweden, the Ford Peace Party (if it did no more) discovered a convinced group of pacifists. These are but random instances of what, there is

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good reason to believe, is going on in all parts of the world. The seeds of a peace movement beside which past propagandisms are insignificant seem now to be germinating. The harvest may come more rapidly than kings and emperors, presidents and mayors, imagine.

2. Pacifism does not mean passivity. The term "non-resistance" is seldom found in its vocabulary. It is essentially active, positive, outreaching. It seeks to *make* peace rather than to *preserve* peace. Pacifism does not renounce physical force. It accepts it where such force is used in the interest of moral government for purposes of restraint and the enforcement of law. But this is a mere auxiliary and subordinate implement. Its main confidence is in a vastly superior form of force—loyalty to moral obligation. In dealing with nations, as with individuals, this is the only sufficient reliance. Pacifism calls for the full recognition and employment of the constructive, unifying power of moral law.

3. Pacifism is not in any way identical with the "comfortable isolation" kind of peace. The get-away-from-the-rest-and-let-them-fight-it-out-among-themselves brand of peace is almost, if not quite, as bad as war. That might have been justifiable for our nation in its infancy; it is not now. The pacifists do not advocate any such peace policy as that. Their motive is not safety but service. They would have ours not a hermit nation but a humanitarian nation.

4. Pacifism does not deny that there are noble virtues and achievements that attach to war, nor does it condemn those who have "nobly fought and died" in the past. It recognizes the law of moral development by which humanity comes progressively to recognize social evils and one by one to slough them off in spite of the incidental benefits that cling to them. Slavery had its mitigations and amenities, but they did not justify it; and it went down before advancing moral conviction. Absolute monarchy was not without its alleviations, but it was out of keeping with moral progress. War has its attendant heroisms and nobilities, but its nature is hostile to human welfare. In the days when we were playing with this peace issue, William James wrote of *Moral Substitutes for War*. We are now coming to see that war itself has been a substitute for a more vital moral conflict. Militarism is one thing; militancy is another.

Approached from the positive side pacifism discovers itself:

1. As a *principle*, or a set of principles, not a mere sentiment. It rests upon a rational conception of human society and its permanent forces. If it adopts the Golden Rule it recognizes also a law behind the rule. It holds that there is nothing so fundamental, and in the end so commanding, as good-will—a force that has shown itself able to dissolve enmities and misunderstandings which armies and navies only arouse and inflame. It sees in the Rooseveltian big stick only the symbol of timidity and suspicion—fear to trust in the underlying decency and good faith of mankind. Not that pacifism rose-tints humanity. It is aware of the risks which an attitude of friendliness involves, but it is willing to accept these risks and suffer for them if necessary.

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2. Pacifism is not only a principle but a policy. It calls for a deliberate and carefully planned program by means of which international friendliness shall be promoted and international duties given equal place with international "rights." It calls for the carrying out of the policy so ably inaugurated by John Hay. It believes in making The Hague not merely a prophecy but a potency. It calls for an international court and an international police. It looks toward a common solution of the common problem of relating population and territory, needs and resources. It desires an internationalism in which occidental and oriental nations shall meet in a common brotherhood. In a word, its creed is: "Humanity before all nations."

3. Pacifism believes that war has become criminal and that to continue its reign is obscurantism and folly. Whatever glamor invested war in past generations has now vanished. The present conflict with its vandalism, its slaughter, its submarines, its zeppelins, its reprisals, its damnations, has withdrawn the last vestige of illusion from war. The thing in all its hideousness and loathsomeness stands naked— and unashamed. But the participants are becoming ashamed, or will as soon as the fury of this obsession cools. If its practices were not so damnable, its *childishness* would be its most marked trait. That quality is not hidden even from some of those engaged in it, as is indicated by recent words of an English company officer quoted in *The Venturer:* "What I have felt chiefly about the war is its vileness and its out-of-dateness. . . . . More and more I have felt it to be a child's game played by those who had pretended to be grown up."

4. Pacifism holds that the way to peace is along the road of peace, not that of war.

If the futility of "preparedness" to prevent war has not been demonstrated by the present war; it asks, what constitutes demonstration? Whether after this holocaust is over the exhausted and debt-burdened nations of Europe will re-arm and prepare to carry on the old fatal military system or not, the pacifist does not know. He regards it as extremely unlikely. But he is sure that for America to do anything to increase the supposed necessity of perpetuating this system would be treason to her principles and ideals. If by our building of battleships and raising of armies we are about to lay a heavier burden upon the shoulders of the overtaxed workingman of Europe, or of the Orient, we shall incur a deep and deserved reproach.

To be concerned only for our "rights" and our "defenses" when a bleeding and insane world is in need of a steady brain and a friendly arm is neither Christian, nor human—nor American.

Upon such principles as these pacifism rests—confident that they make for the true welfare both of humanity and of the nation. If they are not sound principles, pacifism is in error; if they are, it is the highest courage and wisdom to enforce them.

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THE FAITH OF A MIDDLE-AGED MAN

REV. HENRY KINGMAN, D.D.
Claremont, California

Chapter VIII. The Hope of Everlasting Life

We who have reached middle age can no longer conceal from ourselves that we have reached and passed the high tide of life's joys. The ebb has begun, and there will be no turning now until the end. Already we have begun to lose the things that give life its early color and delight. We are no longer so anxious for fresh joys as we are to keep those we have. But we cannot keep them. Life has so long meant to us a steady *crescendo* of powers and possessions that we are a little startled to reflect that in the very nature of the case it is likely to mean for many of us an equally steady *diminuendo* from now on. The future begins to look at times a little gray. This would not so much matter if our desires were fading in equal proportion; but the hunger for life is as strong in us as it ever was, or stronger. Is there anything to satisfy it, or must we steel ourselves to a gradual surrender of all we have and are?

What is the farthest reach of human life? Are we in sight of it already? What are its utmost powers of development? Have we seen all of growth that we shall ever see? The answer means either tragedy or inspiration for our daily life. Science cannot tell us. It can follow our body's career up to the last instant, but it has no instruments or powers of calculation so delicate as to follow our spirit one step beyond. Philosophy can only speculate, without assurance. And when the earth is actually slipping out from beneath one's feet, speculation affords poor standing-ground.

Only in Jesus Christ is there chance of an answer. Only by his spirit can we measure our spirit's capacity for life. The history of the human soul is written in him. And, as we know, he who believes in Jesus will rest in the quiet assurance of a life beyond the grave—not so much because of what Jesus taught, nor even because of the historical weight of evidence for his resurrection, but because of the whole weight and significance of his personality. We shall be interested in every concurrent and corroborative judgment from thoughtful men, from Socrates and Plato down to our own day. Always wistfully eager for more light, we shall give attention to what every latest philosopher has to say upon the subject, however depressing his lack of spiritual insight may be. But we shall neither rest on their support, nor be discouraged by their indecision.

As our solicitude about a future life grows keener, as the hope of it becomes gradually the central hope of all that is left us, we shall become even more critical of the ground of our faith. As Bossuet said, "The greatest aberration of the mind consists in believing a thing because it is desirable." We want no such aberration, even though it should be full of comfort. We want reasonable assurance. We cannot be satisfied with analogies or probabilities. We do not

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ask for proof of what may not be proved, but we do ask for that intimate and satisfying ground of conviction that shall be unshakable. And this we find in Jesus Christ. If we believe in him, we cannot doubt that the day of the soul is not concluded here under the sun.

This is not because of the abundance of his teaching upon the subject. It is always a fresh surprise to run over the three Synoptists and see how Jesus was content to leave the subject of the future life almost completely in the shadow. If his teachings in the matter had been in any wise proportionate to the curiosity of his church, or if he had deemed its importance for human life to be anything like what his followers have supposed, the New Testament record would certainly have been very different from what it is. But apart from apocalyptic allusions to the Judgment Day, a single parable that makes use of the conventional Jewish imagery of Abraham's bosom, and the brief argument with the Sadducees regarding the resurrection, we are left almost without suggestion as to the nature of the spirit's existence after death.

This is not at all as we would have it. It is not even what we should expect to be the case. But it is the unmistakable and unyielding fact. The discourses of Jesus had to do with the homely and prosaic duties of men toward men, here and now on earth, with the great good fight of the Kingdom of God here amidst the alien conditions that we know so well, and with the life of faith and love toward God that is the fulfilling of the law. His whole soul went out toward the men and women who were fighting the same battle he was fighting, and his whole teaching seems to have been absorbed with the ways and means of bringing this fight to a successful issue. And he did not count among these ways and means a foreknowledge of the conditions of spirit life in another world.

Probably they transcended human language, as well as human understanding. But it would seem they were not much in his mind. "Out of the abundance of the heart the mouth speaketh," and the reason that he did not speak of them was because he was more concerned with other things. As Jesus only spoke those words that were given him to speak, it more and more seems probable to this generation that the detailed knowledge of a world to come—as of the time of the last day—was not among the things revealed to him. "What is that to thee? Follow thou me," would have been his reply to those whose curiosity pressed him for an answer. He centered men's thoughts upon the infinite importance of the present hour—its duties, its rewards, its heavenly and eternal significance. He left the great hope shining clear, to light up every footstep of the way. None should ever pluck them out of their Father's hand. But of material for speculation or day-dreaming as to another existence he left them next to nothing.

In this we cannot but think that our own generation is nearer to his will than some of those that have gone before. Of course many in our day, as in all days, are like the rich fool of whom Jesus spoke, who was so engrossed with making a fortune that he utterly forgot to make a life. He was of the earth earthy. He needed to have the searchlight of his eternal destiny turned upon his daily

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living. Not one of us but needs the stimulus of an eternal hope, in all our thinking and doing. But the average Christian of today is singularly unlike the so-called "heavenly minded man" of a few generations past. That saintly spirit, William Law, was typical of the best Christian thought of the time when he gave explicit direction, in his *Serious Call*, for a fixed daily time of meditation upon death and its issues. To "set one's affections upon things above" meant for him and his contemporaries that they should definitely detach their gaze from earthly or social considerations, and fasten it upon their personal lot in a yet unrevealed world to come. In proportion as they were able to do this they were heavenly minded and ripening for eternity.

Such a thought has somehow faded out of the religious experience of today, even with those whom age or infirmity might be supposed largely to have shut up to thoughts like these. It has been the good fortune of the writer to talk with many saintly men and women who were very near the other side, whose remaining interests in this world would seem almost too slight to hold their thoughts to earth. But with rare exceptions their thoughts were frankly engaged, not with heaven or its possibly near dawn upon their spirits, but with the same Kingdom of God on earth with whose welfare much of their life had been bound up. The last word of more than one soul in distress of deep waters has been,

> I love thy kingdom, Lord,
> The house of thine abode;
> The church our dear Redeemer bought
> With his own precious blood.

And, after all, is not this as our Lord would have it? This is a fighting world and we are called to a fighting career. The rest of heaven does not gradually replace the strain of the fight. Only as we lay down the worn body do we lay off the old armor of the finished campaign. And we need not distress ourselves if we are not as "other-worldly" as we once supposed we would be when life was two-thirds done. Our Lord was very busy about his Father's business almost up to his last day of living. His preparedness did not come from weeks of meditation about the hereafter, but from a single devotion to each day's call during that last crowded springtime. In this, as in all else, he was perfectly natural. If we, as his followers, live a life chiefly guided by his teachings, without straining or artificiality, it is likely to be shaped more and more by the ambition, "Thy will be done on earth as it is done in heaven"; and its other-worldliness will appear in its active love rather than in its holy imagination of unrevealed glories.

All this, however, is far from meaning either that interest in a possible immortality is dying out, or that a firm assurance of it is of little consequence to human life. The opposite is true. Never was the problem so vital a one as it is today, simply because life itself is more intense, more vital, more full of value, than it has ever been before; and as our valuation of life rises, so does our reluctance to see it end, half-satisfied, in death. To a stolid Chinese peasant, knowing few joys above the level of animal comfort, whose life has been grudging and difficult from birth to death, it may be of little consequence whether a wider future

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awaits him. But just in proportion as life becomes rich and wonderful and crowded with possibilities of high attainment barely opening upon us in this brief hand's breadth of years, do we shrink from laying it down—like a thirsty man who has just raised the cup of water to his lips. No doubt there are some discouraged souls who would gladly put out the lamp of life and sink into an eternal sleep. But there are not many so crushed of spirit, even among the miserable; and in this good world of God there should be none at all. Assuredly there are none among those who have caught the vision that Jesus had, of the Kingdom of God and its eternal fellowship of love between God and men. To have seen life as Jesus saw it, majestic with issues of transcendent value, is to cling to it with a hope that refuses to be denied. And never has life been so majestically full of worth and promise as it is today.

Our generation hungers for immortality not only because life is more wonderful than it has been, but because, as human life becomes increasingly intense and complicated, we need the reaction of a faith in immortality upon every day of living. In dull and sluggish times, when every man at evening sat in quiet at his own tent door, it may well have been easier than now to trust placidly in the righteousness of Jehovah, as the God of all the earth. But in the feverish intellectual restlessness and social discontent of our day, always harassed by the insoluble problems of wrong and pain and inequality, always beset with the temptation to cynicism or frivolity or despair, we need, as almost never before, the steadying assurance of an infinite value and reach to human life, in which the resources of eternal love and righteousness shall have a chance to work out to completion what this brief chaotic strife of right with wrong can never bring to pass. Eternity was the scale on which Jesus worked out his earthly plan; and nothing but a like confidence in eternity gives one room to think after him his thoughts.

But whether or not we need the stimulus and comfort of such a hope, it is obvious that he who believes in Jesus will find this sublime anticipation blossoming in his heart. It is impossible to trust in him and in the worth of his spiritual insight, and yet suppose for a moment that he lived in a world of spiritual unrealities, and gave his life at last for an illusion. He was as sure that the grave was not the end of life for men, as he was that he himself was returning to the Father. He was never haunted by the fear that either Pharisee or Roman could put an end to his fellowship with the Father, by the simple expedient of crushing the life out of his body. The infinite values for the whole moral universe of his filial communion with God were not at the mercy of a bare bodkin. And with an equal clearness of vision he saw that his brethren also belonged to a household that is not of this earth only. So that for us who believe in Jesus, his convictions are manifestly decisive.

Chapter IX. The Unending Fellowship

We cannot rest content, however, with the mere assertion. What is it specifically in the personality and teaching of Jesus that gives ground for this assurance, in the face of so many fears and questionings even by wise men in our day?

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It is well to give a moment's consideration to these fears, in passing. We must not allow ourselves to be too seriously concerned by them, as though they somehow furnished a body of contrary evidence. We who have tried to keep an open mind through thirty years of dogmatic intolerance, both theological and scientific, do well to remember that we may approach this question knowing that it is a clear field for spiritual evidence, in which science has no discouraging word to offer. We need have no apprehension of "doing violence to reason," as though the biological researches of our time had somehow cast reasonable doubt upon humanity's last and greatest hope.

There seems to be in many minds a suspicion that a firm trust in immortality has in some way become out of date, as though Haeckel and a few other dogmatists of like temper had proved it to be unworthy of a scientific mind. Professor Palmer of Harvard has well said, "Formerly most of the superstitions of the day sprang from religion. In our time they are more apt to come from cheap science, and often succeed in terrorizing the religious mind." It is only cheap or presumptuous science that could go so far beyond its data of fact as to affirm that the universe has no place for spiritual existences apart from a physical organism, and that the life of the soul must needs end with the life of the body. We can afford to dismiss such skeptical intolerance with the stern rebuke of so thoroughgoing an evolutionist as Professor Fiske, that it "affords perhaps the most colossal instance of baseless assumption that is known to the history of philosophy."

The most decisive and satisfying utterances of Jesus center about the personal relationship to himself of the disciples. The intimacy of fellowship and love that had begun between them was unlike all other human friendships, so far as we know them. It was not for a possible two years, within the familiar confines of Galilee and Judea, but was untrammeled by time or place. It would outwear the decay of the body, and would go on undisturbed under new and strange conditions of which they could form no conception. Their fortunes were bound up with him for more than a few years of painful contest against overwhelming odds. They were to see and share his glory as well as his humiliation.

They had little idea of what this meant; for their thoughts scarcely lifted above a purely Jewish setting. But we can see how Jesus was facing for them a shoreless future. And this future was to be theirs because they were his friends. "Because I live ye shall live also." They were to "inherit eternal life" because they had chosen to suffer hardness with him here; as, indeed, all those who should lose their life for his sake should find it. "Where I am," he said, "there shall also my servant be." And in that verse which has sunk so deep into the hearts of millions facing the deep waters, either for themselves or those they loved, he said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

We have no other satisfying title to immortality than this, which naturally carries little satisfaction to one who only believes in Jesus with large reservations.

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We have become so used to the hopefulness of Christendom in the face of death, that we need to be even sharply reminded how little basis such optimism would have if the life and words of Jesus were to be eliminated from human knowledge. We should still, so far as we can see, be in that chill gloom of pagan fear which is reflected in the epitaphs on Greek and Roman tombs, in contrast with the strange triumphant hopefulness of the early Christian inscriptions in the Catacombs. At best, individuals among us would be standing where Socrates stood, clinging, in spite of popular derision, to the hope that the gods had use for us even when earthly days were done. But there was little warmth or color in such a faith, and, at best, it rested on the marvelous spiritual insight of the man himself, which he was pathetically unable to communicate to others. The later Jewish faith in a resurrection to a judgment had small power to commend itself to men of other races, as, indeed, it would have appeared to have little save the fact of a stubborn national hope to rest upon.

It is the influence of Jesus, often unrecognized, that has so largely tempered our modern attitude to the hereafter, and has so profoundly strengthened the moral and psychological arguments for a future life. And it is well for us to bring this fact forward into consciousness, both that we may be renewedly grateful to him for this hope of all hopes, and that we may better realize how the hope, after all, is grounded in a genuine fellowship with him. It is not to be cheaply had. A Christian heredity, or baptism into a state church, or a profession of faith, does not necessarily make it ours; but only, in the ultimate testing, an honest heart-loyalty to him. For it is unmistakably on this that he rests his anticipations of eternal life for his disciples. The continuance of personal existence and moral responsibility is assumed by him for all men; but for the life which is life indeed, men are to share it only as they are united with him as branches with the vine.

Perhaps it is not so much on any specific words of Jesus that our faith rests, as on the whole effect and witness of his personality in its bearing on this problem. The personality of Jesus was developed in time and under our familiar human conditions; but through and through it was related to eternity. If there was no unseen yet abiding world of the spirit, in which he was a sharer even then, it was a pitiful mockery, a dismal enigma. If he was not a citizen of two worlds, in very deed and truth, he was merely a demented wanderer in the world which now is. Judged in the light of eternity, his life was intelligible, convincing, victorious; but if a Roman legionary was able to bring that perfect love and trust and hope to utter defeat and annihilation, then it was an incongruous and jarring discord in the moral world. It was harmonious only with eternity; each day of it vibrated with the impulse of an endless life. It took such hold on God that we simply cannot conceive that hold being summarily brought to nought by death.

And his followers' fortunes he bound up in the same bundle of life with himself. "As I am, so are ye in the world." Together they were citizens of an everlasting Kingdom, the Kingdom of the Father. The pantheistic hope of being

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merged into the world-spirit at death, reabsorbed into the great ocean of being, would have been utterly without significance to him. He saw how clearly the supreme values of life were bound up with personal relations, and it was the power of this personal relationship that, both for him and the disciples, was to ransom them from the power of the grave. Love was the tie that was to hold him and them indissolubly to him who had made them for himself. And it was because he lived in love that he lived in the joyous assurance of eternity.

As to the nature of the life to come and the manner of our entrance into it, it is sometimes hard for us to be faithful to our own ignorance. We may have started out as children with very clear and satisfying ideas of heaven, based upon the beautiful imagery of the Revelation, in its description of the city with streets of gold and gates of single pearls. But from this childish simplicity of faith, so impossible for the mature mind, we are borne away, whether we will or no, into something that perhaps is not so near the truth as the naïve literalness of childhood.

Yet our experience could not be otherwise. Most thoughtful men come in time to recognize that there is no clearly defined biblical teaching on this subject, and that all efforts to compel from the Bible an explicit statement of the manner of our transition to the spiritual world, or the sequence and nature of the last things, are—and were divinely meant to be—vain and unconvincing. There are indeed explicit statements to be found, even in the New Testament; but the more these are pressed into matter-of-fact descriptions of literal occurrences, the more do we recognize how utterly the reality transcends the limitations of such word pictures.

As has often been pointed out, the Bible has three distinct strata of belief and teaching as to the future life. The first, which comprehends most of the Old Testament, frankly denies it. The holy men of old, even among the chosen people, for the most part lived and died without this faith. As the Psalmist said, "In death there is no remembrance of Thee; in Sheol who shall give Thee thanks?" (Ps. 6:5). The dead had lost their hold on God, as they had lost their place on the pleasant earth. They could not longer know or praise his goodness. As another Psalmist wrote, "Wilt thou show wonders to the dead? Shall they that are deceased arise and praise thee? Shall thy lovingkindness be declared in the grave? Or thy faithfulness in Destruction? Shall thy wonders be known in the dark? And thy righteousness in the land of forgetfulness?" (Ps. 88:10–12). Even Hezekiah, in his bitter hunger for more days in the sunlight, cried out, "Sheol cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee" (Isa. 38:18–19). It was a desolate belief, and it cannot be wondered at that most people seem agreed to forget that it has any place in the Bible.

After the Exile, this was gradually replaced in Jewish thought by the less gloomy belief that the dead "slept in the dust of the earth," until the day when they should be summoned forth to judgment. Thus Ezekiel represents Jehovah as saying to the dry bones of his vision, "I will open your graves, and

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cause you to come up out of your graves, O my people; and I will bring you into the land of Israel" (Ezek. 37:12). This was the belief that had stiffened into dogma by our Lord's day, and was refused only by the sect of the Sadducees. Righteous and wicked alike, the dead were in their tombs, waiting the hour when they should be recalled to earth. It was the hereditary and rooted conviction of our Lord's disciples, and whatever allusions he may have made in their hearing to a resurrection had to be transmitted through the medium of their understanding, colored by these intense preconceptions. It is a view that is repeatedly suggested in the gospels, and even in the later writings of the New Testament.

There was a further unfolding of hope, however, that came with the teaching of Christ and with ripening Christian experience. This confidently counted upon an unbroken continuance of the personality and of its conscious fellowship with Jesus Christ, in spite of physical dissolution. The reawakening to conscious life was not put off to some far-distant day at the end of the age, but the new life dawned as the weary body was laid down. Thus Jesus said to the penitent thief, "This day shalt thou be with me in Paradise." He spoke also of God as the God of the living, who still maintained fellowship with those who had walked with him on earth. Jesus himself even held converse with the living spirits of Moses and Elijah. He thought of heaven not as a place swept bare of all human fellowship by the sleep of the grave, but as the scene of the richer and deeper communion which he promised to his disciples in those many mansions. He claimed that he was himself the resurrection and the life, so that he who lived and believed in him should never die. The influence of this teaching appears clearly in the later thought of Paul, to whom death meant the departing to be with Christ. To be absent from the body was to be at home with the Lord, which was very far better. "For we know," he said, "that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

This is the faith which more and more comes to be that of the thoughtful Christian experience, as it breaks away from bondage to the letter, and rests upon the teaching of Jesus: that God has made us for himself in a fellowship of love that is a joy to him, and that cannot be interrupted by the incident of physical death. He that hath the Son hath the life. And it is a life that can neither be drowned in the darkness of Sheol, as Hezekiah feared, nor held for ages sleeping in the tomb until the sound of an archangel's trumpet.

It is true we have not the light we would wish to have. Only at a few points does it seem to reach our need, and at none does it relieve our curiosity. Perhaps any consideration of the theme rouses more perplexities than it relieves, so utterly do these things lie outside our understanding. Questions rise to our lips to die away unanswered. What are we to do, e.g., with all that portentous apocalyptic imagery of the Last Day—"Day of wrath, that dreadful day, when the heavens shall pass away"—when at the trumpet blast, every soul of man shall be gathered for the Great Assize, to

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be judged out of the things written in a book? What of the coming with clouds, and the gathering of uncounted millions in the air, and the busy angels garnering the harvest, and all the cataclysmic overturnings of those days of doom?

Let him answer with assurance who thinks he knows where the pictorial element in those ancient prophetic imaginings leaves off, and where the underlying spiritual reality begins. Surely, nowhere would we walk with more humility and reverence for the sacred word than in the presence of these mysteries that so far outrun our power to think or see or understand. But we must not forget that our faithfulness to the Bible is not proportioned to the literalness with which we construe its letter, so much as to the sympathy and moral insight with which we interpret its spirit. Even in the lifetime of Paul the apostle, we can see his attitude changing toward the problems of the future life. And many generations of humble reverent seekers for the truth have come and gone since then, clarifying our vision of the laws of the spiritual life, in life and death. And so profoundly have we come to feel the silent inevitableness of God's rewards and punishments in character, the inseparable consequences of sin and holiness, of love and hate, that the ancient Jewish conception of a distant day of formal awards, with all its setting of a material universe convulsed with the terror of that crisis, seems to many to belong to the pictorial stage of education, in the childhood of moral development. The truth and the awe of it all are with us still, but clothed in different forms, that reach home to the understanding of the present day. And clear, outstanding, high above all veiling metaphors, is the hope of endless life for those who take refuge in God. "He that doeth the will of God abideth forever."

With this hope we are content. Death is the gate of life. Our loved ones are not sleeping in the grave; rather do they stand "all rapture through and through," serving God in his presence. Amid the infinite activities of that spiritual world, passionately alive, as God is alive, to the needs of this stricken earth, we believe that our Father has other uses for them than to leave their spirits, trained and tempered to his holy uses, in silent sleep while the crowded millenniums of the struggle for the Kingdom wear heavily on for lack of helpers. Rather have they gone up to the help of the Lord against the mighty. Amid the boundless multitudes of those who have gone out into the other world untaught, untrained, undeveloped—like the hosts of little children on whom infinite labors of love must yet be spent—there is place enough for every redeemed life, chastened and made sweet and wise by earth's discipline, to find needy and joyous avenues of service, even in the heavenly city. It is thus that we interpret our Lord's parable of the good servant, found faithful in a few things and made ruler over many things. The reward of that servant, entering into the joy of his Lord, was to bend his shoulder to new and heavier burdens—glorious burdens, that angels might wish to carry, in that new-found heavenly strength.

This is the well-grounded hope that is cheering the heart today of many a man and woman, laid helplessly aside from any share in the great work of the Kingdom here below, and waiting, through

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weary useless years of pain and weariness, for another chance to feel the keen delight of uttermost activity in the forefront of need. Theirs is, with Stevenson, the "dingy battlefield of the bed and physic bottle." But they will hear the bugle call again! No fear! Because their Lord lives, they shall live also; and as his life is the very energy of love, so shall they presently find their place in that blessed ministry of service at his side.

This, then, is the outlook upon life that belongs to those who believe in Jesus—an outlook immensely wide and satisfying, full of dignity and promise. Our immediate present may be choked with care, and barred irrevocably from any free advance to new possessions. But our future is unbounded, and our capacity for life has hardly yet been drawn upon. Our horizon is as broad as the mercies of God, and when evening has really come, we shall know that the greater day of life is just about to dawn.

Here on the open desert where these words are written, the world in which we live is wonderful for its spaciousness. The dawn breaks every morning on a far straight horizon, as of the ocean. The sun rolls up, a disc of molten gold, above the desert rim. All day it moves amid the great silent spaces of the sky, with neither smoke nor cloud to dim its grandeur. And when night falls, the constellations go wheeling through the heavens, in the same solemn splendor as once before the eyes of Job, until they set behind the mountain wall. The silence, the spaciousness, the endless wonder of this illimitable pageantry, bring rest and comfort to the soul. The very memory of the restlessness of great cities is faint and far away.

It is somewhat so that life lies open to him who believes in Jesus. It is majestic in its amplitude. To multitudes it is close and feverish and full of disappointment. Even its rosy promises are but illusion, that quickly passes leaving one embittered with the tantalization of its mocking beauty. But our hunger for life, to its very last thrill of eager longing, is a true promise of the satisfaction that shall be. He that wrought us for this very thing is God. Our Lord came that we might have life and have it abundantly. Even if we are past the meridian, we have hardly yet begun to taste how good the waters of life are. The best is yet to be. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

And so, setting ourselves in quiet confidence to the task of each new day, we also say by faith, with that hard-pressed comrade in the good fight, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

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THE BETHANY FAMILY

B. URAGUCHI
Professor in Doshisha University, Kyoto, Japan

This study by a Japanese layman is an interesting illustration of the international interest which is now developing in Bible study.

The account given of the Bethany sisters, "Martha and Mary," in the last eight verses of the tenth chapter of St. Luke's Gospel is well known to every reader of the New Testament. The scene described would give an excellent theme for an oil painting fit for our study-room. It is, however, absolutely necessary to look upon this homely picture from a correct angle. A sufficient quantity of light, clear and penetrating, is needed before its hidden significance can fully be appreciated, just as one has to stand some minutes before a work of fine art in order to discover its beauties. We have been hitherto led to behold this picture in a light full of prejudices. Now it is necessary to direct upon it a light of quite a different nature, from which elements of popular prejudices are eliminated; or, in other words, we need the attitude of innocent simplicity to bring its real worth fully within our religious perception.

Let us first consider what popular versions we have of that story of the Bethany sisters and of the character of Jesus Christ as shown in his talks with them. There has been, and still is, a current conception of the individual nature of these two women which can be analyzed into three constituent parts. First, intellectually classified, Martha was foolish, while Mary was wise, because the former was a busybody, always restlessly engaged in something, yet failing to discern the relative importance of things worldy. When Jesus visited their home at Bethany, she was distracted with matters of minor importance in entertaining this noble guest. She was too busy with questions relative to their dining-table, and forgot that there was something higher for her to attend to. On the other hand, the younger sister sat still at his feet, listening to him, as described by St. Luke. Now, as a form of waiting on Jesus, this listening attitude taken by Mary is far more considerate than the trouble taken for appetizing and agreeable table arrangement. Attention given by the younger sister to the other question of higher importance entitles Mary to be called wise, while lack of similar discretion on the part of the elder sister caused Martha to be regarded as foolish.

In the second place, morally graded, Martha was frivolous, while Mary was modest. Being too much engrossed with her question how to make Jesus comfortable, Martha could not refrain from complaining in the presence of Jesus. She referred to the apparent indifference of her sister toward her in her being so busy alone. She even ventured to request him to tell her sister to come out

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and help her in her work, and this she did in the presence of Jesus, to whom Mary was so earnestly listening. So far she lacked restraint, while the quiet and listening attitude of her young sister was quite appropriate to one seeking after truth and virtue. Martha seemed to be jealous of her sister's happy state, while no trace of the like feeling could be found in the least in Mary's attitude toward her busy sister. Judging from this moral point of view, Martha was quite inferior, while Mary was of a much higher order of character.

In the third place, there is a great difference in the impression given to posterity by their different characters. Despite her painstaking Martha gained for herself a poor opinion. Her name is handed down in the popular version of the story with nothing more than disparaging remarks. In sharp contrast to this Mary is understood to have been praised even by Jesus in his remarks, because she had chosen the better part, which no one could take away from her. Her fame is held in everlasting esteem by the church. It is needless to say that I have magnified their differences much beyond their real condition. The above analysis, however, of the popular conception current among the ordinary Christians of today will not be wide of its mark.

Let us now proceed to the consideration of the attitude shown by Jesus toward these sisters. Jesus seems to be understood as sharing or rather indorsing the popular conception above given. His words to Martha are commonly translated as follows: "You are distracted in too many ways. The things you are doing are really too insignificant. What you are doing is of no vital importance." On the other hand, his remarks given to Mary are regarded as laudatory terms, such as, "You have chosen the better part. Without the useless labor or profitless anxiety engaged in by your sister you have attained to the *summum bonum* of life. No one can take it from you."

If the exposition above given be correct, the story of the Bethany sisters is of serious consequence. It will supply us with a sort of answer to the question, "What is Christianity?" That kind of moral character which Jesus praises and urges us Christians to acquire in this world will be conceived of as not requiring active participation in worldly affairs. When Christians become entangled in those unimportant matters which might as well be left in the hands of worldly people, they will meet with occasions for degrading complaints. One thing is needful in life, and that one thing is the attitude of quiet listening to the noble teaching of the Master. Worldly affairs, judged from the Christian point of view, are secular, insignificant, and profitless. The attitude opposed to this, such as mystic communion with Jesus or passive contemplation of things heavenly, is alone divine. Mary's attitude of passive listening will thus be taken as the one type of Christian life.

Now, the ideal inculcated in this way will stifle human activities and make one indifferent to active engagement in social affairs. Instances of this kind can be found too frequently in the periods of degeneration, as of Buddhism, for example. In the stages of active

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growth of any religion we can find few examples of this attitude toward life. The story of the Bethany sisters, if its real sense is as given above, denotes a decline in Christianity. But is this the original teaching of our Bible? Is it Christianity as given to us by Jesus himself? We cannot help doubting it. Hence arises the need of reviewing this oil painting under a light of quite a different nature. Religious ideas are comparatively susceptible to prejudice. The words "holy" and "profane," or "secular" and "divine," which are too big or too vague for our comprehension, are nothing but the expressions of such religious prejudices. No human being or affair can be put entirely into one category or another. If too gross a classification of this sort is adopted, it will be simply because of religious prejudices on our part.

Viewed in this new light, the first feature we have to observe in this picture is the fact that Jesus loved these two sisters and their brother Lazarus. This we find in the wording of John 11:5, which says Jesus loved the three. There we find the two sisters sending word to Jesus, "He whom thou lovest is sick." They did not even need to mention the name of Lazarus. Now, the original Greek word used by the sisters to denote the love of Jesus toward them and that used in John 11:5 are quite different. The word used by the sisters is that which we generally use in connection with our family relationship. The original Greek for it is φίλεῖν. Farther on the Fourth Gospel says, "Jesus wept," when he saw the sisters and the villagers going with them to the tomb of Lazarus. Noticing this, the villagers remarked, "Behold how he loved him." They pointed at his tears as representing his intense love for Lazarus. We have to note that the Greek word used for "love" here is again φίλεῖν.

On the other hand, the original Greek for "love" used in John 11:5 is not φίλεῖν but ἀγαπᾶν. The connotation of the latter word is more that of respect than of what we generally understand by the word "love" in its human relationship. With more of moral element and less of sentiment in it, it is of a higher order, while the former has in it more of heart and sentiment, being consequently more fickle and unreliable. The feeling of ἀγάπη will be conceived only when one finds in the character of others moral elements worthy of respect and admiration, or when one becomes enthusiastic in seeking to unfold, develop, and perfect those points of strength in their personality. The sentiment of φίλη shows itself in the common relationship between parents and children, husbands and wives, or one friend and another. It does not necessarily imply any existence of the moral element.

Now, Christian love so much talked about nowadays ought to be ἀγάπη rather than φίλη. For instance, God loves men as the Heavenly Father in the sense not necessarily of effeminate sentiment or tender-hearted affection, but rather of moral respect toward the noble constituents of human character which require and deserve being perfected through the divine power. One of the fundamental principles of Christianity is that God loves us because he respects us. Inversely, when we say that we love God and other people, it should mean that we find in them something

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commanding our respect and admiration, for the full revelation of which or for the complete realization of which we should contribute what little we can do.

We need to remember that Jesus' love toward these sisters and their brother in its reality was ἀγάπη and not φίλη at all. We see, then, the old hypothesis that Martha was foolish, much inferior in her moral capacity, while Mary was much wiser and far better cultured, is exploded. Rather it becomes undeniable that each of the sisters had her own traits of character much respected by Jesus. Though they were of different types, Jesus saw in each of them noble characteristics which he could not leave, as they were, without endeavoring to bring them to perfection.

What, then, were these traits so much admired and respected by Jesus? The story of the resurrection of Lazarus gives us enough material for answering this question. Jesus visited the village of Bethany a few days after he was told of Lazarus' sickness. Now, Martha was the first one to hear of the arrival of Jesus, and she herself went out of the village to welcome him. While she was telling Jesus of the sad news of her brother's death, she thought of her sister waiting at home. She felt that she must go back and call her sister. Meanwhile Mary, who lived in the same house, did not know, in spite of her constant devotion and recent eager expectation to see Jesus, that he had come at last. Not only that, but she was unaware of her sister's going out to welcome him. On the other hand, the way Martha returned home to call her out is quite significant. Jewish mourning customs of those days have something similar to those still prevailing among the natives in Formosa. Fellow-villagers will gather in the house of the bereaved family and join in wailing loudly for the dead. On such an occasion Martha, the hostess, and her sister, Mary, going out and in one after another, would naturally attract the attention of the villagers. This Martha avoided cautiously enough, as is attested by the account given in John 11:28, which says, "She called Mary, her sister, secretly." Again, when Jesus told them to take away the stone from the tomb, the thoughtful Martha interrupted at once and said, "By this time he stinketh: for he hath been dead four days."

These data lead us to characterize Martha as a woman of sound common sense or discretion. Whatever Martha did, there was good sense in it. When she welcomed Jesus at the entrance of the village, she expressed her natural sorrow, saying that if he had been there her brother would not have died. Yet her very next remark was, "Even now I know that whatsoever thou shalt ask of God, God will give it thee." Her heart never ruled her head. Her expression of natural sorrow was at once followed by this remark of an entirely different tone, that is, cool and reflective. Naturally enough, Jesus responded to Martha in an equally calm way and said, "Thy brother shall rise again." The reflective Martha answered him at once by saying, "I know that he shall rise again in the resurrection at the last day." Then Jesus told her that those who believe in him, though they die, yet shall live, and so on. He said, "I am the resurrection and the life. Believest

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thou this?" Then she said to him, "Yea Lord: I have believed that thou art the Christ, the son of God, even he that comes into the world."

Here we have an exchange of religious views of two persons both of reflective turn of mind. Their conversation denotes busy working of two cool intellects. With some exaggeration their talk might be criticized as verging upon theological discussions. Living in the same house though she was, the younger sister, Mary, was of an entirely different type. As remarked above, she did not know when Jesus, whom she was so eagerly waiting for, actually came to the village, nor was she aware of her elder sister going out of the village to welcome him. She learned of his arrival for the first time when Martha came back and told her of the Master's call. Was she absorbed in sad sentiments occasioned by her recent bereavement or engrossed in serious contemplation before the grave and actual presence of death? Was she struggling to solve the riddle of human life, or was she beginning to fathom the deep problems of eternal life? However we may seek to explain her attitude, it was quite different from that of her elder sister. While Martha was so cautious and discreet in going out and coming back to her home, Mary started quite abruptly as soon as she was told of Jesus' arrival. Vs. 31 says, "She rose up quickly and went out." This sudden departure somewhat startled the simple and sympathetic villagers who happened to be comforting her in the house, and they followed her with the kind but conventional intention of going to the tomb and weeping with her there.

She herself did not think at all how her actions would affect those around her. When she approached Jesus, her first expression of grief occasioned by her beloved brother's death was the same as that of her sister's. But the Gospel writer adds that she fell down at his feet. While Martha had perfect self-control in the midst of her sad bereavement, a perfect type of self-possession, Mary could not keep herself standing before Jesus, nor could she say anything further to him. All that she could do then was to wail. The original Greek word used here, κλαίειν, conveys the idea of wailing loudly in quite a childish way. It was not the sobbing out of too great a resentment, nor was it the secret weeping, half suppressed from considerations of one's surroundings. She simply wailed, and did not know that the Jews around her did the same, out of mere conventionality, harboring at the same time a bitter hostility toward Jesus. Regardless of those around her and true to herself alone, she gave full vent to her grief. Martha had spoken to Jesus about the resurrection and life a few minutes before. But those topics had nothing to do with Mary now. See how her single-hearted wailing affected the responsive and sympathetic heart of Jesus. The writer of St. John's Gospel tells, in 2:33–35, that when he saw Mary and the Jews weeping together but with entirely different attitudes he was indignant in spirit and shuddered (ἐτάραξεν ἑαυτόν). At the end of this passage we have those two words, so significant and ever attractive to humankind, "Jesus wept."

From these observations we have to classify Martha as a woman prudent,

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circumspect, and thoughtful in every way. On the other hand, Mary was a woman of heart and sentiment, or, in other words, of enthusiasm. Strength of mind is the characteristic of one and purity of heart is that of the other. Quite opposite to the popular version which makes Martha foolish and destitute of virtues, the facts are that she was a considerate and thoughtful character. While understood by current tradition as a meek and modest woman, Mary proved herself, in connection with the resurrection of Lazarus, a woman of perfectly natural, and consequently beautiful, sentiments. The key of her enthusiasm once struck gives the dominant note of all her actions. Here we find one of the traits in the character of the Bethany sisters so much loved and respected by Jesus.

The second scene in the Gospels where these sisters make their appearance is the house of one Simon of Bethany. Tradition calls him Simon the Leper. The feast given by this man to Jesus seems to have been held in token of his gratitude to Jesus, who had healed him. Lazarus was present there. It seems to have been quite a big banquet for a village like this. The host was one of the leading figures at Bethany. The number of guests present seems to have been quite large, more than ten of the disciples of Jesus being there.

Here we see each of the Bethany sisters taking her characteristic part in the feast, and again we find a contrast in their nature actually represented in their doings. Martha served, according to the writer of St. John's Gospel in the second verse of the twelfth chapter. Now this word "served" is very liable to be understood in the sense that she took the part of a waiter at the table. It is a wrong interpretation arising out of the inadequate translation of the Greek διηκόνει. The original word is quite comprehensive in its use. It may be used of pastors taking charge of their congregations, officials discharging their duties, physicians attending to their patients, or servants preparing food, and so on. It may be used of any kind of work and employment, whether high or low. Well, then, we have to ask ourselves what kind of service Martha did at this feast.

I should say she was the manager of the whole affair. She had to attend to everything connected with it from the kitchen to the parlor. Popularly speaking, she was the caterer. That she had a remarkable business talent, an administrative ability, that she was a woman of tact, a type of well-qualified superintendent, can be gathered from this. When we consider this talent of hers in reference to the strength of her mind referred to above, we find these two traits complementing each other in a perfectly natural and harmonious personality.

What, then, did Mary do? At the feast she brought out a cruse of alabaster, full of the costly ointment called spikenard. Unsealing it in the presence of the guests, she anointed the head and feet of Jesus with the ointment, and then wiped them with her own hair. This spikenard was worth three hundred pieces of silver. In those days a piece of silver was the common rate of the laborer's wages for one day's work in Judea, something similar to that among

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the natives in Formosa at present. Three hundred pieces of silver is about $45.00, with which a day-laborer can be hired for ten months. This gives us an idea as to its value and suggests also something as to the quality of the odor which filled the house when she used it. It was a case of the most generous treatment given to a guest in Judea. According to St. John, Judas Iscariot, one of the disciples present, openly blamed her for what she did. He is represented as having expressed his own disapprobation by saying, "To what purpose hath this waste of the ointment been made? For it might have been sold for about three hundred pence and given to the poor." Judas was treasurer of Jesus and his disciples in their journeys and took charge of all their money. By nature and culture he had a quick eye at valuation of things in general. It is no wonder, then, that he at once estimated the price of spikenard brought by Mary.

Moreover, it was not Judas alone who considered Mary's liberality an extravagance which should rather be turned to some use in works of benevolence. The same sentiment was shared by almost all the disciples present. According to the other Gospels, they all were indignant at her action. They looked upon Mary with an eye of disapproval as doing something useless and wasteful. The writer of the Fourth Gospel has a comment here. He says that Judas was actuated, not by his sympathy with the poor, but rather because he was constantly squeezing something out of the money-bag put in his charge. We have to reconsider a statement like this. Judas Iscariot was elected as their treasurer simply because he had ability of that kind, and there is no reason to call him a thief from the first. That he made an estimate of the probable price of the ointment was a spontaneous working of his intellect—by no means an evidence of his thievish spirit or pickpocket practices. Not only Judas, but almost all the other disciples joined in blaming her deed. Nevertheless, the writer of the Fourth Gospel puts a stigma upon Judas alone. This is quite a significant point for us to note. A short time after this Judas betrayed Jesus to the priests for thirty pieces of silver, about four dollars and a half. Whenever the disciples thought later on of the miserable end of their Master's life, their indignation and hatred concentrated upon this man of Kerioth.

But here again we have to stop and turn back to Mary, in whose disapproval Peter, John, Judas, and others had an equal share. She herself had no anticipation at all of what the disciples would think of her action. She did her best only for the purposes of entertaining Jesus, with no thought that it would call forth such hard remarks against her. As a treasured possession of a woman in the sub-tropical region, the ointment was the best, and Mary gave the best of all her possessions to her guest.

Some understand this in an absurd way and say, "Mary kept this ointment in anticipation of Jesus' burial, and she used it now. Her action is something unusual done on an unusual occasion. It is no index at all of Mary's general nature." Again I say this view is absurd. We have farewell meetings given by or for persons going away; but no farewell banquet can be given by

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or for one who is going to die before long. The feast was by no means given by Simon with such an intention. Moreover, the simple and innocent villagers as well as the grateful host had no presentiment yet of the approaching death of Jesus. At the table of the Last Supper we find accidental evidence of this lack of presentiment in the spirit of rivalry among his disciples, for each desired to be greatest in the Heavenly Kingdom. See how optimistic and lighthearted they still were about their own future! Even the disciples themselves were not yet aware that Jesus' death was so near. Whatever anxiety may have been conceived by Mary, she had no intention at all of anointing his head and feet with spikenard as a preparatory service for his burial.

It is true that Jesus himself had already a clear insight of his own destiny and knew that his was pressing on, as attested by his words, "Let her alone; why trouble her? She hath wrought a good work on me. The poor ye have always with you, but me ye have not always. She hath done what she could. She hath anointed my body aforehand for the burying." From this it is clear enough in what spirit Jesus took her anointing. As an illustration of his character this means much. With a clear insight into his own fate, he yet accepted the invitation of the good-natured villagers and presented himself at the feast. A noble trait of his character, that is, his making the most of other people's kindness, can be discovered here. But his answer is no proof at all that Mary anointed Jesus with any other purpose beyond the immediate act of hospitality. His disciples may not have fully understood what he meant. Nevertheless, they at once changed their attitude toward Mary as they heard from their Master something apparently of serious significance.

Now, as for Mary, we can observe the same trait of enthusiasm in this scene. There was no affectation at all in what she did. She may often have incurred some unpleasant remarks from certain people of reserved habits, as exemplified here. Whether she suffered or not from such spontaneous outpouring of her nature, she was a woman of enthusiastic type, while her elder sister was a woman of business talents and administrative abilities.

There are only three passages in the Gospels in which we find facts about the Bethany sisters. We have already studied two of them, and the one remaining gives us the substance of our story of the Bethany home. Chronologically arranged, this story ought to come first, the resurrection of Lazarus following this. In the last place comes the feast given at the house of Simon. I have, however, inverted this order intentionally, so that the character study of the two sisters could be made more effective. Now, let us turn to the story of the Bethany home.

After the analysis of their personalities as given above, one reading the story as given by Luke (10:38–42) with a free and simple mind will be struck at once by the calm and peaceful atmosphere prevailing there. Their respective individualities attracted the respect and admiration even of Jesus. The beauty of this home evidently consisted in the co-operation and harmony of the two

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loving sisters. With this general conception in mind, let us review our text verse by verse. Vs. 40 says: "Martha was cumbered [that is, distracted] about much serving." We are prone to understand this as if she were unduly vexed in providing entertainment for the guest, while the original Greek word used here simply means her attention was distracted. It represented the mental attitude of a discreet and thoughtful woman busily engaged in her household management and overseeing all the affairs connected with the kitchen, parlor, and dining-room. She had not the slightest displeasure in her heart, but was perfectly delighted at the visit of this rare guest, and was cheerfully engaged in entertaining him.

The same verse says: "She came up" to him, which means "stopped" near him. That is, she just did this on her way to or from the kitchen. This does not in the least imply that she approached Jesus to make a complaint. Then she said, "Lord, dost thou not care that my sister did leave me to serve you alone? Bid her therefore that she help me." Light determines sight: these words can easily be misunderstood. Martha did not intend at all that Jesus should command Mary for her benefit and pleasure to come out and help her. More plainly translated, it would be something like "I wish she would help me."

We have to analyze the sentiment with which she said this. Did she really hope to be helped by her sister? No, I understand this as a piece of pure pleasantry. Suppose Mary went out to the kitchen to help her, would Martha be pleased with that? With her ability and discretion, almost everything would have been ready. Moreover, it is erroneous to suppose, as some do, that the Bethany home was quite poor. It may be true that the sisters lived in the same house with Lazarus. But what ground is there to say that their brother was poor? We have indeed the name Lazarus as the name of a sick beggar, but how can we infer from this that Martha and Mary were poor too? The name Lazarus is a name quite common among the Jewish people. It is a popular contraction of Eleazar, so often found in the Old Testament. The name itself suggests nothing about the social standing of one bearing it. It is a hasty tradition that understood this parable as based upon facts and considered the name Lazarus in it to be that of the brother of the Bethany sisters. It is not yet clear to us why Jesus gave no personal names in the other parables while he did so in this one alone. At any rate it is more reasonable to consider the Bethany home as a middle-class home in its manner of life than as a poor family.

Evidently this was not a family without a servant in it. To believe that Jesus came to stay overnight with quite a poor family is much harder for us. In a family of some means Martha could easily manage to attend to her kitchen affairs without Mary's assistance. Looking at the same thing from the opposite side, it is most common in entertaining the guest to have someone of the family sit and talk with him after he enters the room. It was Mary's part to do that now, and it would be indiscreet to call her away from her part and make her attend to kitchen affairs. None of us would do that on such an occasion, even

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if we were a little too busy in other parts of our house.

Considering all these things, her words were undoubtedly no complaint forced out of necessity.

Moreover, it is already clear enough that they were no bitter expression of jealousy on the part of Martha. Why, then, did she speak as she did? I consider this as nothing more or less than an innocent pleasantry, said out of pure innocence and received by the other with an equal degree of good will. The calm and peaceful atmosphere felt in the intercourse of those innocent people was the greatest comfort to Jesus. It is entirely erroneous to consider Martha as actuated by a feeling of jealousy or Mary as required to help her sister. Viewed in this light, the answer made by him becomes more significant. He said, "Martha, Martha, thou art anxious and troubled about many things; but one thing is needful, for Mary hath chosen the good part which shall not be taken away from her."

Now, choosing the good part mentioned here has nothing to do with any puzzling problem of ethical discussion. He did not mean to classify Mary's action as good and that of Martha as its opposite. Their conversation was of far simpler nature. To use plainer language, Mary was told that she had drawn a happier lot, and that no one could change it after she had once drawn it. There was nothing too grave or serious in the innocently happy atmosphere of this home. Jesus talked to them with no didactic purpose nor with a sermonizing air. Everything was simple and innocent here. Someone may remark that with this exposition the New Testament passage becomes all too plain and not Scripture-like as a text. That is true, and the remarkable beauty of this passage lies in its plain simplicity, its being absolutely unscriptural in the formal, moral, or theological sense.

Viewed in this light, free from prejudices, the real worth of this story will at once be seen to consist in its absence of didacticism. Our Scripture says in vs. 42, "One thing is needful." This is an appropriate expression of religious views, one which may be made good use of, according to its various applications. But let us ask ourselves if this is a remark well fitted to the scene described. One cannot but notice in it too much of priestcraft, and it is quite doubtful if a serious phrase like this would really be used by Jesus under such circumstances.

We cannot go into the detailed study of textual criticism now. Yet roughly speaking, the New Testament was at first a collection of copied letters, undoubtedly very difficult to be read, and more so in its later transcriptions. Men were so perplexed in reading it in its original form that they began to group together words and then phrases and clauses, so that it should be more legible. We are told that the book was only quite recently printed in its present form of verse divisions. In 1551 Robert Stephens produced such an edition for the first time. It is no wonder, then, that we find so many unnatural breaks in its passages. In the next place there are various texts of the Bible quite incompatible with each other. An examination of the passages now called vss. 41 and 42 shows at once that some original texts of the Bible do not have

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the sentence in question. This is quite remarkable. Some of the leading scholars will read this passage as "Martha, Martha, thou art (too) anxious. Mary hath chosen the good part, which shall not be taken away from her," and they omit the two sentences found in our version, that is, "thou art troubled about many things. But one thing is needful." Omitting these sentences, parts of the innocent dialogue become better fitted to each other, without a useless remark or a sermonizing phrase in it. In our version these sentences cannot but appear to be a little out of place to those who observe the natural flow of the simple and innocent family conversation. To me it seems that the first of these two omitted sentences is a paraphrase of the sentence, "You are anxious," being a later insertion. The second sentence, "One thing is needful," is most probably a comment put in by some devotional person as a result of his sense of something wanting in the text. Such persons would quite naturally think that the very fact of the story of the Bethany home being given a place in the Gospels is a proof of its having some profound significance. Religious talks are most likely to be touched with some such conceptions as the root ideas or first principles of life. The simple words of Jesus to Martha that she was too anxious, while Mary had drawn the good part for herself, would lead people of such a meditative bent of mind to contemplate the quiet listening attitude of Mary in contrast to Martha's being careworn. They would be prone to ponder that human life is simple in its real essence, not many charming features being required for its enchantment. They would soon write down in their own Bible, "One thing is needful," as their own comment. We are very likely to make such after-insertions in letters we write or receive, and such an inserted note will become quite hard to be distinguished before long from the original context. The case would be far more confusing in papyrus or parchment.

Apart from this question of text-criticism we get a glimpse of the noble personality of Jesus himself in this passage. This will form the closing part of my paper. The simple and innocent character of Jesus and his calm and quiet attitude in all sorts of conditions are clearly manifested here, as we have seen above. Now, there are two phases most attractive to us in our study of great men. One is the dynamic side of our lives and the other is the static side, in which they show more or less passive adjustment of themselves to their various circumstances. We may call these public or private aspects of their lives, both of which must be taken into account in the study of their true character. It would require too much space to quote here how Confucius, the Chinese sage, behaved in the field of Chun and Tsai (in the province of Shangtung), where he nobly endured persecutions and privations. The story is always fresh with inspiration to us. In comparing Jesus with Confucius some Japanese thinkers often remark that the former stands higher in his earnest activities, while the latter excels in his calm and quiet generosity. This may not be true, but it is quite reasonable that such a remark should be made. For in the character study of Jesus

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materials made use of by the majority of modern writers are rather one-sided. Their attention is directed rather to his missionary zeal, his bold and earnest aggressiveness toward the ruling classes in the religious community of Palestine, and so on. On the other hand, his dovelike gentleness and lamblike meekness constitute the aspect of his personality, which is difficult to be appreciated even by us Christians in this age of self-aggrandizement and self-advertisement. It is no wonder, then, that the non-Christian community cannot clearly recognize this higher half of the life of Jesus, grounding its judgment upon what is found in the so-called Christian literature of the modern world too much contaminated with the spirit of materialism and commercialism. Such persons will misunderstand Jesus simply because we misrepresent him to the public. That is, we who have to reflect his life and character in both of its aspects, public and private, cannot yet realize them so fully in our own thought and conduct. Now, in the whole biography of Jesus the episode of the Bethany home is perhaps the best example of his gentleness and meekness, or, in other words, the character of his private life.

With that end in view, let us consider the time-relation of this episode. It occurred either at the time of the Feast of Tabernacles, that is, the Jewish autumnal feast held in November, 29 A.D., or at the time of the Feast of Dedication, that is, the winter feast held in December of the same year; in other words, it occurred two or three months before his crucifixion. The resurrection of Lazarus was in the spring of the year 30, and Simon's feast took place on Friday, March 31, of the same year. If this chronological arrangement is correct, the last incident occurred only six or seven days before his execution. Although the people of Bethany did not yet perceive that the cross was already overshadowing him, Jesus himself clearly perceived what lay before him.

Next let us turn to the consideration of the locality. Bethany was less than two miles from Jerusalem, the stronghold of Jesus' deadly enemies. Consider for a moment that on the one hand those enemies had been eagerly engaged in sharpening their swords and spears for their ominous purpose, and on the other hand that Jesus was quietly passing the time at the home of the Bethany sisters or with the homely villagers. It was as if each party were perfectly unconscious of the other. But the fact is that our Lord was absolutely unconcerned about his enemies, although he knew full well what they were about. There is an old Chinese saying that heroes deceive men. But this saying has no application at all to what Jesus did or said. There was perfect harmony between his inner and outer life. He was always master of himself, and, because of this secret, he enjoyed Simon's good will and the sisters' hospitality to the fullest extent. That light-toned pleasantry of drawing a good lot was possible, and at the same time quite appropriate, to one who was altogether free from useless anxieties. Jesus Christ bleeding for us on the cross is a sight which always commands our adoration, and yet we do not know whether that scene appeals more strongly to our admiration than his attitude at the

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Bethany home. Suppose we were placed in a like situation. Perhaps a so-called evangelical zeal would occupy us too much and tempt us into sermonizing. We should not in such a mood be contented with a passing and playful remark about Mary's good lot. Very likely we should boast of one thing needful, as if we monopolize it, and should be addicted to sermonizing, to the discomfort of others. Most probably we should wonder at the thoughtlessness of the villagers, the hard-heartedness of the disciples, and the cold indifference of the people at large. See how differently the mind of Jesus works. It is always free as flowing water, never stopping or stumbling at any obstacle before it. Jesus was perfectly disinterested himself and ready at any time to give fair judgment and due sympathy to every one of those with whom he came in contact. A perfect type of humanity! Let us hope that this aspect of his personality may more and more be made known to the world. Our Christian ideas and conduct will be the only right channel for that purpose. But what was the secret of his personality? It was nothing but the outcome of his own convictions. When Lazarus died, Jesus was not in Judea, and, as he said to his disciples, "Let us go into Judea again," they remonstrated in earnest, referring to the recent attempt of the Jews to stone him. In answer to this Jesus said to them, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him." Undoubtedly he referred here to one of his own convictions that he was still walking in the broad daylight, whatever enemies might rage about him, and that his night was not yet come, when he was to stop his work, not because of the excessive greatness of the hostile power, but rather according to the divine ordinance of the time. His second conviction is embodied again in his own words: "In my father's house there are many mansions," even if the dark clouds may for a time overshadow the whole world. He attained these two convictions through his own sufferings. He formed the habit of looking steadfastly to the goal set before him at the end of the way of righteousness he was then pursuing. Vicissitudes of his life had no power to divert his steady footsteps at any time. Such was the faith that he had constantly to exercise through obedience to the Heavenly Father as his beloved son. His noble attitude at the Bethany home was nothing but the natural outcome of his own faith of this kind. Perhaps he was then quite unconscious of that, and if so, the beauty of his mind is all the more remarkable. Here we have the greatest charm of the picture before us.

In conclusion, we return to the starting-point of this character sketch. Christianity never puts a set value upon us. Any one-sided classification of men is against its principle. On the contrary, it recognizes an individual nature as the gift of the Father to each of his sons. No two men are alike: the strength of some is in their business activities, and the beauty of some is in their enthusiastic temperament. All are equally respectable and respected by the Father. Each of us has his own individuality, the intrinsic value of which is equal to

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the blood of the Lamb. Thus it is the spiritual vitality of Christianity that discovers, disciplines, and perfects our individualities.

Under the inspiration of such appreciative friendship of Jesus, hasty Simon, the son of Judas, could finally present the Petrine strength of the strongest pillar of the apostolic church. Through the grace of his profound insight into the individual natures and of his unique power of perfecting our personalities practical Martha and enthusiastic Mary live forever in one of the most beautiful stories of the Gospels, in spite of the apparently wise but superficial estimates often given. Christ's salvation is nothing but the unfolding of this spiritual vitality. We believe in our salvation after death. But what we need first of all is a daily salvation, the salvation at every moment of our life. With a vague self-knowledge, a weak self-confidence, a feeble self-respect, and an unreliable self-help, our individualities are prone to be fettered and obstructed from their full development, because of the numerical force of the mass and of the magical power of the views and ideas conceived by the selected few. At this crisis it is the voice and countenance of Jesus alone that strengthens us to be true to our own selves above the blinding storms of the shallow but immediate interests and comforts in this world. The more we taste of such daily salvation of individuals the more shall others with us be saved and the more the eternal life of each shall be realized among us. Our eternal life is not a state of happy indolence or monotonous continuance beginning beyond the grave. Rather it is a life commencing at this very moment and diffusing itself through manifold activities into the everlasting future. Our salvation will be an empty dream, however high-sounding our talk about it, if, without a sense of the holiness of the very spot we are now standing on in society, and without an effort to realize the character fit for this self-consciousness, we do not experience, at every moment and at every turn of our life, such spiritual vitality on both phases of our personality, quiet and active, private and public. Though a fragmentary narrative, the story of the Bethany sisters is thus a symbol of Christ's gospel.

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CURRENT OPINION

Messianic Consciousness and Modern Thought

"Modern Dislike of the Messianic Consciousness in Jesus" is considered by Geerhardus Vos of Princeton Theological Seminary in the *Biblical Review* for April. So long as any personal religious attachment to Jesus is retained, the question of what Jesus thought concerning himself will be a matter of concern. The doubt cast upon the Messianic consciousness arises from a dislike of it, and dislike arises from "the instinctive perception of its unsuitableness and unmanageableness as a companion to those other forms of consciousness which the liberal theology is wont to regard as central in the mind and purpose of Jesus." Three factors operate to cause the historico-critical school to reject the messianic consciousness: (1) the supernatural character of the office; to think in messianic terms is to think in terms of supernaturalism and the latter is expelled as far as possible by the modern view; (2) the soteric purpose of the messiahship; the messiah stands for salvation, and salvation is a stumbling-block to the modern mind; (3) the coequality with God which messiahship postulates. "Those who reject the messianic consciousness do not do so because they have something higher and more inclusive which would render it superfluous as a distinct item of faith. They do so because they desire to substitute something lower and less difficult to believe."

The Authorship of the First Gospel

All arguments break down when one attempts to distinguish between the authors of the Logia and of the First Gospel, or to prove that Matthew cannot have written the latter work. This is the contention of H. H. B. Ayles in his article "The Authorship of the First Gospel," which appears in the *Interpreter* for April. The theory that the author of the Logia was also the author of the First Gospel and that both must be assigned to Matthew is substantiated by the external evidence. It affords a complete and obvious explanation of the disappearance of the earlier book and reconciles the statements that Matthew composed the Logia and also wrote the Gospel. Internal evidence as well as style verifies this contention. Matthew departs from the Logia with much more freedom than Luke, therefore, "if the authors of the Logia and the First Gospel are not the same, the procedure of the latter is most extraordinary. It is strange that he should have allowed himself greater freedom of alteration when dealing with the very words of our Lord, than he did when he was merely reproducing a narrative."

The agreement of the Logia and the First Gospel as regards their theological standpoint is equally remarkable. The basis of both is the Old Testament, elevated and spiritualized. The idea of righteousness in both is Jewish and not Pauline.

Perhaps most striking of all likenesses lies in the high Christology which both present. Not only is our Lord's messiahship maintained in the Logia, but in Matthew his divinity is asserted in unqualified terms (12:27).

The similarity of the Logia and the First Gospel is finally apparent in the arrangement of material. "The method adopted in the First Gospel is to group the matter according to the connection of ideas and to pay little regard to chronological order or historic occasion. The plan of the author of the Logia was precisely the same."

University Preaching

"University Preaching," by Francis Greenwood Peabody in the *Harvard Theological Review* is the subject of an interesting article for April. In the university preaching

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in England two characteristics stand out with much prominence. The first is the prodigious length of the sermons and the second is the type of subjects regarded as appropriate. The English university preacher usually gives an elaborate discussion of some topic of philosophy or theology. He has in mind not the audience but the problem. University preaching in the United States, however, marks a most interesting transition. Here the first aim is to win and hold attention. The preaching then becomes intensely personal, direct, lucid, compact, free from all prolixity. Striking examples of this type of preaching are the *Straight Sermons* of Henry van Dyke and the *University Sermons* of Henry Sloane Coffin. The goal has not as yet been reached. "The English tradition of university preaching, though it may have encouraged impersonal, scholastic, and prolix discourses, has something still to teach to the ardent, personal, and practical intentions of many American preachers." The task calls for "thinkers not less than orators, seers as well as doers, scholars as truly as saints." This necessary synthesis of vitality with wisdom, of personal appeal with philosophical insight is well shown in such American university preachers as President Tucker of Dartmouth, in his *Counsels to College Men*, as well as in the great Phillips Brooks.

Country-Church Problems

In the *Biblical Review* for April Paul Dwight Moody writes on "The Country Church." While there is no *one* problem of the country church, there are *problems* which are real enough. These may be classified as economic and spiritual. Chief among the economic are the following: (1) the cityward drift; at present 47 per cent of the population live in the city; (2) the almost inevitable tendency to stagnation found in the country and reflected in the church. One of the greatest spiritual problems arises out of the movement for making the minister the disseminator of a scientific knowledge of agriculture. Such a procedure is dangerous, for partial knowledge is always dangerous, especially to the minister. Moreover, the day has passed when the minister can do this. The agricultural expert freely gives his services to farmers' associations. Still more to the point, the chief task of the minister is not "the raising of improved or registered calves" but the development of Christian character, and the people will never allow him to forget this.

Ethics of the College Student

The "Ethics of College Students," is discussed by George Harris in the *Harvard Theological Review* for April.

The American college is a community in itself. The commonly accepted view is that the student's notions of right and wrong are sadly twisted. Quite to the contrary, it is found that the great majority of students act under a very high ethical standard.

The prime virtue of students is truthfulness. The very pursuit of knowledge promotes this virtue. College men, whatever their faults and wrongdoings, will not tell lies.

The ideal of the college man is that of a gentleman. "Thou shalt be a gentleman is the first amendment of the Ten Commandments, and on it hang the academic laws and prophets."

Again, students are honorable. This is evidenced in the gradual spread and adoption of the "honor system." The virtues of loyalty and the spirit of democracy also are conspicuously present.

Drinking, immorality, boasting are all rapidly disappearing from college life, and in their stead is growing up a vital interest in religion. Religion formerly was shunned. Students would not talk about it. Skepticism used to be prevalent. Now a student "boasting of his unbelief, challenging Chris-

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tianity, would be considered a callow, silly fellow." The note of religion to which students respond is manliness. Christianity is interpreted as a religion of service, as is shown by various forms of social and community co-operation. Because we do not hear of revivals of religion in college it does not follow that there is no religion there. The college now fosters the religious life not by emotional conversions but by instruction, by appeal to manhood, to faith, and to service.

Jesus' Response to Modern Thought

Though Jesus spoke no direct word concerning modern thought and its problems, yet he does have an indirect response to the great issues and needs of the present day. President E. Y. Mullins in *The Review and Expositor* for April writes thus in his article on "The Response of Jesus Christ to Modern Thought." Jesus' answer to modern thought was in a threefold form: "in what He said, in what He was, and in what He did." His reaction toward present-day thought is shown in four particulars. The first is his assertion that religion is autonomous and independent. Freedom and autonomy are recognized as belonging to science and philosophy, but seldom as belonging to religion. To Jesus religion has its own credentials; it rests upon no "alien power"; it interprets itself in its own legitimate terms; and has no meaning apart from fellowship between the divine and human. The second response to modern thought is found in the fact that Jesus makes the spiritual world a matter of reality. From all quarters of life there goes forth the demand for reality. This Jesus meets in supplanting spiritual make-believe with reality. The third response is in that Jesus still further reacts toward present-day intellectual demands by making God the central figure in His world of reality. In Jesus God ceased to be a matter of abstraction and became a historic fact. The idea of a purposive First Cause who cares and loves is the very thing that makes the religion of Jesus impregnable against attack. Finally, Jesus meets modern thought by his revelation of love as an essential fact of the divine life and thus as the "eternal basis and goal of all our being, thinking, and doing."

Is the Church Becoming Secularized?

In the *Reformed Church Review* for April, a layman, William N. Appel, protests against the movement tending toward the secularization of the church. The church has become the center of secular and social activities. It seems to have become harnessed to all so-called human and worldly movements and fails to infuse and dominate the social order with its "divinely given life and spirit." Social reform to be sure is needed but specialists—statesmen and economists—are working for the amelioration of social evils. There are fields in which the minister has no place to serve. His supreme and whole duty is to furnish the "pure stream of spiritual and religious food to hungry and sorrowing souls." Religion is now being tested. The Christian church is on trial. If to the world hungry for a God-made religion we offer but a secularized institution failing to rekindle the moral and spiritual life in the hearts of men, then modern civilization will be but "a thin veneer barely covering the primal passions of savages."

Missionary Progress in India

Sherwood Eddy writes on "The Present Situation in India" in the *International Review of Missions* for April. The situation in India stands in many ways in contrast to that in China. In the latter country the mission movement among the student and official classes has been most encouraging. In India the greatest work is among the lower castes, where the mass movement is prominent. Again, in China large results have been won in the cities, while in India the movement has succeeded best among the

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villages. In his recent visit to India Mr. Eddy conducted meetings among various classes, such as the ancient Syrian churches, the Christians of South India, the middle- and high-caste Hindus of the secondary cities, and the students of North India. In the meetings with the Syrian church every convention took as its keynote the idea of service. The plea was for this ancient church, whose missionary spirit has been so long dead, to awake and enter upon a great forward movement for evangelism, to win the non-Christians and to evangelize India. Many of these churches, following up the meetings, have undertaken a movement for the evangelization of the Hindu community about them.

The movement among the Christians of South India resulted in a similar awakening. The executive committee of the South India United Church began an evangelistic campaign chiefly confined to the villages, which are the most hopeful and accessible fields. The plan now in operation calls for a three-year campaign, and if results so far are any indication whatever the harvest promises to be great indeed.

The work in the larger towns and cities is based upon the experience wrought out in successful campaigns held in three typical secondary cities. In one of these cities as many as twenty-five hundred Hindus attended each night, hundreds giving in their names as willing to study the life and teachings of Jesus.

Among the student class of India the following characteristics prevail: (1) an intense spirit of nationalism, which has passed through the stage of unrest and now is a permanent factor which must be reckoned with; (2) a marked revival of Hinduism and an effort to reconstruct the old religions; this shows itself in a resentment toward all movements attempting to prove the superiority of Christianity or the inferiority of Hinduism; (3) an inevitable disintegration of the caste system, of polytheism, of idolatry, and of many other fundamental beliefs and practices of their religion; (4) a wide appropriation of "Christian truths, Christian spirit, and Christian practice among them." The movement toward the ideal of a brotherhood of love, toward Christian standards of morality, toward social reform and service, is slowly permeating the educated classes.

Babylonian and Hebrew Theophoric Names

In the *Quarterly Statement* of the Palestine Exploration Fund, issued in April, there appears an article under the caption cited above by Joseph Offord.

In the narrative of Genesis the ancestral home of the patriarchs Abraham and Terah is said to have been Ur of the Chaldees.

Wherever this place was, one thing seems certain: that Abraham, the founder of the Hebrew race, was a Babylonian, a Semitic inhabitant of Mesopotamia. If this is true, we should expect to find many things in common between the language and ideas of the Jews and their Babylonian contemporaries. This has been found to be true, and especially with respect to those most primitive of all specimens of human psychology—the titles used for the personal names of a people and of their gods.

In the comparison of Hebrew and Babylonian theophoric names, it will be noticed that they almost always allude to some special attribute of the deity relating to his attitude toward mankind. The instances are innumerable, but a few are suggested here as examples.

The idea of God as a shepherd is a common one, such as the Babylonian *Assur-re-ûnu*, "Assur is their shepherd," *Shamash re 'ua*, "Shamash is my shepherd," and many others, as compared with Isa. 40:11, "Shall feed his flock as a shepherd," and the Twenty-third Psalm and others.

Professor Hilprecht of the University of Pennsylvania, in mentioning the name *Bur*

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Sin, the powerful "Shepherd of Ur," calls attention to a number of instances of such names as "ingar," "nagid," and "Utul," all meaning "Shepherd" as a divine title.

The idea of God as a protector has given rise to such symbols as "Fortress," "Shelter," "Shadow," "Rock," and "Mountain," Shemariah (I Chron. 12:5), "The Lord is my guardian"; Azariah (Ps. 33:20), "Whom Jehovah helps." Compare such Babylonian and Sumerian names as *Utu-ur-ra*, "Ur is a protector" (Sumerian); *Bel-shum-uzur*, "Bel protect the offspring." Jastrow thinks the *shum* in this name is the same as *sh'mu* of Samuel. The virtue of a protector lies in his strength or might. The Babylonian who was called *Iau-um-ilu* is the same as *Iao-el* (Joel) of the Old Testament. "Jehovah is mighty"—so Isa. 9:6, "The mighty God."

The primitive strongholds were rocks, and so that idea centers into both the Hebrew and the Babylonian. The Hebrew title *Zuriel* means "God is my rock"; *Elisur*, "God is a rock." So the Babylonian *Suri-addona*, "My rock is propitious." In the Zenjirli inscription there was a proto-Arabic deity named *Ṣuriel* and an Assyrian god *Ṣur*. The rock deity provided shade, concealment, and shelter, and so all these ideas enter into the names. So *Bezaleel* (Ex. 31:2), "God's shadow"; *Zephaniah*, "the Lord hideth." So *Ina-Silli-Bel*, "Bel's shadow"; *Ili-Maliki*, "My god is my councilor." Compare with this Isa. 9:6: "His name shall be Councilor."

There is the *El-Shddai* of Palestine and the *Il-Shadde* of Babylonia.

Some names extol the deity by interrogation: Michaiah (I Kings 22:8), "Who is like Jehovah?" and Mishael (Dan. 10:13), "Who is like God?"; Babylonian *Mannu-ki-Adad*, "Who is like Adad?" The Sumerian *Utu-ba-ra*, "Utu is Lord," is the equivalent of the Hebrew *Elijah*.

God as a light is familiar in both languages: *Ilu-nuri*, "God is my light"; *Bel-nuri*, "Bel is my light." Compare Ps. 22:1, "The Lord is my light"; Ps. 104:2, "Who coverest thyself with light as a garment," is almost duplicated by a tablet text in praise of Merodach, as being Illani-illabis-nuri, "The god is clothed with light." The fatherhood of God is expressed in the Hebrew *Abiel* (I Sam. 9:1), but emphasized in the Babylonian *Ilu-Abi*, "God is my father." *Abdili*, "Servant of God," is like the Hebrew Abdiel.

During the reign of Hammurabi there occurred such names as *Ia'we-ilu*, "Jehovah is God." The eighth monarch of the first dynasty of Babylon was named *Abi-e-Shukh*, which reminds us of *Abishua* (I Chron. 8:4). A common Mesopotamian phrase, used in taking an oath before a divinity in making deeds, is *Nis-ilu-Zakaru*, and the last member of the phrase reminds one of the Hebrew name *Zachariah*, "The Lord remembers." Some premonition of the Logos of the Gospel of John is found in the name *Ilu-bi-Shamash*, "The Word of Shamash is God," and the Word was identified with the first member of the Trinity in such names as *Anu-pi-ninib*, "The Word of Ninib is Anu," and there is a hymn to the "Word of Merodach."

These are only a few of the instances cited in this interesting report, and the conclusions of the author, that these names express a relationship that is neither accidental nor modern, seem well founded.

The Hellenistic Mysticism of the Fourth Gospel

In the *American Journal of Theology* for July, Professor E. F. Scott of Queen's University, Kingston, Canada, returns to that most interesting subject, "The Hellenistic Mysticism of the Fourth Gospel." Professor Scott holds that the redemptive conception in which we pass from a lower to a higher plane in this present life was not present in the original message of Jesus. That consisted of the future inheritance of the Kingdom of God, and was granted as the reward and outcome of moral obedience.

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Life in the Kingdom was conceived by Jesus not as a different but as a perfected life, set free from all present evils and limitations, and especially from sin, which precludes a true fellowship with the holy God. As a result of the gentile mission this doctrine of the messianic deliverance was assimilated to Hellenistic ideas, and with Paul had already transformed itself into a doctrine of redemption. But Paul maintains the earlier conception alongside of the later one. He refuses to abandon the hope of a glory to be revealed when Christ returns to bring in the Kingdom, although he insists on the new life which is given to the believer as a present possession. In the Fourth Gospel the eschatological belief is little more than a survival. Christianity has become a religion of redemption in the Hellenistic sense, and is concerned wholly with the miraculous change whereby we pass even now from death into life.

The author of the Fourth Gospel writes, as he himself tells us, that through Christ we may have life—deliverance from the earthly condition which is no better than a state of death. This life is given us even now by inward fellowship with Christ, who is himself the eternal Logos, sharing in the nature of God. Like the contemporary religions, too, the Gospel knows of a new birth. It is true that its teaching here has points of contact with the synoptic sayings on conversion, and with Paul's description of the believer as a "new creature"; but the real parallel must undoubtedly be sought in Hellenistic doctrine. The new birth, as the evangelist thinks of it, is no mere change of will and of religious attitude, but a renewal of nature, miraculously effected. Again, the Christian message is construed as a revelation, and the historical data are so modified as to conform to this idea. It is taken for granted that Jesus appeared on earth in order to manifest the divine nature, which men of themselves were unable to apprehend.

Yet while there is this point of contact with the Hellenistic mysticism, Professor Scott calls attention to the absence from the Johannine teaching of the cruder elements in the Hellenistic cults. The mystical piety of the Fourth Gospel is not pantheistic like the mysticism of the Hermetic literature, nor is it in real affinity with the mysticism of the various cults. Furthermore, it is thoroughly integrated in ethics and history rather than in mere speculation.

Expert Advice on Sunday-School Buildings

The recent volume by Professor H. F. Evans of Iowa College, Grinnell, Iowa, on *Sunday-School Building and Its Equipment*, has awakened much interest on the part of churches planning new quarters for their work in religious education. Indeed, so considerable has this become that Professor Evans will doubtless be forced to charge a fee for such service. The value of such expert advice is great in assuring the wise expenditure of money.

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THE CHURCH AND THE WORLD

MISSIONS

Missionary Preparation in North America

From the Edinburgh Missionary Conference the word went forth to all missionary boards and societies that the hour had come when deeper and more earnest attention must be given to the subject of special preparation for the missionary. Dr. W. Douglas Mackenzie, in the *International Review of Missions*, has told his readers of the response that has been made by the foreign mission boards in North America. The Foreign Mission Conference of North America decided to create a Board of Missionary Preparation, to comprise about thirty-six persons. This board came into existence in January, 1912, when its constitution was formally adopted by the Conference. The board is the direct creation of the missionary boards of the United States and Canada and is constantly responsible to them. The board has courageously and patiently set itself the task of a thorough investigation of the whole of missionary education. The direction in which the board is moving under the influence of its investigations was suggested by a pertinent statement made by Dr. R. E. Speer:

> What is needed is the organic correlation of a proper course of training to the needs of missionary candidates throughout their course; and there would be some ground for holding that the training even of home ministers would be improved by its approximation to such a vital reshaping of work as appears to be desirable for missionaries.

The real crux of the new demand is the need of re-interpreting the training for the ministry with the "world-consciousness" at work. It means the adoption deliberately and thoroughly of a principle which may well revivify every department of work in the theological curriculum. Possibly the recommendation of Principal Garvie, that a central college of missions be created in London or Oxford, may be the best for the army of young missionaries in Great Britain. But this would mean that the theological colleges are to be further segregated from contact with the greatest movement of the age. Such would be an inestimable loss to the church and colleges. In America it is hoped that this specialization for the benefit of the missionary will be met by certain leading centers of theological education. In fact, several of the leading theological schools are using all their strength and some are raising new endowments and creating new institutional arrangements so that the preparation of missionaries may not be divorced from the work of training the home ministry. A warning was raised against any sacrifice of the thoroughness and completeness of the missionary's theological curriculum. If there be any insertion of missionary subjects it must be done so as to avoid sacrificing what is already in the curriculum. Increasing importance is being attached to linguistic preparation at home, and to the work which missionaries can do during the first and second furloughs.

The Needs of the French Churches

The General Secretary of the Federal Council of the Churches of Christ in America has sent out to the churches a very appealing letter in behalf of the French Protestant churches. Dr. Macfarland states that many of them have suffered through the devastation of the war, that many of their ministers are at the front, and that they need about $120,000, for a total of nearly five hundred

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churches, "to keep Protestantism in existence, to meet meager salaries, to provide humble places of worship in place of those destroyed."

Pastor Roussel after being here a year has gone back with only one-sixth of the amount needed. The Protestant church of France, with its old Huguenot parentage, is of great strategic importance at any time, but to let its strength wane at this moment would be a calamity; and, as Dr. Macfarland urges, this is a need which is a peculiar obligation of our churches.

Checks should be made out to the order of the French Relief Fund, and forwarded to the Federal Council, 105 East Twenty-second Street, New York City.

RELIGIOUS EDUCATION

Methods of Religious Education as Applied in a Local Church

Two principles have been kept clearly in mind in developing the educational work of the First Baptist Church of Kewanee, Illinois. The first is that the laws of education are one and the same in both secular and religious education. In the second place, these laws are best understood and applied in the public schools. The aim is, in this church, constantly to exploit both the public-school system and the public-school teachers. The school is carefully graded from the beginners' through the high-school and graduate departments. Tribute is laid on the trained talent of the public-school teachers as far as possible. A public-school principal who has made good in the day school is asked to head a department in the Sunday school and to work out the problems here on strictly pedagogical principles proved successful by his daily experience. The best possible effort is made to give him adequate equipment. The graded system of lessons is used, from the beginners' through the intermediate departments, and for the most part in the high-school department.

It was discovered that there were one hundred and fifty young people of high-school age in the Sunday school. The marked school spirit and interest were noted. These young people were brought together in a department and this interest and spirit exploited religiously, with fairly satisfactory results.

In accord with the Five-Year Program, a co-operating committee was appointed for the purpose of carrying this program into effect. The committee is organized under three departments, (1) the missionary, (2) the evangelistic, and (3) the educational.

The educational department was given the task of enlisting the young people in higher education and in definite religious work. They have approached their task thus far in three ways. First, they are seeking out individuals for private interviews and counseling. Secondly, they plan to have an annual recognition service in the church, honoring the graduates of the high school who are also members of the church and Sunday school. On this occasion, each of the graduates is presented with a gift book accompanied with a congratulatory note signed by the pastor and committee, calling the attention of the recipient to God's right to his life and urging the consideration of his life's task in the Kingdom. A short address is made in which assurances are given that the church is prayerfully back of the graduate in seeking to help him to make good. Thirdly, an annual banquet is given by the high-school department, under the direction of the educational department, in honor of the graduates who are members of the church and Sunday school. The principal address on this occasion is given by some prominent educator from some one of our higher institutions of learning. This year there were present

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about one hundred young people, and the address was given by Professor P. G. Mode of the University of Chicago.

Still another feature of the educational work of this church is what is called "the young folks' church." This is nothing less than a carefully wrought-out plan for a church service on Saturday afternoon at two o'clock for boys and girls of the junior and intermediate ages. The service is organized with ushers, collectors, choir, and all accessories. The musical directress drills a large chorus in music to be rendered at some special church service on Sunday—e.g., Easter Sunday. The pastor preaches a twelve-minute sermon most carefully prepared. Some topics preceding Easter were: "The Story of the Resurrection"; "What does it mean to be a Christian?"; "What does it mean to be a church member?"; etc. The educational ideal is kept uppermost. This service is made just forty-five minutes in length; at the close of it, the boys and girls are marched in the most orderly fashion to the social rooms, where they are put in charge of four teachers who have had special training in directing play activities in the public schools. For the next three-quarters of an hour they have a fine time, under the purposeful management of these teachers. An apple, a sack of popcorn or salted peanuts, or a sandwich is handed to each one as he leaves the church. Needless to add, they all come again. (The pastor's little boy of six, when asked what he liked best about Daddy's sermon, said, "Salted peanuts.") An average attendance of one hundred was maintained for eight weeks preceding Easter. Forty or fifty boys and girls were baptized within a few weeks of Easter, and it is believed that they came into the church with an unusual intelligence concerning the significance of this step.

The Educational Value of Books

All those who in any measure are responsible for the wholesome bringing up of the next generation should leave no stone unturned to put readable and salutary books in easy reach of our young people. The effective antidote for bad literature is not its prohibition or even its withdrawal—because ways will always be found to procure it—but the provision in abundant quantity of readily accessible good and recommended books. Many young people in our churches have not developed a keen interest in books. Obviously some cultural training in this direction would prove to be of immense value to them. Others, who love to read good literature, have no reliable means by which they may procure the best books. Frequently they know no better source of information than what may be had from the bookseller or from persons who have no strong moral or religious convictions. A very important service would be rendered if in connection with the religious education department of a church there were brought into operation some agency which would be competent to direct the reading of the young people. In these days when books have become so numerous, and when the commercial element figures so largely in publications and advertising, not even the university professor can afford to disregard the counsel of authorities in selecting his reading.

Training in Social Service

The Social Service Commission of the Illinois Congregational Churches, in convention, presented a report recommending that every church have a public-welfare committee to act on such questions as law enforcement and legislation, the expression of church union, and state and community progress. Also, it was recommended that churches which have not created men's classes or brotherhoods do so at once for study along social lines; that attention be given to the training of young men in citizenship and instruction in local problems; that work be done in organizing women along lines of social service activities; that the attention of the study groups be directed

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to local economic conditions, and such questions as housing conditions, wages, and similar things of community concern be considered; that study groups be directed to a careful survey of the evils of the community, that the church may know what it must face. This report was based upon replies from ninety churches to a series of questions. These replies showed a wide divergence in interpretation of social service. Some of them represented it as preaching the gospel, philanthropic reforming, and regenerative.

Advice of a Methodist Bishop to the Clergy

Bishop Neely of the Methodist church recently gave this sound advice to the clergy: "Don't preach partisan politics, for every man has the right to vote any ticket he pleases. Don't preach against amusements, for the chances are that you will arouse people's curiosity and lead them to investigate. Don't become intemperate in preaching temperance. Intemperance is not only overindulgence in liquor. Don't make long calls, for they are dangerous and may lead the neighbors to talk."

Baby Church in Toledo

In the First Congregational Church of Toledo, a unique organization known as the Baby Church has met with marked approval. Its object is to care for all children under six years of age, during the hours of Sunday-morning worship. The Baby Church is divided into two departments: the Baby Church Kindergarten, taking care of all children between three and six years of age; the Baby Church Nursery, taking care of babies under three years of age. The Baby Church conducts its own exercises until the time when the closing hymn is being sung in the adult service, when the children march in procession and group about the pulpit. Then at the time of the benediction the minister says something to them or mentions them in a brief prayer before or included in the benediction.

CHURCH EFFICIENCY

Consolidation of Societies

A review of the denominational annual gatherings impresses one with the prevalence of the movements toward consolidation of societies. At the Northern Baptist Convention a most important matter of business concerned a proposal to bring the missionary work of the American Baptist Publication Society and that of the American Baptist Home Missionary Society under one administration. The Congregationalists announce that the Congregational Sunday School and Publishing Society and the Congregational Education Society have been brought together under the general secretaryship of Rev. Frank M. Sheldon. The Methodists of the North and South have a movement of consolidation on foot which they expect will materialize in 1918. And the southern Baptists have consolidated the work of three executives into one office, and three mission monthlies into a single publication.

Southern Baptist Convention

Apparently the southern Baptists regard their convention, which was recently held at Asheville, North Carolina, as one of the most notable in their history. A noteworthy proposal called for placing under a single executive the work now being done by three executives. It was decided to consolidate the three mission monthlies into a single publication. Those whose interests run toward business were delighted at the announcement that the Judson Centennial Fund of $1,250,000 had been completed, and at one session of the Convention more than $100,000 was raised toward the

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large debt of the Foreign Mission Board. For the first time in its history the Convention listened to a formal address by a woman.

Advance of Congregationalism

The Congregationalist and Christian World provides us with some interesting data respecting the growth of congregationalism during the preceding year. Over 70,000 persons have been admitted to the churches, with a net gain of 17,232. It is noted that the gain in men, 8,519, almost equals the gain in women, 8,713. The Sunday schools show a gain of 8,230 members, the Young People's societies of 4, 353, and the men's organizations of 5,746. The total of benevolent contributions to all causes was $2,433,205, a gain over 1914 of $161,165. There are 37 churches having a membership of between 500 and 1,000. There has been a considerable decrease in amounts used in home expenditures, which may not be a bad sign when it is balanced by an increase in benevolences.

Presbyterian Beliefs

The threatened disturbance in Presbyterianism respecting the doctrines taught in Union Seminary and the candidates licensed by the Presbytery of New York has been averted by a declaration of beliefs which the Assembly asserts are fundamental. This declaration is really a reassertion of the beliefs laid down in 1910. Its five sections begin with the words: "It is an essential doctrine of the Word of God"—first, that the word of God is free from error; secondly, that "our Lord was born of the Virgin Mary"; thirdly, that Christ "offered himself a sacrifice to satisfy divine Justice and to reconcile us to God"; fourthly, that "he rose from the dead with the same body with which he suffered"; and, lastly, "that our Lord showed his love and power by working mighty miracles. The working is not contrary to nature, but superior to it." Following this comes the injunction:

> Presbyteries are hereby enjoined not to license or ordain any candidate for the ministry whose views are not in accordance with this deliverance of 1910. This General Assembly renews its positive mandate with full expectation of loyal compliance by all our presbyteries and directs that when a candidate appears who is found to be not clear and positive on any one of the fundamentals of our faith, that his licensure be deferred until such time as in the judgment of the presbytery he has become so.

The Congregationalist and Christian World says:

> We do not wonder that the conservatives are satisfied with this so-called compromise. It reaffirms, in language which is precise, what the Presbyterian Communion learned from Augustine, from Calvin, from John Knox, from the Hodges, and other stalwart men of Princeton, who glory in the fact that the seminary in which they teach has nothing new to learn in theology.

The point to be observed is that this compromise does not lay the ghost of Union Seminary. Also, it was made clear that more Union Seminary students were licensed in Brooklyn than in New York, and that the New York presbytery was not the sole offender.

Ministerial Salaries

Dr. E. T. Tomlinson, secretary of the Board of Ministers' and Missionaries' Benefit of the Northern Baptist Convention, has been making a study of the salaries which are paid to pastors. The situation in the Baptist denomination is probably fairly typical of that of other religious bodies, and the figures certainly show that the churches are not paying ministers salaries sufficient to permit of thoroughly efficient living.

In Massachusetts, for instance, outside of Boston, the maximum salary of 62 per cent of the pastors is $1,000, and 19 per cent of the Baptist ministers in Massachusetts receive a maximum salary of $600. In

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Maine only 10 per cent of the Baptist ministers receive $1,500 or more per year, and in Connecticut only 11 ministers out of 116 receive as much as $1,500. In New Hampshire one person has $2,700, the highest salary, and only 6 others receive more than $1,300. In New York 90 per cent receive salaries of which the maximum is $1,000. Only 10 per cent receive as much as $1,500. The maximum salary of 57 per cent is $600. In Michigan 38 per cent of the Baptist ministers receive salaries of which the maximum is $1,000, while 16⅔ per cent have a maximum salary of $600. The conditions in southern California are different from those in most states, in that there are fewer country churches. As a result, the salaries paid the Baptist pastors in southern California average somewhat higher than in other places. Fifty per cent belong to the class receiving at least $1,500.

Altogether, of the pastors connected with the Northern Baptist Convention, 77 to 83 per cent receive salaries of which $1,000 is a maximum. A large percentage of this class have a maximum of only $600. About one-tenth of the Baptist ministers receive salaries of $1,500 or more per year.

In studying these figures it is to be borne in mind that the intensely democratic and independent polity of the Baptists has tended toward the establishment of many small churches. In Maine and New Hampshire, for example, 73 per cent of the Baptist churches have less than 100 members. In Connecticut, New York, and Colorado approximately one-half have less than 100 members, while in Michigan 82 per cent of the churches report less than 100 members.

A similar discriminating analysis of the churches of other denominations is not likely to show more hopeful conditions. The need of some form of retiring allowance for aged ministers is therefore exceedingly apparent. It is gratifying to see that so many denominations are now undertaking to raise pension funds. Special efforts in this connection are now being made by the Episcopalian, Methodist, and Baptist denominations.

Women in the Churches

Not only have women made demand that they be allowed to exercise their just rights in civil administration, but the same movement has been gathering momentum with the churches. At the Episcopal Diocesan Convention recently held in Boston, quite a little flurry was raised by the application of a woman for recognition as a delegate. A long debate followed and in the end the preponderance of judgment of both rectors and delegates, as well as that of Bishop Lawrence, the presiding officer, was against the admission of this woman. After further debate the matter was placed in the hands of a committee which is to report next year. In many local Episcopal congregations women vote and occasionally sit on advisory boards, but they do not appear in the diocesan conventions or in the quadrennial General Convention. The Methodists have moved more rapidly in this matter and ten years ago removed the barriers between men and women, and since then the latter have had full rights as delegates at their general conferences. Some thirty women were members of the gathering recently held at Saratoga. For several years women have been elected to the Congregational National Council and in recent years there has been a bare sprinkling of them among the delegates. For the first time in its history the Baptist Southern Convention this year listened to a formal address by a woman.

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BOOK NOTICES

In the Service of the King: A Parson's Story. By Joseph B. Dunn. New York: Putnam, 1915. Pp. ix+158. $1.25.

Here is a rare little volume. It is written from a sense of love; it thrills with life. The writer has a splendid sense of humor; for that reason he is an expert in practical religion, making people happy even when the day rose dark and life seems empty. This parson has found his great message in human life. Plain facts have made him a heretic, but he prefers to follow "the God of things as they are" rather than the little book-theorists who make such a hopeless muddle of life. A book like this does not have to be read—it reads itself, and gives you opportunity and inspiration to write one of your own at the same time.

Modern Movements among Moslems. By Samuel Graham Wilson. New York: Fleming H. Revell Co., 1916. Pp. 305. $1.50.

In the light of the present European conflict, this book has unusual significance. The author masses facts to show that Islam is by no means a hopelessly fixed and unchangeable religion. It has proved its power to assimilate truths and customs from other faiths, and even to formulate new conceptions so as to meet modern demands. Far from being a dead faith, hopelessly outclassed by Christianity, Dr. Wilson proves that Islam is thoroughly awakened by a great revivalistic spirit and by its political hope of one day bringing the whole world under its way. Not only in Africa, India, and Turkey has this double motive found startling expression in recent decades, but in the present war areas—Armenia, Persia, and Egypt, in particular—all of the Turkish-Mohammedan movements are full of new meaning when this viewpoint is kept well in mind. The remarkable spread of Islam today, with its inferior and hate-inspiring propaganda receiving all possible emphasis, is regarded by Dr. Wilson as the most insidious danger which Christianity has to face in all the world today. Islam's progress is held to be the greatest call to Christian activity known in modern missions.

The Churches of the Federal Council. Edited by Charles S. Macfarland. New York: Fleming H. Revell Co., 1916. Pp. 266. $1.00.

This volume gathers together thirty different essays describing the particular views and history of the thirty different denominations whose delegates form the Federal Council of the Churches of Christ in America. The descriptions of the various communions are not all of the same pattern, and they naturally vary in value. If there is any particular criticism to be made of the work as a whole, it is that because of the interest in showing the general comity in spirit, there is a lack of sharply defined statement as to the most characteristic theological views. This is less true, however, of those bodies which have confessional basis.

The volume will be a handy volume of reference, and it is of particular value in showing how these denominations are tending to recognize the common divisor of a generic gospel.

Rhythmic Studies of the Word (Vol. II). By J. M. Cavaness. New York: Abingdon Press, 1916. Pp. 135. $0.75.

A series of short poems based upon scattered verses of the Bible. At no point can the author claim to have touched the realm of real poetry, although his verse will doubtless be found helpful in uncritical circles where ancient poems of piety are held in esteem.

The Church and the New Knowledge. By E. M. Caillard. New York: Longmans, Green, & Co., 1915. Pp. 221. $0.90.

Miss Caillard believes that with the influx of modern scientific thought Christianity assumes greater significance for the world. While many of the theories formerly held by church Fathers must necessarily give way before the more accurate reasoning of today, yet the heart of the faith is essentially the same—instinct with life more than ever devoted to the saving of the whole human being and of all society as well, to the highest things of which it is capable.

Behold the Woman! A Tale of Redemption. By T. Everett Harré. Philadelphia: J. B. Lippincott Co., 1916. Pp. 400. $1.35.

The author has here undertaken to develop one of the most delicate yet most appealing themes in all the world: the restoration of a seemingly hopeless and hardened life to purity and godliness, through the power of Jesus Christ. But, as is so often the case, Mr. Harré has overemphasized the grosser features of the story, making a life of sin more attractive than a career of straightforward goodness. There is no denying the undoubted skill with which he handles many of his dramatic scenes; yet one becomes surfeited with so much exaggerated

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and harrowing detail. Even such a study in abnormal psychology might gain in power if it were drawn in simpler lines, and if more balance and reality appeared in the rounding out of the story.

Socrates, Master of Life. By William Ellery Leonard. Chicago: Open Court Publishing Co., 1915. Pp. vii+118. $1.00.

A brief but illuminating sketch of the career of the great philosopher, with many side lights from the times in which he wrought. Helpful leaders of thought, such as Mohammed and Jesus, are also included, and the Athenian's influence is traced through succeeding generations.

Methods of Teaching Primary Grades. By Ella Jacobs. Philadelphia: Jewish Chautauqua Society, 1914. Pp. 192.

Methods of Teaching "Jewish History"—Senior Grade. By Edward N. Calisch. Philadelphia: Jewish Chautauqua Society, 1915. Pp. 264.

Methods of Teaching Jewish Ethics. By Julia Richman and Eugene H. Leman. Philadelphia: Correspondence School for Religious School Teachers, 1914. Pp. 274.

These are very suggestive and useful textbooks, with a practical emphasis which gives assurance that the Jewish youth trained by these methods will be unusually intelligent in their relations to God, to their fellow-Jews, and even to those of other faiths and nations. Jewish pride and exclusiveness, and an utter lack of appreciation of the nobler elements in Christianity, are still present in these lessons. But, on the whole, they represent a marked advance in religious education—in keeping with the general forward movement in all denominations.

Child Study and Child Training. By William Byron Forbush. New York: Scribner, 1915. Pp. vii+319. $1.00.

Dr. Forbush has the knack of telling the greatest truths in the simplest possible language. Parents, teachers, and study-groups in day schools and Sunday schools will find here a great many helpful suggestions drawn from the ripest scholarship of the times. How to understand children; how to train them in honesty, in reverence, in play-life, in elementary work; the use of stories, of prayer habits, of amusements; how to make a nice combination of the influences felt in home, school, and church, and training for suitable life-tasks in later years—all of these and many other problems are dealt with in a most inspiring and wholesome fashion. Many suggestive programs for laboratory experiments are also carefully outlined, so that the student may be trained to observe and classify facts for himself.

Commencement Days. A Book for Graduates. By Washington Gladden. New York: Macmillan, 1916. Pp. 257. $1.25.

Eleven practical addresses filled with a warm faith in the youth of the land who are leaving Alma Mater for the more serious pursuits of business and professional life. The author wants all his young friends to feel the passion for service, to become the molders of a nobler civilization. To this end he advocates the most painstaking culture of the inner life. It is the growing man who counts for most and makes a lasting impression upon society.

World Power: The Empire of Christ. By John MacNeill. New York: Hodder & Stoughton, 1914. Pp. 203. $1.00 net.

Sermons preached to Toronto audiences at the commencement of the present world-war. Words of counsel and cheer based upon the great tragedies and heroic acts so commonly seen in the war zone.

The Christian Faith. A Handbook of Christian Teaching. By W. C. Clark. Boston: Sherman, French & Co., 1915. Pp. 347. $1.50.

A book of this kind will doubtless find ready acceptance in the most conservative Christian centers of the country. It can have no helpful message for the thousands of young people who have caught even a little bit of the historic spirit. If *this* is Christianity, as Dr. Clark avers, then the masses of our people will continue to resent its implications and to forget its God. Although kindly meant, this is the cruder faith of long ago. Forward-looking Christians have found a nobler expression of their convictions.

The Natural Order of Spirit: A Psychic Study and Experience. By Lucien C. Graves. Boston: Sherman French, & Co., 1915. Pp. v+365. $1.50.

A sturdy defense of spiritualistic visions, with numerous "testimonies," derived through "reliable mediums," from the departed. The life after death is here held most real and reasonable.

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THE DEVELOPMENT OF THE YOUNG PEOPLE'S MOVEMENT

REV. FRANK OTIS ERB, PH.D.
Free Street Baptist Church, Portland, Maine

[For the book-number of the *Biblical World* we are glad to present the latter half of Dr. Erb's forthcoming volume. The earlier chapters discuss the causes which led to the emphasis on youth organization, the development of various young men's societies of the middle nineteenth century, the expansion of those societies, the addition of young women's societies, and the development into young people's organizations prior to Christian Endeavor.—EDITOR.]

CHAPTER V

THE PERIOD OF CHURCH APPROPRIATION (1881–1889)

The Young People's Society of Christian Endeavor is important enough historically to receive a chapter by itself. It will be understood that the other movements hitherto described were still in process of development, and that new movements, to be discussed later, were coming to expression. Indeed, an onlooker up to 1885 would probably not have picked out the Christian Endeavor society as being of especial importance. To us it appears otherwise.

The first Christian Endeavor society was organized by Dr. Francis E. Clark in the Williston Congregational Church of Portland, Maine, on February 2, 1881. As we have seen, it had century-old antecedents, and in that church, though it was only eight years old, there had been earlier attempts to organize the young people. Among these may be mentioned a literary and debating society, a musical gild, a young people's prayer-meeting, and a pastor's class for those preparing for church membership. Mrs. Clark had

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organized in 1877 a Mizpah Circle of girls for mission study, boys being included later. This society had a pledge: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do, that I will pray and read the Bible every day, and that just so far as I know how, I will endeavor to lead a Christian life." This Circle, with a class of young men and a group of older girls, formed the first Christian Endeavor society.

Dr. Clark writes:

> In the winter of 1880–81, in connection with some Sunday-school prayer-meetings, quite a large number of boys and girls of my congregation seemed hopefully converted. Their ages ranged from ten to eighteen, most of them being over fourteen years old. The questions became serious, How shall this band be trained, how shall they be set to work, how shall they be fitted for church membership? Is it safe with only the present agencies at work to admit them to church membership? . . . . Stimulated and guided by an article of Dr. Cuyler's, concerning a young people's association in his church, I asked the young Christians to my house to consider the formation of a society for Christian work. They responded in large numbers; and after talking the matter over, finding them willing and eager to enter upon religious duties, we formed a society of Christian Endeavor of some sixty members.[1]

The characteristic features were the prayer-meeting pledge, the consecration meeting, and the committee work. The pledge adopted by the original society reads as follows:

> Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever he would like to have me do; that I will pray to Him and read the Bible every day; and just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member, I promise to be true to all my duties, to be present at and take some part, aside from singing, in every meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master, Jesus Christ. If obliged to be absent from the monthly consecration meeting, I will if possible send an excuse for absence to the society.

The consecration meeting was called the "experience meeting" and the roll call was a feature from the beginning. The original committees were the prayer-meeting, to plan the young people's prayer-meetings; the lookout, to win and exercise watch-care over

[1] Clark, *The Children and the Church.*

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members; and the social, to have charge of the recreational aspect of the society's life.

In order to appreciate the condition calling for a young people's prayer-meeting, we must glance at the ordinary church prayer-meeting of that day. In many cases the minister used up all the time except for one or two long, able, and ancient prayers by elders or deacons. Those who spoke must "speak to edification," and this frequently consisted in a long review of the entire Christian and pre-Christian experience of the confessor, given for the *n*th time in the same words. Even the Methodist class-meeting had become formalized. The meetings were led without preparation, the singing was spiritless, the prayers tame, and the questions answered perfunctorily. The young people were either absent from such services or silent, and when an especially courageous young soul ventured to testify he was in danger of being waited on by the elders and urged to keep quiet until he could speak to edification.

The young people's prayer-meeting with its pledged testimony changed this. These young folks were real Christians, and, seeking an expression for their new experience, naturally chose the form sanctioned in their church. If they were in danger of omitting their testimony, the pledge acted as an additional incentive. And further, whoever did not "confess" Christ not only broke his promise, but "denied" Christ, and was in danger of being "denied before the Father"—in other words, condemned to eternal perdition. There were thus at least these three forces urging to participation—their own desire, their pledge, and the lurking background of fear. In proportion as the first waned the others became prominent. But it produced lively meetings, and "speaking to edification" was reduced to a minimum.

The committee work placed on the young people definite responsibility for other things besides testimony in prayer-meeting; it presented a task which to these ardent souls so long shut out from any active participation in church work seemed abundantly worthy. Up to this time the endeavor in the churches had frequently been to attract young people by making as little demand as possible. The new society reversed this procedure, and the young people proved

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themselves efficient and trustworthy. The growth of the society was little less than marvelous. In a year the original 63 members had become 127, of whom 114 were active and 13 associate members. In 1887, when Dr. Clark left the pastorate (he resigned from Williston in 1883), there were 220 members, including 13 honorary and 30 absent. At the end of the decade the membership stood at 150, with a junior department of 44, and 98 had joined the church.[1] The organization also developed, partly by the addition of committees, such as the missionary, music, and Sunday school, and partly by division of function, as when certain work of the lookout committee was passed to the calling and flower committees.

New societies sprang up everywhere.[2] An article in the *Congregationalist* led to the organization of the second society at Newburyport, Massachusetts, October, 1881. The pastor had before him the constitutions of half a dozen young people's societies then current, but preferred that of the Christian Endeavor. A young English mechanic in Portland wrote to his pastor in Crewe, England, and the first English society was organized. A sailor from Newburyport landed in Brisbane, Australia, and a society resulted. An Endeavorer traveled to Tacoma, Washington, and formed the first Christian Endeavor society on the Pacific coast. A newspaper clipping led to the first society in Honolulu, and a stray copy of the *Golden Rule* to the first in Jamaica. A German pastor in Buffalo, New York, wrote an account of it for a paper in Germany, and the first German society was constituted. At a conference held in Portland in 1882, 7 societies were known. This grew in 1883 to 56; in 1884 to 156; in 1886 to 850, representing 8 denominations, 33 states, and 7 foreign countries; in 1887 over seven thousand societies were reported, with nearly half a million members.

The growth of the great young people's conventions is especially noteworthy. The factors making them possible were the development of education, the growth of the newspaper and of cheap, safe, and speedy transportation, the recognition of young people as an important element of society, the sight-seeing interest, and the bond of a common organization. The attendance reached its climax in

[1] *Golden Rule*, V, 305.

[2] Clark, *Christian Endeavor in All Lands*.

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Boston, 1895, when 56,000 were registered. It is now commonly agreed that the day of such conventions is past. Up to the convention of 1888, a large part of the time was given up to methods of work. In that year the mass meetings became distinctly inspirational, and simultaneous conferences discussed committee work.

At the fourth convention the friends of the organization formed the United Society of Christian Endeavor, and $1,200.00 was raised to engage a general secretary. In this year, too, the trustees refused to receive fraternal delegates from any organization whatsoever, because they had been "beset by political parties, temperance societies, benevolent organizations, denominational fraternities of all sorts, asking recognition and seeking to get their plans before" the conventions. This rule was later used to exclude many well-disposed members of denominational young people's organizations, and occasioned not a little friction. It was an extension of this rule which led the United Society repeatedly to advise all state, county, and even city Christian Endeavor Unions not to admit to their fellowship any but Christian Endeavor societies. This had the curious effect of excluding multitudes of Methodists, Baptists, and others from a society standing explicitly for a union of evangelical Christians, and at least in one case (Rochester, New York) of admitting two Universalist Christian Endeavor societies.

The year 1886 saw the purchase of the *Golden Rule*, a paper founded in 1876 by a Congregational minister,[1] and the first issue under Christian Endeavor auspices appeared October 7, 1886. In October, 1890, it had 54,000 subscribers, and a year later 66,000. In 1887, the first series of uniform topics was issued. In this year also Dr. Clark resigned from his church to give all his time to the Christian Endeavor society, his salary being paid by the *Golden Rule*. In 1889, the Canadian delegation was admitted, and the first international convention was held. In this year too the second secretary resigned, and John Willis Baer, to whose vision, wisdom, and tact the movement owes so much, became general secretary, holding this position until 1902.

[1] *Golden Rule*, August 15, 1895.

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In the period under discussion, the city Christian Endeavor Union came into existence, the first being at New Haven, Connecticut, composed of six societies.[1] The organizer incorrectly states that "this was the first organization of the kind in our country," for at least three city unions of young people had previously been formed.[2] Out of this New Haven Union grew the Connecticut state convention, the first of the state conventions of the Christian Endeavor society.

The financing of the Christian Endeavor movement in the early days is a story of personal gifts. In 1883, the little group of interested friends raised $71.00 to print the report. When the United Society was organized a membership fee was charged (annual, $1.00; sustaining, $5.00; life, $20.00). The convention of 1885 raised, by subscription, $1,200.00 to pay the salary of the secretary.[3] No society enrolled with the central office assumed any financial responsibility in so doing, but not a few were invited to contribute.[4] In 1889, the *Golden Rule* office opened a job-printing department, and the sale of supplies immediately proved profitable. Dr. Clark and the little group composing the Golden Rule Publishing Company have not made any financial statements to the Christian Endeavor constituency, but the *Golden Rule*, now the *Christian Endeavor World*, was and is a private business venture and not under the direction of the trustees of the United Society. It is not without interest, however, to note that the *Baptist Union*, whose circulation never went beyond 30,000, and was usually much below, cleared $13,269.93 in five years; and that the *Epworth Herald*, with 100,000 subscribers, only slightly in excess of those of the *Christian Endeavor World*, cleared $25,000.00 in 1907. In addition to the earnings from the paper, the Golden Rule Publishing Company has also handled Christian Endeavor supplies, on which the profits are known to be very large.

Three questions remain to be considered in this chapter: What was original in the Christian Endeavor idea? What obstacles did it meet? What was the secret of its growth?

[1] *Golden Rule*, V, 307. [2] Cf. p. 76.

[3] *Golden Rule*, V, 299, 305; *Young People's Union*, December 17, 1892.

[4] *Proc. B.Y.P.U.A. Convention*, 1894, p. 85.

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If one asks, What was original in the Christian Endeavor idea? one experiences the greatest difficulty in finding anything, unless it be the badge and the particular form of the pledge. In particular, its name was not original. Edward Eggleston reorganized the Lee Avenue Congregational Church of Brooklyn into the "Church of Christian Endeavor," "translating," according to his sister, "the name of the Hoosier Schoolmaster's 'Church of the Best Licks' into a title better fitted for the new locality."[1] There was also a Christian Endeavor society in a blind school in Massachusetts earlier than 1881 and the Methodist Christian Endeavor society already referred to, but these are without significance except as indicating the suggestive character of the name. The pledge idea was found in church covenants, church young people's societies, and temperance societies, not to mention Greek-letter fraternities and the secret orders. The organization of young people about a prayer-meeting, with a constitution, pledged daily prayer and attendance at the meetings, committee work emphasizing the same functions which the Christian Endeavor plan emphasized, and the union of young men and women in religious service and in recreation, were borrowed for the most part directly from Dr. Cuyler's Association, though they were, so to speak, in the air. The consecration meeting was simply the adoption of the Methodist class-meeting, the Baptist covenant meeting, and similar meetings in other communions. The name of the most important committee, the lookout, was taken over from the second of the Wadsworth mottoes, and indeed Lookout Societies were not unknown. Even the motto, "For Christ and the Church," introduced some years later, is simply a translation of Harvard's "Christo et Ecclesiae." When Dr. Bacon says that there is no traceable connection with other organizations, that "it grew from its own root,"[2] he makes a statement which is a priori questionable, and which we see to be mistaken. Dr. Clark speaks the exact truth: "The Christian Endeavor movement seems to have been born in a day; it was really the result of a century of care and thought and prayer for the young."[3]

[1] Zimmerman in *Epworth Herald*, III, 791.

[2] Bacon, *Young People's Societies.*

[3] Clark, *Christian Endeavor in All Lands*, p. 296.

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It is not our desire to minimize in the least the profound contribution Dr. Clark made to the young people's movement and to the life of the church. He belongs essentially with Raikes. There were Sunday schools before Raikes, but he crystallized, standardized, and popularized the Sunday-school movement. Dr. Clark embodied the trend of the times, and his winsome, energetic personality gave to the church of the eighties exactly the society it was looking for. He was the prophet of that day.

Mention must be made of the hostile criticism to which the Christian Endeavor movement was subjected. Some indifferent people called it a fad and predicted its speedy collapse, but the majority took it seriously. It was declared to be without scriptural authority, and to be usurping the place of the church, which alone had divine authorization. It was greatly feared that it would divide the church on the basis of age, and supplant the church in the affection of the young. It was declared by many that it interfered seriously with other church meetings, particularly the Sunday evening preaching service, usually evangelistic, and the midweek prayer-meeting. Many feared that it would divert the young people's money from denominational channels, and would lead to haphazard giving and a lack of interest in the causes to which the church and denomination were pledged. An Episcopal clergyman declared that it was unchurchly and antichurchly. When the United Society began to publish the *Golden Rule* and other literature, the "colorless" nature of its productions was seriously criticized, one writer declaring that "The writers of Christian Endeavor literature stand in fear of all denominations, not daring to run counter to the creeds of the narrowest religious body. Accordingly they . . . . get into the habit of dealing out religious platitudes for a steady diet."[1]

The pledge came in for adverse comment. A pledge in addition to one's confirmation or baptismal vow was held to be at least unnecessary. It did not concern itself with principles, but with details, and those not the most important. It frequently led to thoughtless, formal, and perfunctory testimony. It was not kept by a very large number of people, and resulted in hypocrisy and

[1] *Epworth Herald*, IX, 499.

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casuistry. One pastor thought it inadvisable that everyone should take part in every meeting, and that some place should be left for the Holy Spirit's direction. Not the least difficult objection to meet was St. Paul's injunction that women were not to speak in church, and the exegesis by which this was evaded is both curious and wonderful.

There were others who feared that the society would destroy the usefulness of the Y.M.C.A. The conventions were criticized upon many grounds, especially that of expense. Some were indignant that young people should find life mates in the church society and declared that the initials stood for "Courting Endeavor."

One of the most serious obstacles consisted in the scores of other societies already existing in the churches. As one reads the church items of papers of all denominations in this first decade of the Christian Endeavor society, one meets mission societies, temperance leagues, young people's prayer-meetings, literary societies, and in particular Young People's Associations or Young People's Christian Associations, descendants of Dr. Cuyler's organization. Most of these were ultimately included in or replaced by the Christian Endeavor society. Instead of an open field, the new society had to make its way, in the larger churches, in the face of established organizations. There was this difference: the Christian Endeavor society was being vigorously pushed from without, and the others were not.

What was the secret of the rapid growth of the Christian Endeavor movement? To answer that it succeeded because it deserved to succeed may be true but is not illuminating. Nor is it final to say "the hand of Providence," for other hands are plainly visible. The fundamental reason why the Christian Endeavor society became dominant, rather than the Young People's Association or the Lend-a-Hand Clubs, seems to have been its wide and persistent advertising. In August, 1881, Dr. Clark wrote an account of his society to the *Congregationalist*, which was republished in the *Sunday School Times* and in England.[1] Shortly after the conference of 1882, 1,000 copies of the constitution were printed and sent to all churches reporting a revival. Five hundred newspapers

[1] *Christian Endeavor in All Lands*, chap. iv.

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representing every part of the country were selected and notices sent to them regarding the methods and aims of the society. William J. Van Patten, of Burlington, Vermont, circulated Dr. Clark's books, *The Children at the Church Doors* and *The Children and the Church*, in large numbers. Reports of conventions were scattered broadcast.[1] The *Golden Rule* has always been a strong factor in this propaganda. Dr. Clark in 1891 gave fourteen rules for the conduct of conventions, of which five deal with advertising. ". . . . (2) Advertise well. (3) Let it be understood that it will be a great meeting. . . . . (5) Have as many denominational representatives on the program as possible. . . . . (12) Have a press committee to get notices inserted everywhere. (13) See that delegates report the meeting at home."[2] This represents the method by which the Christian Endeavor society grew. These men believed that they had something worth while, and were determined that all should know of it.

After securing a hearing, the society must still approve itself to the young people and to the churches and pastors. From the point of view of the former there were at least five attractive features all bound up in the name. It was a "*young* people's society," giving complete recognition to them. Further, instead of being composed of young men or young women alone, it comprised both sexes. It was a "society," with constitution, officers, and committees, appealing to an age to which officeholding, signalizing the holder of the office, and committee positions, implying the confidence of one's fellows and presenting a challenge to faithfulness and efficiency, mean much. It was an "endeavor" society, suggesting activity and achievement. Finally it was a "Christian" society, presenting as its standard the self-sacrificing service of Christ. If to us who live thirty years later this society seems not to have borne out the promise of its name, we must do it the justice to remember that in the past thirty years Christian ideals have become broader and the emphasis has somewhat changed. To judge the Endeavor society of today by the standards of today is quite a different matter and entirely legitimate.

[1] *New England Magazine*, N.S., XII, 593; VI, 513.

[2] *Golden Rule*, V, 773.

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From the standpoint of the pastor and the local church, the Christian Endeavor movement made a powerful appeal. It gave religion the central place. Instead of keeping it out of sight lest it frighten the youth, instead of asking as little and offering as much as possible, the Christian Endeavor movement presented to young men and women a direct and vital approach to religion, an opportunity to which they responded. Religion was recognized by all concerned as dignified, worthy, significant.

The organization was evangelical. It persistently opposed the admission of Unitarians and Universalists into its ranks. It set itself against those amusements regarded as questionable by the majority of evangelicals. Its standards of religion were those common to orthodox churches. As the Y.M.C.A. had found favor because of its Portland basis, so the Portland society found favor for the same reason.

It provided for a great unification and simplification of the local work. Young men's clubs and young women's gilds united; missionary societies dropped their separate organization and worked through the missionary committee; young people's choirs came under the leadership of the music committee; church temperance societies went out of existence and reappeared as temperance committees. One pastor had six independent societies in his church; they became two, a senior and a junior society, and each took care of all the activities of its group. Every phase of church work for young people was unified in the Christian Endeavor society.

The organization was flexible, yet compact. It was found adaptable to any sort of condition. Endeavor societies were established in the navy, in prisons, in schools, in police stations, on mission fields. The most extraordinary committees were constituted as occasion required. Yet the organization was compact. Officers could keep close to all committee work, advising and coordinating. The pastor was ex officio a member of the society and of the executive committee. Through his officers and chairmen he could accomplish much, not only saving his time and energy for other things, but knowing accurately the status of each member of the society.

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It provided for the exaltation of the local church. Constantly, as one reads the pages of the *Golden Rule*, one meets with the advice, "Ask your pastor or official board." These constitute for the Endeavor the final court of appeal, according to the principles of the society. The United Society frequently reiterated its statement that it exercised no authority. The society belonged to the local church, was to give through it, maintain its services, study its doctrines, be true to its practices.

For many ministers, the way in which, in county, state, and national conventions, their young people were brought in contact with the young people of other societies and denominations, listened to the great preachers of all the evangelical churches, and learned to appreciate the good in all endeavors after righteousness, was one of the greatest blessings.

Thus in this period the young people's movement was clearly recognized and attained enthusiastic self-consciousness. It was adopted and adapted by the churches. The educational principle of training through expressional activity was consciously pressed into service, and found a hearty response among the young people. A definite standardization of the forms that expression should take was effected. The church prayer-meeting underwent change in character and constituency. The unification of many different phases of young people's work in church and community was brought to pass, and the emphasis upon certain aspects of evangelical doctrine and experience worked strongly to promote interdenominational good feeling. A zealous propagandism spread abroad the Christian Endeavor name, organization, and methods, and furnished a profound stimulus to all workers with young people.

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CHAPTER VI

THE PERIOD OF DIFFERENTIATION (1889–1912)[1]

One of the great problems of Christian Endeavor work has been that of sustaining the interest of members in the movement.[2] One of the ways adopted to secure this end has been the various enrolment plans promulgated from time to time. The Tenth Legion is one of the most significant, composed of those who enrol as giving a tenth of their income to religious work. This originated in New York in 1896, and was adopted at the international convention of 1897. At the same convention was launched the enrolment of the Comrades of the Quiet Hour, consisting of those who would spend fifteen minutes daily in private devotions. The Macedonian Phalanx was composed of those individuals or societies who gave $20.00 at one time to some special missionary or benevolent object; this was later given up. These and similar enrolments have not been organizations but simply lists of those to whom the given idea appealed and who entered upon its observance.

The continued growth of the Christian Endeavor movement has been great. The number of members is counted by millions. It is not, however, a matter of small importance to ask what value is to be attached to these figures. The example of the Epworth League is instructive. For years they reported membership by hundred thousands.

A cross file showing charters issued to any given locality was first created in 1905; and it was found that in a large number of instances three senior charters had been issued to the same appointment, the earlier chapters dying and being succeeded by others. In a still larger number of cases two charters were issued in this way. Thousands of other charters had been issued to rural chapters that had passed out of existence.

[1] The year 1889 marks the event most significant as differentiation from the Christian Endeavor movement, viz., the formation of the Epworth League. It is also the approximate date of other important organizations attaining wide recognition. It should be noted, however, that differentiation began within a few years after 1881.

[2] W. T. Ellis in *The Independent*, LIII, 1900; August 15, 1901.

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The first serious attempt recorded to learn the actual strength of the League was made by the General Secretary in the latter part of 1904. Through their presiding elders, accurate reports were secured from fifty districts, well distributed throughout the church. The number of senior charters issued in these districts was 2,873. The actual number of chapters was 1,714. Applying this ratio of shrinkage to the number of senior charters issued for the whole church, May 15, 1904, gives 12,915 senior chapters possibly existing (as opposed to 22,141 reported in 1904) at that time. This estimate, however, may have been too great, as reports are most obtainable from districts above the average in condition.[1]

In 1910, the *Epworth Herald* said: "The Methodist Year Book for 1910 contains the first reliable summary of Epworth League statistical reports ever given."[2]

If a closely organized denomination declares that the reports of its young people's societies for 21 years are 41 per cent too large, and thinks 45 per cent inflation more nearly correct, it is obvious how entirely unreliable the so-called statistics of Christian Endeavor, Baptist Union, and other societies must be which have no means of checking up returns. In 1911, the Illinois Christian Endeavor Union reported 1,029 societies. The new secretary found that 282 of these had disbanded, that 107 were not running, and his report does not profess to be complete.[3] Computed on this basis, however, there was an inflation of 37.8 per cent. We can safely say that at least 45 per cent of the reported membership of all societies which are not able to *demand* accurate yearly reports is "water."

We turn now to consider a group of new societies, which may be regarded as differentiations from the Christian Endeavor movement. The rise of a new organization appealing for a constituency to people already conversant with an organization somewhat similar suggests that the earlier society is considered in some respect inadequate to fit the situation; that is, it implies criticism or protest. When the new organization is received with continued favor by any considerable body of people, we must understand not only that these people indorse the criticism, but that the new society meets their needs as the earlier did not. The numerical success

[1] *Epworth Herald*, XXIII (1912), p. 336. [2] *Ibid.*, XXI (1910), 208.

[3] *Year Book, Chicago Christian Endeavor Union*, 1912, p. 45.

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of any organization, however, does not indicate the value of all its ideals, nor the worth of the ideals regarded as primary by its leaders. Thousands of Good Templars belong to the organization, not because of its temperance principles, though they believe in them, but because their friends are there, and this affords them a recognized meeting-place. The successful propagandist is he who is able to utilize primary instincts to float his enterprise. The enterprise of greatest value to its members and ultimately to the world is that in which fundamental human desires and needs, both individual and social, are made the primary elements. The new organizations of this period mark a protest against limited or false standards, and indicate a search for more adequate ideals. The most important result thus far is the conviction that no single type of religion or form of activity will command the enthusiastic allegiance of all evangelical Christians, not to speak of the vast masses outside these groups. The immediate consequence is the impracticability of setting up one standard form of organization or ideal of religious experience or expression for all communities and communions, and for different types of church within the same communion. The corollary is that each denomination, each community, and each church must study itself, determine its needs, and act accordingly. From this standpoint we shall consider some of the more important variations from current ideals.

Of denominational organizations we shall study two regarded as typical: the Epworth League, representing the connectional society, and the Baptist Young People's Union of America, embodying the federal principle. We shall give a sketch of their histories and note some elements of protest.

The Epworth League.—The Epworth League is to be traced to the lyceum started in Philadelphia prior to 1872, which secured recognition from the General Conference of 1876. This was not a success, and about 1884 Bishop J. H. Vincent began to organize Oxford Leagues,[1] for which he secured the approval of the Centenary Conference at Baltimore, 1884, and adoption by the Methodist Sunday-School Union, on December 17, 1884, with the appointment of a board of control. Its aims were ambitious:

[1] *Epworth Herald*, May 16, 1891; Vincent, *ibid.*, June 14, 1890.

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(1) To study the Holy Scriptures with a view to the promotion of personal piety; (2) to become familiar with the biblical origin of the doctrines, spirit and methods which characterize their own church . . . . ; (4) to trace the origin of the modern evangelical revival known as Methodism . . . . ; (5) to promote personal consecration to practical work . . . . ; (6) to promote intellectual training under the auspices of the church among those who no longer attend school . . . . ; (7) to . . . . publish and circulate permanent documents devoted to the history, philosophy, doctrines, and institutions of Methodism.

Each member was required to pursue courses of study, to attend the public services of the church, to contribute each year to each benevolence of the church, and to assist the pastor in practical work. A uniform constitution was required of each society. The League was indorsed by the General Conference of 1888, and by May, 1889, there were about five hundred societies.[1]

The Young People's Methodist Alliance[2] was born at the Des Plaines camp meeting, in 1883, among a group of people seeking entire sanctification. Organization was effected under the title "Young People's Christian Alliance," and a pledge adopted. In 1885, the constitution was made national in character, the name "Young People's Methodist Alliance" was taken, and the *Alliance Herald* authorized. Its badge was a white ribbon with a scarlet thread running lengthwise, and one of its three mottoes was, "We live to make our own church a power in the land, while we live to love every church that exalts our Christ."[3] In the spring of 1889, there were 410 alliances.

The Young People's Christian League[4] was organized in Boston in 1887, under authority of a resolution of the Boston preachers' meeting. Its purpose was to federate existing gilds, lyceums, bands, etc., in Methodist churches, without change of name or constitution, and to organize societies in churches having none. Reading-courses were outlined and prayer-meeting topics prepared. Its motto, "Look up and lift up," was suggested by Bishop Vincent. By 1889, it had auxiliaries in New England, New York, Ohio, Georgia, South Carolina, Texas, and Dakota.

[1] *Epworth Herald*, December 6, 1890; May 16, 1891.

[2] *Ibid.*, May 16, 1891.

[3] Written by Bishop Simpson.

[4] *Epworth Herald*, March 14, 1891; May 16, 1891.

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Two other general societies of less importance, the Methodist Young People's Union (founded in Detroit, Michigan, in November, 1887) and the Methodist Episcopal Alliance of the North Ohio Conference (organized in Ashland, Ohio, in September, 1888), secured a local following.

In addition to these societies (1,000 in number), there were at least twice as many Christian Endeavor societies, and a considerable number of Young People's Associations and other independent organizations. The large societies were competing strenuously, and, although young people's societies were rapidly being organized, a condition of tension was produced. In this situation representatives of the five Methodist societies met in Cleveland, Ohio, May 14, 1889, and united to form the Epworth League.[1] The mottoes of the Y.P.C.L. and the Y.P.M.A. were taken over, and also the badge of the latter. The organization adopted was in general that of the Oxford League. The Sunday-School Union and the Tract Society financed the new organization until 1892, though from the first meeting of the board of control (1890) an annual collection for the expenses of the general office was asked from each society, and a charter fee of twenty-five cents was charged each League registering at headquarters. *Our Youth*, a paper started by Bishop Vincent December 5, 1885, was made over into the *Epworth Herald*, and its first number issued June 7, 1890.

With the union of these rival societies, Methodists everywhere began to fall in line, and not a few Christian Endeavor societies became Epworth Leagues. It is not to be wondered at that the Christian Endeavor officials should seek to stem the current. Pamphlets, containing opinions from Methodist ministers favorable to Christian Endeavor, were sent out from the Christian Endeavor publishing house to Methodist pastors and others—an act which, however natural, was scarcely in good taste.[2] An official protest from the United Society of Christian Endeavor was presented to the board of control of the League about the same time. It says:

> We feel that this name [Christian Endeavor] and these principles [prayer-meeting pledge, consecration meeting, dual membership, and lookout

[1] Buckley, *History of Methodists in the United States*, 1896, p. 673; *Epworth Herald*, December 2, 1893, p. 458.

[2] *Epworth Herald*, October 4, 1890, p. 9.

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committee] should be allowed to remain together, and that to adopt the name without the principles, or the principles without the name, will produce confusion and is not fair to the Christian Endeavor society.[1]

The board of control in reply cited some of the facts previously noted in this chapter. Early in 1892, Dr. Clark met the board of control and asked that the Christian Endeavor societies be not interfered with. The board assured him that no pressure had been or would be brought to bear upon Christian Endeavor societies to become Epworth Leagues. They suggested that a young people's evangelical alliance be formed in cities and towns, to which Dr. Clark assented, providing existing Christian Endeavor unions remained intact. The board appointed a committee on fraternal relations to meet with a similar committee from the Christian Endeavor society. The latter committee was appointed three and a half years later.[2]

The further official relations between the two societies have been polite, not cordial. The Epworth League has from the first professed its willingness to form a federation with the Christian Endeavor society, but has declined to change its name, with the probable result of encouraging the use of Christian Endeavor literature. It has been a source of irritation that the Christian Endeavor society has refused to receive fraternal delegates from any other society, and that state, county, and city Christian Endeavor unions have been advised to follow the same rule. In many cases they have used their own judgment, but this has not been universal. The Christian Endeavor leaders have left no stone unturned to secure the adoption by the church of the name Christian Endeavor, or Epworth League of Christian Endeavor as an alternative designation. In one case committees from the two societies had agreed on the latter name, but the board of control refused its sanction, and the General Conference was even more decided when an appeal was taken to it. It cannot be said that the attitude of the *Golden Rule* has been conducive to good feeling. In 1895 the editor of the *Epworth Herald* wrote: "During the entire career of the *Epworth*

[1] *Epworth Herald*, November 15, 1890. Cf. a similar statement, adopted at the Christian Endeavor convention of 1891, in *Golden Rule*, October 1, 1891.

[2] *Epworth Herald*, II, 620, 1892; VI, 331, 1895.

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Herald the *Golden Rule* has never once referred to us in a kindly way and has never mentioned our name except to criticize."[1] Many Christian Endeavor leaders denounced the League bitterly, and accused it, for the most part mistakenly, of having stolen Christian Endeavor principles. On the other hand, the attitude of the *Herald* was rather condescending, owing to the rapid growth of the League and the fact that its subscription list soon passed that of the *Golden Rule*, a lead which it has ever since maintained. Moreover, the church sedulously weeded out the Christian Endeavor societies, and succeeded so well that there were said to be only 150 in 1905, of which 57 were in Philadelphia.[2] It can hardly be disputed, however, that the weekly young people's prayer-meeting as a universal institution among Methodists and the general interest in youth were at least largely stimulated by the rapid growth and great enthusiasm of Christian Endeavor.

At the General Conference of 1892, the Epworth League was formally adopted. Its object was stated to be "to promote intelligent and loyal piety in the young members and friends of the church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help." Any local organization might become a chapter when it adopted the aims and plans of the League, when its plans and officers were approved by the pastor and official board, and when it was enrolled at the head office. Unless it became explicitly an Epworth League, however, it was only an affiliated society with limited privileges. The general board of control was to consist of 29 members, 15 appointed by the bishops, of whom one, a bishop, should be president; the other 14 members were to be elected, one from each conference district. Provision was made for an editor and a general secretary.

A footnote to the Constitution,[3] providing that no legislation then proposed "is intended to disturb the present status of other

[1] *Ibid.*, February 9, 1895; p. 589.

[2] *Ibid.*, XV, 1341, May 27, 1905. Cf. *The Independent*, XLIX, 398; *Golden Rule*, July 25, 1895, p. 975; *Christian Endeavor World*, XXV, 60; *Epworth Herald*, August 9, 1890, September 13, 1890, and August 29, 1891.

[3] *Epworth Herald*, July 2, 1892.

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young people's societies now organized in Methodist Episcopal churches which are under the control of the pastor and quarterly conference," led to misunderstanding, Endeavorers interpreting it to mean a measure of official recognition to Christian Endeavor societies. That interpretation was, however, officially contradicted.

> The expectation was unanimously expressed [at the General Conference] that before long every society in the church would become an Epworth League. It was stated, however, that some Christian Endeavor societies were not yet quite ready to become Epworth Leagues. We were therefore asked to insert the clause . . . . giving assurance . . . . that they were not to be arbitrarily disturbed before they were ready to come into the League by their own harmonious action. . . . . I do not believe there was one out of the five hundred delegates who does not hope and expect that eventually every young people's society in our church will be an Epworth League.

The constitution which local leagues were required to adopt contained some important elements. The pledge was left optional with each society, but, if adopted, divided the membership into active and associate. The pastor was ex officio a member of the cabinet. The officers must have the sanction of the pastor and the official board. The president ordinarily became a member of the quarterly conference. The outline of activities was most comprehensive.

To detail the history of any organization is outside our plan, but some items will be illuminating. The growth of the League, with every preacher, district superintendent, and bishop supporting it, was phenomenal. The circulation of the *Herald* reached 125,000 in 1904, and is now about 100,000. The League was adopted virtually without change in 1890 by the Canadian Methodist church and the Methodist Episcopal Church South, each with its own paper and general secretary. The decline of the inspirational convention and the development of the summer school of League methods is part of the general movement among young people. The production, before 1907, of a completely graded course of lessons for junior, intermediate, and senior Leagues is notable. In the place of further particulars, Table II, placing side by side the organization of the Oxford League activities of 1888—adopted with very few changes in 1892—the Epworth League "cross" of 1903, and the new scheme of 1913, will reveal many significant changes of emphasis.

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The Epworth League arose as a fourfold criticism. It was a criticism of the assumption, which interdenominationalism is

TABLE II

Oxford League, 1888	Epworth League, 1903	Epworth League, 1913
I. Dept. of Christian Work: First vice-president, chairman	I. Dept. of Spiritual Work: First vice-president, chairman	I. Dept. of Spiritual Work: First vice-president, chairman
1. Weekly prayer-meeting	1. Weekly devotional meeting	1. Spiritual welfare of members
2. Missionary work	2. Spiritual welfare of members	2. Study and practice of personal evangelism
3. Spiritual welfare of members	3. Personal evangelism	3. Weekly devotional meeting
4. Christian work among young	4. Bible-study	4. Bible-study
5. Sunday-school interests	5. Morning watch	
	6. Sunday-school interests	
	7. Open-air meetings	
	8. Junior League	
II. Dept. of Literary Work: Second vice-president, chairman	II. Dept. of World Evangelism: Second vice-president, chairman	II. Dept. of World Evangelism: Second vice-president, chairman
1. Lectures and literary entertainments	1. Study of church benevolences	1. Study of missions and other benevolences
2. Lyceum reading-circles, libraries, and all educational work	2. Christian stewardship	2. Monthy missionary meetings
3. C.L.S.C. readings	3. Missionary committee	3. Study of Christian stewardship
4. Oxford League readings	4. Mission library and literature	4. Definite missionary work
5. Home culture circles	5. Mission-study classes	
	6. Missionary meetings	
	7. Cycle of prayer for world evangelism	
III. Dept. of Social Work: Third vice-president, chairman	III. Dept. of Mercy and Help: Third vice-president, chairman	III. Dept. of Social Service: Third vice-president, chairman
1. All sociables and social entertainments	1. Systematic visitation	1. Mercy and help
2. Systematic visitation	2. Care of poor and sick	2. Studies in social service
3. Reception and introduction of members	3. Hospitals and other charities	3. Good citizenship
4. Look-up Legion work	4. Temperance reform	4. Temperance reform and social purity
5. Social purity	5. Temperance literature	
6. Temperance	6. Temperance study classes	
	7. Social purity	
	8. Good citizenship	
IV. Dept. of Entertainment: Fourth vice-president, chairman	IV. Department of Literary and Social Work: Fourth vice-president, chairman	IV. Dept. of Recreation and Culture: Fourth vice-president, chairman
1. Music for all meetings; selection of chorister	1. General literary culture	1. Athletics
2. Excursions and picnics	2. Lecture courses	2. Social entertainments and music
3. Amusements for all meetings	3. Committee on *Epworth Herald*	3. New members; circulation of *Epworth Herald*
4. Home mission work	4. Reading-courses and libraries	4. Literary meetings
5. Badges and signals	5. Promotion of social life in the church	
6. Children's Day exercises	6. Seeking new members	
	7. Music for all meetings	
	8. Social entertainments	

always apt to make, that the peculiar doctrines, practices, and spirit of Methodism were of relatively small importance. With the exception of a small minority, the Methodist denomination did

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not believe that. They objected to their young people absorbing as a steady diet the literature which constantly made that assumption, or which was not in a position to emphasize aspects of history and religious experience which Methodism held dear. At the very least, it was an instance of the good being an enemy of the best; at the worst it was an undermining of the very foundations of their church. Their interest was both ecclesiastical and personal: they were convinced not only that the church was in danger, but that their young people would fail to attain a well-rounded spirituality, and that the world would be by so much the poorer. As a matter of fact the *Epworth Herald* from its first number breathed a spirit of evangelism which the *Christian Endeavor World* has never attained.

The United Society of Christian Endeavor virtually acknowledged the justice of this criticism, for while in 1889 they had "deprecated the running of denominational lines through the Christian Endeavor movement,"[1] in 1892, at the New York convention, denominational rallies were held for the first time, and these have been a feature of each successive gathering.

It was a protest against the failure of the ordinary church to organize its young people's society as a part of its organic life. It has been frequent cause of complaint against the young people's society in general that it stands out as an independent entity, having no organic relations with the Sunday school on the one hand, or with the church organization on the other; that it recruits itself, not from the Sunday school or church, as such, but by the organization and direction of junior and intermediate societies after its own kind; that its only connection with the church has been the fact that many of its members belong to the church or Sunday school, and that it uses the church building without paying rent. In the case of a Christian Endeavor society, its plans are formulated by an agency outside of both church and denomination, the plans have little if any reference to other departments of church work, and the official board of the church is seldom asked to pass upon them. To the reply that the particular church is entirely to blame for that state of affairs, the Methodists answered: We do not care to expose

[1] Rev. M. G. Kyle, in *The Independent*, XLIV, 934.

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our churches and pastors to that possibility, but propose to organize our young people's society as an integral part of the church and denominational life. Thus the pastor is explicitly made a member of the local cabinet, the officers must be approved by the official board of the church, the president becomes a member of the quarterly conference, and the plans of the League as a whole and the policy of the paper are determined by responsible members of the church and made to harmonize with its general aims.

The formation of the League was a criticism of the inadequacy of the Christian Endeavor ideal of religion and of the methods to be employed in developing the religious life. That ideal consists, according to the pledge, in striving to do whatever Christ would have one do. If this general statement were left by itself, no one could offer any objection. But it is an obvious principle of interpretation that when a general statement is followed by a series of particular statements, the latter are the explication of the former. And when one asks what, on Christian Endeavor standards, Christ would have one do, the answer is: Read the Bible and pray, attend prayer-meeting and take part. "Being true to all one's duties" is simply what the "moral" man does; these others are the specifically Christian demands. There is an utter absence of all explicit reference to brotherly helpfulness, which Jesus declared to be a full half of true religion. The Epworth League was organized on an all-round conception of life, including not alone the devotional, but the literary, recreational, and philanthropic elements as well. The League has learned much since, but to it was given the broader vision.

Finally, the League was a protest against the use of the pledge, as shown by the fact that the pledge was made optional with the individual society. It ought to be said that the form of pledge offered by the League to those societies desiring one revealed no new principles of pledge-making beyond the introduction of a prohibition, and in this respect it was distinctly inferior to the Christian Endeavor pledge. This element persists even in the pledge of 1913.

[1] *Epworth Herald*, XXIV (1913), p. 587.

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In reaction against this criticism, the validity of which it denied, the Christian Endeavor society about this time promulgated the so-called "cast-iron" pledge, as follows:

> Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church, in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which I can conscientiously give to my Savior; and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life. As an Active Member I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.

We take this opportunity to complete what we have to say of the pledge. Of 55 Chicago pastors, representing all the leading communions and selected without any knowledge whatever of their opinions, only 7 were in favor of the pledge; 16 declined to express an opinion; 15 gave qualified approval (e.g., "valuable if lived up to"); and 17 opposed the pledge, their expressions running all the way from "It is contrary to the spirit of spiritual religion," to "We do not regard perjury as a means of grace." How far this attitude is general it is impossible to say, but it seems probable that it fairly represents the convictions of thoughtful men. In response to much criticism, the United Society has issued two other pledges, both much shorter. But are even these made to be kept? Dr. Clark and his fellow Endeavorers give us to understand that they are to be interpreted liberally, for in the efficiency campaign of 1911–1913 one of the points set for a *standard* society is that "three-fourths of members respond at consecration meetings in person or by message." In this same campaign, an "effective Endeavorer" was one who among other things attended "three-fifths of the society prayer-meetings for five months." It is not regarded as a possibility that all who promise Jesus Christ either to be present at or to send a message to the monthly consecration meeting will keep their promise. A "standard" society is one in which only

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one in four breaks the most solemn vow conceivable. As it is with the consecration meeting, so it is with other parts of the pledge. On Dr. Clark's own figures, 24 per cent of Endeavorers pledged to attend *all* the regular Sunday and midweek meetings practically never go to the church prayer-meeting or the Sunday evening preaching service.[1] How it fares with daily Bible-reading and personal devotion, with being "true to all my duties" and striving to do "whatever" Christ would have one do, we can only surmise, but there is no reason to believe that those parts of the pledge are better kept than the others. That some are helped by the pledge is undoubted, but when it leads to moral deterioration for one in every four, something is surely wrong. The real fact is that a means of religious inspiration of unquestioned value has been made an end in itself. It is a modern instance of "man being made for" an institution.

If one were to point out some weaknesses of the Epworth League, one might mention the following:

1. It takes a negative attitude toward amusements. The theater, the dance, the card table are singled out for especial condemnation, and very little of value is suggested in their place. The reiterated "Don'ts" prove what is common knowledge, that young people do these things; and the tragedy of the situation became evident when the most prominent leader of the organization perished in the Iroquois Theater fire in Chicago. If the League puts the common amusements under the ban, it is its undeniable duty to provide something else equally attractive. This it has not done.

2. Its scheme of activities is logically complete but psychologically fallacious. To work so complex an organization requires the skill of an efficiency engineer. It leaves too little room for initiative or for the joy of discovery. It is a burden to many societies. It seems to have been made with an eye to logical completeness rather than on the basis of a study of actual conditions. The only society in which it is really at home is in a large city

[1] Cf. also: "One hundred and four societies reporting show an average attendance at the midweek prayer-meeting of over 34 per cent of their membership and of more than 75 per cent at the Sunday evening service."—Chicago Christian Endeavor Union, *Report*, 1912–13, p. 34.

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church. The practical working out is such that there is virtually no difference between a Christian Endeavor society and an Epworth League.

3. It is ultra-Methodistic. That Methodism has elements without which the world would be distinctly poorer few will question. But Methodists themselves grow weary of the denominational self-glorification. Too little recognition is given to the aspiration, endeavor, and achievement of the rest of the Christian world, a recognition which would make better Methodists and surely better Christians.

A final word ought to be added. Theoretically at least, no other church organization has been so responsive to changing conditions as the Epworth League.

The Baptist Young People's Union of America.—The Baptist Union arose as part of that denominational emphasis initiated by the Methodists, which found a response in nearly every communion. The Loyalist movement, so called from a suggested motto, "Loyalty to Christ in all things at all times," started in Kansas in 1887, and was indorsed by the Baptist State Convention of 1888. Its purpose, as soon became clear, was to organize an exclusive society of Baptist young people. The idea was welcomed in the Middle West, Kansas Baptists arranging a young people's program at their convention of 1889, and inviting the young people to attend. Nebraska organized a state convention in 1889, and Iowa in 1890. Chicago formed a city union on August 12, 1890.[1]

A conference, called to meet in Boston in 1889, met in Chicago in 1890, and was attended by representatives from fifteen states. It was agreed that no existing society should be antagonized in the new organization. An executive committee was appointed to study the problem more closely and to prepare plans for a national convention. In October of this year two ardent advocates started *The Loyalist*, and in its columns the executive committee made its first statement, which was important as showing a decided opposition to a pledge, and substituting therefor a declaration.[2]

[1] *The Loyalist*, I, 18; *Young People at Work*, December 20, 1890.

[2] *The Loyalist*, October 16, 1890.

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The discussion was nation-wide, even the South, with its pronounced antagonism to all young people's societies in the church, taking some part. Loyal Endeavorers opposed it heartily, one pastor sending a circular to every Baptist minister asking him to organize a Christian Endeavor society in his church.[1] As in the case of the formation of the Epworth League, the United Society of Christian Endeavor took a hand in the discussion, sending to Baptist ministers all over the country Baptist articles in opposition.[2] At the other pole, as compared with those who thought Christian Endeavor sufficient for all needs, stood the Loyalists, who desired a society with a uniform constitution in all the churches. The largest and ablest party consisted of those who sought a middle ground, and found it in a federation in which every young people's society in a Baptist church, without reference to name or constitution, should be enlisted.

At this juncture the American Baptist Publication Society purchased *The Loyalist*, and changed its name to the *Young People at Work*.[3] The secretary of the Society, recognizing the gravity of the situation, invited representatives of all parties to meet at Philadelphia, April 22, 1891, for friendly discussion. Two of the three Baptist trustees of the Christian Endeavor society were present, and everyone was heard. The result was the "Basis of Organization."[4] The new society should be a federation of all young people's societies in Baptist churches, without respect to name or constitution. The *Young People at Work* was to be the official organ, and should be impartially hospitable to all societies, devoting itself "to the indoctrination of the Baptist young people in the distinguishing tenets of Baptist churches," and to urging hearty co-operation in denominational enterprises. Each society should be left free to determine into what measure of interdenominational fellowship it should enter.

This document, together with the attention paid to the incipient organization by the Publication and Home Mission societies at the anniversaries in May, cleared the way for the first national

[1] *Y.P.A.W.*, January 24, 1891. [2] *Ibid.*, April 18, 1891.

[3] *Ibid.*, May 9, 1891; *Baptist Union*, IV, 466, 857.

[4] *Baptist Union*, IV, 464; Bacon, *Young People's Societies*, p. 226.

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convention of the Baptist Young People's Union of America, in Chicago, July 7 and 8, 1891. Over fifteen hundred delegates assembled, organization was effected, and national, state, and associational constitutions adopted. It was the only national Baptist society in existence. The object was stated to be "the unification of the Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations." The model local constitution, not compulsory, embraced among other things an optional pledge and an optional organization by committees or departments. The board of managers, elected by this delegated body, was ordered to engage a general secretary, preferably a layman, and to open a general office in Chicago.

It was at once felt to be necessary that the Union should control its own paper, inasmuch as it was a national organization and the A.B.P.S. was a northern society. The *Young People at Work* was purchased, moved to Chicago, and called the *Young People's Union*. In 1894, its name was changed to the *Baptist Union;* and in 1904 it became a monthly under the name of *Service*. The purchase of the paper, the payment of the secretary, and the conduct of the office entailed large expense, and thus began a long struggle for the "founding fund," which was not finally pledged until November 30, 1901. At the convention of 1908, it was stated that for the first time in its history the Union did not announce a deficit. The financial problem was, however, constantly before the managers, and in 1908 the A.B.P.S. purchased *Service*, created a Young People's Department, and gave explicit directions to its Sunday-school missionaries to pay especial attention to young people's work. In 1910, upon petition, the Northern Baptist Convention (organized 1908) appointed a Young People's Commission, which in 1911 became a permanent department of the denomination. In 1912, the managers of the B.Y.P.U.A. were requested to convey to the Commission such functions as would enable it to "superintend the work of organization of young people's societies in the territory of the Northern Baptist Convention,

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together with the inspirational and educational work therein." This was accordingly done, and from 1913 the literature of the B.Y.P.U.A., so far as it relates to the northern states, bears the imprint: "The American Baptist Publication Society and the Northern Baptist Convention through its Young People's Commission."[1]

The official relations of the Union with the Christian Endeavor society have been most cordial.[2] After the first fear that the Baptist Union was to be an exclusive society, there came to be the most friendly feeling. The Christian Endeavor officials readily saw the necessity for a denominational union from the facts that in 1891 there were, in addition to perhaps two thousand Baptist Christian Endeavor societies, at least as many independent organizations, most of which simply would not affiliate with the Christian Endeavor society; that there were considerably over twenty thousand Baptist churches with no young people's society of any sort; and that the denomination had not only the right but the responsibility of taking its young people under its direction. Within the denomination there has been considerable lack of adjustment. An official pronouncement of 1911 declares: "It has been found difficult to convince societies of other names that they are on an equal footing in the B.Y.P.U.A. with those societies bearing the denominational name, or that it was possible to maintain a dual allegiance with equal cordiality."[3] For this the attitude of the Christian Endeavor society toward the Epworth League is responsible, Baptist Endeavorers applying to their own situation statements made with reference to quite other conditions. It is probable that the Young People's Commission will end this misunderstanding.

The genius of the Baptist Union is seen in a resolution passed at the first, the organizing, convention: "Resolved, That this convention urge the local societies to devote at least one hour a week to the systematic study of the Bible, and that we request the Board

[1] Young People's Commission, *Report*, 1913.

[2] Cf. *Golden Rule*, June 4, 1891; *Y.P.A.W.*, June 13, 1891; *Christian Endeavor World*, November 15, 1901; *Baptist Union*, January 12, 1902.

[3] *Report of the Commission on Young People's Work*, 1911.

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of Managers to arrange such a course of study and provide suitable material for the same."[1] The study element, embracing a field considerably wider than study of the Bible, has been distinctive of the Union. Series of studies on "The Historical Books of the Old Testament," "Work with the Unsaved," "Dominant Religions," and "The Great Commission" ran through the paper in 1891. The "Week Night Symposium," consisting of four series, one study of each series once a month, began December 9, 1891, and comprised "Bible Study," "Church History and Polity," "Christian Work and Missionary Knowledge," and "Science and General Literature." At the convention of 1893, these studies were named the Christian Culture courses (after a course on "Christian Culture" given by Rev. J. H. Campbell of New York),[2] and four-year cycles were outlined. The Bible Reader's course, begun in the fall of 1892, planned to read the Bible, daily, systematically, and completely in the period. The Conquest Missionary course, also begun in 1892, set itself to cover the mission fields of the world with especial reference to Baptist missions. The Sacred Literature course, which had run from the beginning, included "Messianic Expectation," "Life of Christ," "Apostolic Age," and "Christian Ethics." Similar courses were prepared for the juniors in 1894 and thereafter, and four notable textbooks for an advanced course appeared later. These studies were freely acknowledged to be of superior merit, the *Epworth Herald*, for instance, saying: "The Baptist Union excels all other young people's societies in its plans for literary and biblical culture." The way had been prepared by the Chautauqua reading-courses and the American Institute of Sacred Literature, and outline studies had been made occasionally by progressive pastors for their young people, notably by Dr. Erastus Blakslee in 1888, whose courses grew into the Bible Study Union graded Sunday-school lessons. But no such comprehensive plan as that of the Baptist Union had been known up to that time. It exerted wide influence, similar courses being prepared by Presbyterians, United Brethren, Disciples, and others, and the *Golden Rule* fell in line with courses on "Good Citizenship" and "Missions"

[1] *Y.P.A.W.*, July 18, 1891.

[2] *Young People's Union*, February 6, 1892.

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in 1894. In particular, the Conquest Missionary courses prepared the way for the great mission-study movement in the churches a decade later.

In time new arrangements were seen to be necessary. At a conference in 1907 between the Union and the missionary societies, it was agreed that the primary responsibility for missionary education lay with the latter, under whose direction mission-study classes should be organized, the Union co-operating to the fullest extent, and the monthly missionary meeting to be under joint direction. In consequence, the Baptist Young People's Forward Mission Movement was announced in 1907, and in 1908 this was merged into the Baptist Forward Movement for Missionary Education, thus co-ordinating all the missionary education in the church. The work of making a careful survey of the whole field of the denomination's educational activities fell to the Convention's Commission on Moral and Religious Education, appointed in 1911. One result of the work of the Young People's Commission is the hearty commendation of the Baptist Union courses to Baptist Endeavorers by the United Society of Christian Endeavor, for the the first time in 1913.

Regarding the Baptist Union as the expression of dissatisfaction with the limitations of earlier forms of organization, particularly the Christian Endeavor society, we note as elements of this criticism the following:

1. Its optional pledge and the explicit statements of many leading clergymen indicate a protest against having a pledge as a central feature in the organization. The brevity of the pledge suggested for those desiring one is also significant in view of the fact that about this time the long, "iron-clad" Christian Endeavor pledge is being introduced.

2. As a denominational organization, it is a criticism of an inherent limitation of the Endeavor movement. The Christian Endeavor Society had been on friendly terms with the Union, but it could not organize a denominational society or provide denominational instruction.

The instructional element of the Union, which is its distinctive contribution to the young people's movement, declares in effect

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that a young people's society which is essentially a prayer-meeting organization is only partially meeting its obligations. The Christian Endeavor leaders had feared that the educational work would "destroy the spirituality of the young people's movement,"[1] that there was grave danger that it would give undue prominence to controversial sentiments, particularly in the case of doctrinal study. This attitude indicated a weakness in the Christian Endeavor organization, partly remediable, as its excellent courses since 1894 testify, and partly inherent, for it was necessarily limited by the convictions of the narrowest constituent denomination. On the other hand, the studies of the Baptist Union offered a much larger field for biblical and doctrinal work, and it gave opportunity for much more definite application in its missionary courses. If the Baptist courses sometimes left the student wondering what other denominations were doing, the Christian Endeavor society left him in doubt concerning what any denomination was seeking to accomplish. An attempt was made to meet this weakness by the offerings on "Christian Endeavor Day" to some specific denominational object, but this could hardly be said to be more than a makeshift.

3. The Baptist Union was a protest against the unwillingness of the Christian Endeavor society to federate with other young people's societies. The *Golden Rule* said that the Union's "platform is catholic and broad; as such we heartily approve it, and wish for its sincere advocates a full and glorious success."[2] But the Christian Endeavor society declined to stand on the same platform. According to one who had been an official of the Endeavor movement for ten years, "It stands committed to one form and name of organization and it makes the latter a prerequisite to entrance into its fellowship."[3] One wonders how Dr. Clark could say that federation is an accomplished fact[4] when the entire body of Methodist young people, not to speak of large numbers of Baptists,

[1] Quoted, *Baptist Union*, October 20, 1894.

[2] *Golden Rule*, June 4, 1891; *Y.P.A.W.*, June 13, 1891.

[3] W. T. Ellis, *The Independent*, August 15, 1901.

[4] Clark, *ibid.*, September 12, 1902.

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Lutherans, Episcopalians, and many others, stand outside. The Baptist Union is, however, not only a protest; it is a prediction of the good day when Y.M.C.A., Y.W.C.A., King's Daughters, Brotherhood of St. Andrew, Epworth League, Luther League, Christian Endeavor society, and all the rest shall find some cause superior to personal pride, denominational interest, and pecuniary profit, a cause great enough to rally all in whom is the spirit of the Lord Jesus.

If one were suggesting the limitations of the Union, the following should probably be included:

1. A lack of pride in the organization on the part of the membership and the denomination as a whole. The management declared time and again that $10,000.00 a year would put it on a sound financial basis, but it was not forthcoming. One man in particular was allowed to use his business credit for the organization's debts for fifteen years.

2. An almost utter failure to respond to changing conditions. The character of the Christian Culture courses and the society's activities is in no essential respect different today from what it was fifteen years ago. Its ideal is limited by the prayer-meeting and the study courses. Community study, practical philanthropy, and social service have crept in rarely and surreptitiously.

These things are not fatal nor inherent in the movement, but they must be taken into consideration if continued usefulness and attractiveness are to be expected.

Nothing would be gained by going further into detail on this matter of denominational differentiation. It found expression in all large denominations in one form or another, and in many smaller ones. The United Presbyterians formed their Young People's Christian Union; the Evangelical Association, its Young People's Alliance; the Lutherans, their Luther League of America; the Universalists, their Young People's Christian Union; the English Wesleyans, their Wesley Guild. A strenuous effort was made to have the Presbyterian General Assembly adopt the Westminster League as its official society. This failed, owing to Christian Endeavor influences, which were apparently not strong enough to

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warrant an attempt to have the Christian Endeavor made the official society.[1] Shortly afterward a Young People's Department was established in the Board of Home Missions. The Methodist New Connection of England adopted the Epworth League, but the following year they found that the London Sunday School Union had organized so many Christian Endeavor societies in their churches that they reversed their decision of the previous year and adopted the Christian Endeavor organization. The United Evangelical Church in America had formed a Keystone League, but later changed it to the Keystone League of Christian Endeavor. The United Brethren formed a Young People's Christian Union which later became the Young People's Christian Endeavor Union of the United Brethren Church.

These latter instances suggest that very much less than justice would be done the entire situation if mention were not made of the fact that to some denominations, and to many in every denomination, the criticisms implied in this denominational movement awakened no response, and in many cases were incomprehensible. Christian Endeavor became the official society for the following denominations, among others: Reformed Church in America, Quakers, Disciples, Congregationalists. To a greater or less extent, Christian Endeavor societies exist among some eighty denominations at the present day. The Christian Endeavor is in no sense an official federation of the denominations, inasmuch as, with rare exceptions, the trustees do not officially represent their churches, and in some instances have been out of harmony with the prevailing opinion of their communion, as is the case, for example, among Methodists. Nevertheless, all except the most sectarian must gladly recognize the profound service of the Christian Endeavor movement to our modern Christianity, in the assistance it has rendered in bringing the denominations into friendly association and co-operation.

[1] Breed, *Presbyterian and Reformed Review*, 1896, p. 648.

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CHAPTER VII

THE PERIOD OF DIFFERENTIATION—*Continued*

A second line of differentiation has been on the basis of sex. This period was marked by the growth of organizations of young men or of young women alone. The rise of the brotherhoods is characteristic. There had been individual groups of men, more or less organized, in all churches for centuries; but the earliest of the modern general organizations was the Brotherhood of St. Andrew, formed in November, 1883, in St. James Protestant Episcopal Church, Chicago, from a young men's class. The name is derived from the gospel narrative of Andrew bringing Simon to Jesus, and the Brotherhood was fittingly organized on St. Andrew's Day. It had two rules: the Rule of Prayer and the Rule of Service. The former requires members to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. The latter demands that an earnest effort be made each week to bring at least one young man within the hearing of the gospel. Membership was limited to laymen, and it was required that the officers belong to the Episcopal church. In seeking young men, the members went everywhere, to hotels, hospitals, ships, prisons; they established reading-rooms, Sunday schools, missions. It was distinctly an evangelistic movement. The growth has been sustained from the start. In 1886, 35 gilds united to form the Brotherhood of St. Andrew in the Protestant Episcopal Church of the United States. In 1890, there were 433 active chapters, and in 1910 about 1,000 chapters in the United States. There are also national councils in Canada, England, Australia, and Japan. The junior chapters receive boys from twelve years of age upward, and are also organized on the basis of the two rules.

The Brotherhood of Andrew and Philip represents the appropriation of the Brotherhood of St. Andrew by the non-Episcopal churches, the name combining the story of Andrew seeking Simon

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and Philip seeking Nathanael. It is interesting that Dr. Stephen H. Tyng once spoke of the need of an "Andrew and Philip Society."[1] It was organized in the Second Reformed Church of Reading, Pennsylvania, in May, 1888, on the basis of the two rules of the Brotherhood of St. Andrew. In 1895, there were chapters in the Reformed church, the Presbyterian churches North and South, the United Presbyterian church, the Canadian Presbyterian church, the Congregational, Methodist Protestant, Methodist Episcopal, Baptist, English Lutheran, and United Brethren churches. Today there are about 1,000 enrolled chapters in the United States, Canada, Japan, Australia, and India, and 23 denominations are represented. There are many chapters not enrolled.

The growth of the denominational organizations of men may be seen from the fact that a conference of representatives of ten such organizations of brotherhoods met in Chicago in 1908 to discuss common problems. They varied widely in organization and aims, the Methodist Brotherhood representing the most comprehensive but not therefore the most efficient plans, and the two mentioned above standing for the simplest and most direct scheme of organization. They have sought the evangelization of the world through personal effort, the relief of distress, the institution of personal and social justice, and the organization of society for the realization of the Kingdom of God.

Closely related to the brotherhoods are the men's organized Sunday-school classes.[2] As a significant force, these are distinctly modern. The first Baraca class was organized at Syracuse, New York, in 1890, and rapidly spread. Large organized classes of young men have arisen everywhere, Rochester, New York, having some especially important classes. The movement for the federation of these classes began in Chicago in 1899. In 1903, they were granted participation in the Cook County Sunday School Association; in 1905, the International Sunday School Association gave them formal recognition, and in 1906 issued a special series of lessons, "The Ethical Teachings of Jesus." In 1909, 9,000 such classes were enrolled; in 1911, 18,250; and in March, 1913, there were

[1] *Y.P.A.W.*, March 21, 1891.

[2] Cope, *Evolution of the Modern Sunday School*, 1911.

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35,815 (including a number of mixed classes). They are most numerous in Pennsylvania (6,021), Ohio (4,479), Illinois (4,094), Indiana (2,089), Iowa (2,064), Ontario (1,363), New York (1,334), Alabama (1,070), Missouri (1,047), Texas (1,035), and Kentucky (1,030). Among 33 denominations represented, the Methodist Episcopal church has 7,970 classes; the Christian, 7,821; the Presbyterian, 3,175; the United Brethren, 2,446; the Northern Baptist, 2,430; the Methodist Episcopal South, 2,104; the Canadian Methodist, 1,085.[1] These are not merely Bible classes in the strict sense, but accept responsibility for all matters pertaining to the development of the religious life.

The Laymen's Missionary Movement and the Men and Religion Forward Movement, with their presentation of "a man's job" by men of rare manliness and statesmanship, have educated, unified, and directed these great men's organizations along lines of conspicuous service.

Alongside the men's organizations, the women's societies have been doing equally important work. The rapid increase of the Y.W.C.A. and of deaconesses has been noted; young women's classes are very common; the story of the women's clubs deserves a chapter to itself, but in this place we shall merely make brief mention of two organizations. The Daughters of the King, organized 1885, in New York, is a sister-organization to the Brotherhood of St. Andrew, following its rules of prayer and service. It is an Episcopal society and has found large favor in that communion. The question it raises is, Why has it not been imitated in other churches as the Brotherhood of St. Andrew has been? The answer is to be found partly in the fact that women are much more regular in church attendance than men; partly in the essentially religious character of other women's organizations which have no masculine counterparts; and partly in the wide extension and useful service of the woman's club.

The King's Daughters is not only a different organization, but an entirely different type of organization from that just mentioned. In 1885 Dr. E. E. Hale sent to a woman in New York, upon request, an outline constitution for a sisterhood on the lines

[1] International Sunday School Association, *Twenty-first Quarterly Statement.*

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of "Ten Times One Is Ten." In 1886, ten women adopted the four mottoes and a trinitarian confession of faith (never enforced and later recanted), and took the name of the "King's Daughters." They aimed to emphasize, in this order, the heart, the home, the church, the world. State and national organizations were provided, but a minimum of organization was suggested. A little later the society was open to men and boys, and the name became the "International Order of the King's Daughters and Sons," but men have always been in the minority in the organization. The large membership is distributed over every continent except Africa. One pastor is reported to have organized his entire constituency into circles of the Order. Its organ, the *Silver Cross*, abounds in instances of human love and sacrificial service. The great contribution of the Order has been its education of church and community everywhere in the principles of social service, through the advocacy and exemplification of the Wadsworth mottoes.

Let us note what these various developments signify as criticisms of current standards and as expressions of different ideals.

1. There is a protest against the adequacy of sex co-operation as a sole method of action. The young people's society embodied a principle of profound importance when it set young men and young women working together. But it was only a half-truth, and the complementary principle was equally true, that provision must be made whereby young men and young women should each have their own form of activity, and, if need be, a separate organization.

2. There is a protest against the ideal of the Sunday school as a place for children alone and for religious instruction alone. In its place there is set an institution which includes all ages and stands for a religious education which includes worship, instruction, organization, fraternity, philanthropy, and recreation.

3. There is a protest against any conception of religion which does not include all-round helpfulness, and in particular service to needy persons and institutions in one's own community.

4. The Brotherhoods of St. Andrew and of Andrew and Philip were a protest, on the one side, against the failure of a church to grow by conquest from without as well as by birth, and, on the

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other side, against a high-pressure, wholesale evangelism in the hands of specialists. These men believed that the gospel was the power of God unto salvation if it really got a chance, and they proposed to give it that chance. They believed also that the ordinary methods of evangelistic effort were highly specialized, and that the ordinary man was guided by a wise instinct when he felt unwilling to undertake the precipitation of a soul crisis. They believed, further, that those methods involved serious dangers if indiscriminately applied. But they were sure that the ordinary man had a grave responsibility for the souls of other men, which it was his duty and privilege to accept. The rule of prayer assured spiritual preparation; the rule of service indicated a natural method of approach. Thus from a church making much of ecclesiastical orders has come this marvelous impulse to lay evangelism.

The missionary movement.—A third main line of differentiation is found in the modern missionary movement. It goes back for its beginnings to 1880, when the college Y.M.C.A. established a missionary department. In this year, the American Interseminary Missionary Alliance, composed of theological students, held its first convention. In 1883, the Princeton Foreign Mission Society was organized, with Wilder and Forman as leaders. The movement really took form in 1886, when Mr. Moody, at the suggestion of L. D. Wishard, invited the college men to Northfield during the summer for four weeks of Bible study. Two hundred and fifty-one men came. A group of 21 met daily for prayer that there might be a hundred volunteers for the foreign field. During the third week the "meeting of the Ten Nations" was held, at which missionary addresses were given by sons of missionaries in Persia, India, and China, and by natives of Armenia, Japan, Siam, Germany, Denmark, Norway, and by a North American Indian. On the last day of the conference, the hundredth man came to the daily missionary prayer-meeting and signed the Volunteer pledge: "I am willing and desirous, God willing, to become a foreign missionary." Thus was born the Student Volunteer Movement.

Prior to this time, few missionary meetings were held in any college in America; missionary libraries were virtually non-existent, missionary contributions almost unknown, and mission-study classes

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nearly "unthinkable." In England a group of seven Cambridge men had been visiting the colleges seeking recruits for the foreign field. This idea was at once adopted by the American movement. Together or separately, Forman and Wilder visited during the next year 167 institutions of learning, and 2,200 volunteers, men and women, enrolled. There was no systematic visitation in 1887–88, but through the work of older volunteers 600 names were added. The canvass was taken up the following year with large success.

In 1888, the movement was organized with an executive committee of three: John R. Mott, chairman, representing the Y.M.C.A.; Miss Nettie Dunn, the Y.W.C.A.; and Robert P. Wilder, the Interseminary Alliance. An advisory committee, appointed by the denominational missionary boards, determined questions of policy. The executive committee had general supervision. Traveling, editorial, and corresponding secretaries were to carry out the functions suggested in their names. In each institution, the Volunteers formed the Volunteer Band, which frequently constituted the missionary committee of the college Association.

> The fourfold purpose of this organization is, (1) To awaken and maintain among all Christian students of the United States and Canada, intelligent and active interest in foreign missions; (2) to enrol a sufficient number of properly qualified Student Volunteers to meet the successive demands of the various missionary boards; (3) to help all such intending missionaries to prepare for their lifework, and to enlist their co-operation in developing the missionary life of the home church; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers. The Volunteer Movement is in no sense a missionary board.[1]

It is rather a recruiting agency for all the Boards.

The watchword of the movement, "The Evangelization of the World in This Generation," means "to give all men an adequate opportunity to know Jesus Christ as Savior and to become his real disciples."[2]

[1] Report of Executive Committee, 1891.

[2] Mott, *Evangelization of the World in This Generation.*

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Not to detail the history of the Movement, we ask briefly: What has it accomplished?

Up to the end of 1912, 5,569 volunteers had sailed for the foreign field from America, and 1,696 from the United Kingdom. More volunteers were ready and acceptable than could be sent.

It issued the first series of textbooks for mission-study classes, and has established mission classes whose enrolment has grown from 1,400 in 1895 to 36,580 in 1912.

It has held quadrennial conventions, which have been notable from every point of view.

It has held annual summer conferences for students which have gone far to Christianize our colleges.

It has employed traveling secretaries who have brought directly to the colleges the spirit of the missionary enterprise.

It has increased the gifts of students and faculties from virtually nothing to $131,761.59, as reported in 1910.

It prepared the way for the foreign mission work of the International Committee of the Y.M.C.A.

It has profoundly influenced the life of the churches of America. To these last two points we must devote a little more attention.

The foreign work of the International Committee of the Y.M.C.A. is perhaps the most important, certainly the most statesmanlike, aspect of all Christian work in non-Christian countries. It began in 1889 with an appeal to the Committee, on the part of missionaries, for secretaries for these countries. The policy of the Committee involves the selection of sixty of the most strategic centers in the entire non-Christian world, establishing in them dignified and suitable buildings, and assigning to them the ablest secretaries obtainable. It is an attempt to pre-empt the city and the university for Christ, and already its work is notable. In 1911, the Committee had 105 secretaries on the foreign field.

One of the direct results of the Student Volunteer Movement was the Young People's Missionary Movement, an attempt to do for the young people of the churches what the student movement had done for the colleges. The Baptists led in the systematic study of missions by several years. The first issue of the *Young People at Work* (December, 1890) contained a department called

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"The Mission Field," which in 1891 was divided into "Home" and "Foreign Work." The first to sound a decisive missionary note for young people's societies was Dr. L. C. Barnes, who (March 21, 1891) said:

> Let the dominant purpose [of the B.Y.P.U.A.] be not self-culture but world-saving. Let the central aim be not to refine and stimulate our own spirits a little more highly and have a religious good time together, but to find out the moral needs [of the world] and to drill ourselves in training to supply those needs. The young men of our churches are lamentably without systematic culture in the large, heroic purposes which hold the future of American society and of the world.[1]

It was fitting that the man who had this splendid vision and knowledge of young people should write *Two Thousand Years of Missions before Carey* (1900), a missionary textbook which set a standard that has rarely been reached since. In January, 1892, the *Young People's Union*, the organ of the B.Y.P.U.A., began to print material for a monthly missionary meeting, which was assigned by the topic card to the last Sunday of each month. In 1894, the four years' schedule was announced, including not merely a monthly meeting but a study class, and covering the work of the northern, southern, and Canadian Baptist missions. In this same year, the American Baptist Missionary Union organized a Young People's Department with a secretary, whose duty it was "First, to secure in every young people's society a good live missionary committee, all at work with a definite purpose. Second, to secure systematic, proportionate, and worshipful giving, according to the biblical plan, 'Upon the first day of the week.'" This secretary discovered that most societies had no missionary committee; that about one society in ten had a plan of study and a monthly missionary meeting, thanks to the Conquest Missionary course; but that the giving of the majority was done "in a careless and indifferent way."[2]

The Presidential address at the Christian Endeavor convention of 1893 emphasized systematic and proportionate giving. On October 18, 1894, the *Golden Rule* began to publish a series of missionary studies and urged the formation of Golden Rule Mission Clubs, which should be regularly organized and should take examinations, for which a fee of fifty cents was charged.

[1] *Y.P.A.W.*, March 21, 1891. [2] *Baptist Union*, June 15, 1895.

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In 1897, according to the *Epworth Herald*,[1] there were in the Epworth League no constitutional provisions for missionary agitation and no mission-study courses; practically no textbooks were available, and the Student Missionary Campaign was unknown. A quarterly missionary topic was the extent of its interest. The Methodist text was that of Bishop Foss, *From the Himalayas to the Equator* (1899).

The items already mentioned indicate the indirect influence of the Student Volunteer Movement upon the churches. Now begins its direct work. In October, 1893, the Chicago Christian Endeavor Union invited all Student Volunteers in the city and vicinity to an informal social meeting held by the Christian Endeavor Missionary Institute, which had come into being in consequence of the action of the Chicago Union in assuming the support of a Christian Endeavor secretary in India in 1891. As a result of this meeting of the Volunteers, a speakers' bureau was organized, and any church desiring an address on a foreign mission theme was supplied by some Volunteer.[2] Other large cities had similar bureaus.

In the academic year 1898–99, a band of five Yale men traveled among young people's societies. Meetings to the number of 884 were addressed; 364 missionary conferences were held with the representatives of 2,000 societies; 241 missionary committees were organized; 579 collections of missionary books were sold; 392 societies were led to start mission-study classes; 518 societies adopted the plan of systematic giving; and 757 promised to use the missionary prayer cycle. They found many missionary committees but few study classes. At the summer conferences of 1899, this "Student Missionary Campaign" received large attention. It was officially recognized at once by many of the largest denominations, and all took up the idea with enthusiasm. In the summer of 1900 and succeeding summer vacations, many students gave several weeks to this work; and, during the academic year, hundreds visited, in small groups, the churches surrounding the various institutions of learning. In the large cities all the young people's societies united in these conferences, great enthusiasm was generated, and many classes were formed.[3]

[1] *Epworth Herald*, XIV, 614 (1903).

[2] *Baptist Union*, April 4, 1896.

[3] Dutton, *Baptist Union*, XII, 692.

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Greater perhaps than the immediate effect upon the churches was the reflex influence of this work upon the schools. Mission-study and Bible-study classes multiplied.[1] In the wake of the Student Mission Bands came the organization of Evangelistic Bands, groups of young men, touched with divine fire, who went out to spend the week-end with near-by churches, seeking immediate decisions for the Christian life. In the case of at least one university (McMaster), two such bands spent the summer of 1904 visiting churches, receiving no remuneration beyond expenses.[2]

The Missionary Movement was in great need of textbooks, the Baptists being virtually the only denomination with an adequate course of study. Further, there was need of united action and of wise guidance. Consequently, as the result of a meeting of the leaders of missionary work in the churches, held in New York in December, 1901, the first conference of the Young People's Missionary Movement was held at Silver Bay, New York, July, 1902. Those in charge included Wishard, Beach, and Speer. Reports of the work done by Baptist, Methodist, Presbyterian, Reformed, and other churches were discussed, mission- and Bible-study classes were held, and denominational gatherings were arranged. Inasmuch as these latter were led by persons in each denomination officially charged with the missionary propaganda, their resolutions were widely influential. The scope of the movement was defined as the preparation of leaders for mission-study classes by summer conferences, institutes, etc., and the preparation of literature (books, helps, charts, libraries, curios, etc.). In distinction from the Student Volunteer Movement, this plan embraced both home and foreign missions. In 1903, two conferences were held; in 1904, a third was added; and, in 1906, four were held, including one at Whitby, Ontario. In some places, for instance Chicago, interdenominational Young People's Missionary Institutes were held for several days in the early fall, which mediated the enthusiasm of the conferences to leaders in the local societies. Over 10,000 persons attended the summer conferences in the first decade.[3]

[1] Statistical Tables, *World's Student Christian Federation*, 1913.

[2] *Baptist Union*, May 7, 1904.

[3] *Epworth Herald*, XVIII (1907), 14.

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The movement prepared a series of textbooks which have been extensively used and have proved of great value, each denomination (47 in number in 1912[1]) issuing supplemental material touching its work in the field under consideration. The work of the movement has extended in one direction to the Sunday school and in the other to adults. The woman's interdenominational missionary movement has published a noteworthy series of texts, and study classes have prospered. Among men, the Laymen's Missionary Movement is an outgrowth, and this merged into the Men and Religion Forward Movement, which has performed service of profound value.

Looking at it in the large, whether from the standpoint of its influence upon non-Christian nations in every aspect of their lives, religious, social, industrial, educational, political, or from the point of view of its profound effects upon the Christian churches and the nations in which they predominate, it seems probable that the missionary enterprise of the nineteenth century is the most important movement of Christianity since the days of Paul. The Reformation was the unshackling of the free spirit of the gospel; the Wesleyan and other revivals gave it voice and enthusiasm; the missionary enterprise, including in that term not only the movements under immediate ecclesiastical control but all movements looking to the increase of brotherliness and the spread of a reverence for personality, is the direction of its energy into its proper channel. This is the main stream not only of Christianity but of history; all other streams are tributary.

In this onsweeping current of the nineteenth century, the young people's movement constitutes a large element. For the most part, looking at it not from the standpoint of the individual but of history, it has been essentially preparatory. The temperance movement was and is largely negative in character, whether it has sought the abolition of the saloon or the training of children to fear and hate strong drink. Philanthropy, gracious as it is, ought to be temporary, for it implies inequality of possessions and privileges—a condition which has no real place in a democracy. It is already regarded as primitive, to be superseded by a more just organization

[1] *Ibid*, XXIII (1912), 835.

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of society, in which the gold of brotherly kindness will be separated from the dross of condescension. Education and organization, as represented by Sunday school, public school, and university, by Y.M.C.A. and Y.W.C.A., by the Christian Endeavor and kindred societies, must necessarily be education for some purpose and organization to some end. Otherwise we have machinery without product, motion without progress. If we ask, For what are these things preparatory? the answer is, For the positive, constructive task of Christianizing the world. The winning of individuals to the religious life and the home and foreign missionary enterprises are part of it, but these by no means exhaust it. It involves the Christianizing of industry and commerce; of municipal, state, national, and international politics; of all the relations in which men stand toward other men, either as individuals or as groups; in a word, it means the Christianizing of the entire social order. If self-sacrifice and leadership be granted to the young people's movement, so that it shall cease to live to itself, shall cease to ask whether it is to live or die, but only seek a place in this great task of the world's redemption, it will live and accomplish that whereto God has sent it. It has "come to the kingdom for such a time as this." The bringing into clear consciousness of what we so dimly see but so powerfully feel is the supreme business of the present century.

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CHAPTER VIII

PROBLEMS AND PRINCIPLES

An attempt to evaluate current organizations of young people raises at once the question of standards, a question which can be answered only by discussing briefly the psychology of adolescence. The physiological facts are of first importance. Early adolescence shows a remarkable increase in height and weight, fourteen or fifteen years being the age of most rapid growth. There is "a gradual and probably irregular tapering off of growth in height at about eighteen or nineteen, and, to a degree, of weight a few years later." The proportions of bodily parts and organs change almost constantly. The heart increases in a year or two at the beginning of adolescence almost to the size of that of an adult, and there is at first no corresponding increase in the arteries; its beat is accelerated and becomes stronger; these result in increased blood-pressure. "There are more red corpuscles in the blood, the lung capacity is increased, and there is more carbonic acid in the breath—all of which shows that rapid transformations are going on in the organism."[1] The brain reaches the limit of its growth in weight at the age of twelve or thirteen; then brain organization and unification, through the growth of the fibers of the middle layer of the cerebral cortex, become the important factors. Especially from the age of eighteen on, these tangential fibers develop rapidly, as anatomical researches indicate, so that the brain of a man of thirty-eight has about twice as many as that of a youth of eighteen. The growth of these fibers constitutes the physiological basis for the functioning of Flechsig's "association areas," Hughlings-Jackson's, "highest level," and "unifies the whole nervous system. . . . . The highest level is the anatomical basis of mind."[2] This is the period also of the rapid development and of the functioning of the organs of sex. Growth and development do not go on continuously and hence the danger

[1] Starbuck, *Psychology of Religion*, p. 307.

[2] See Donaldson, *Growth of the Brain*.

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to more sensitive people of being "thrown out of gear" temporarily or permanently.[1]

These physiological changes have psychological correlatives of far-reaching significance. "It is a well-established fact, as is shown from the study of the brains of children, idiots, adults, and animals, that the character of the psychic life is conditioned by the quality of nervous tissue."[2] The new experiences connected with augmented blood-pressure and brain organization are characterized by enhanced mental activity, sometimes resolving itself into keen intellectual enjoyment, frequently into doubt and questioning. After a careful study of many cases, Starbuck says: "Not only is the rational power a vigorous tool for the criticism of religious ideals, but frequently . . . . the interest in it seems to approach a kind of aesthetic of logic." One woman remarks of her experiences at this period, "It was the cold philosophy of his [Swedenborg's] teaching that satisfied my mental needs." Another says, "Cared more about my doubts than the solution of them." Still another, "For a year or more after fourteen, the whole matter of religion seemed eclipsed by the desire for intellectual growth."[3] It is not a little interesting to note that many philosophers struck out the ground plans of their systems during adolescence.

Adolescent questioning is clearly reflected in the doubts that so often arise. Fifty-three per cent of the women and 79 per cent of the men studied by Starbuck, and three-fourths of the cases considered by Burnham,[4] went through a period of doubt. The two important causes, according to the former's tables, were educational influences and natural growth, in inverse ratios for men and women. Doubt not seldom finds its outcome in a sense of being outside the conventional mold, accompanied by a philosophical reconstruction. "Alienation seems often to be due to the physiological necessity of gaining relaxation" and is an attempt "to preserve in one way or another the wholeness of the individual life."[5] This alienation, when it occurs, usually comes in later adolescence.

[1] Evidence summarized in Hall, *Adolescence.*

[2] Starbuck, *op. cit.*, p. 149; Stratton, *Experimental Psychology and Culture*, chap. iv.

[3] Starbuck, *op. cit.*, p. 271.

[4] Burnham, *Pedagogical Seminary*, I, 182.

[5] Starbuck, *op. cit.*, pp. 247 ff.

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A high degree of emotional intensity is characteristic of adolescence. The new appeal of Nature probably comes under this category. There is frequently an enlarged susceptibility to the aesthetic. Starbuck recites such cases as the following:

> From twenty-four to twenty-nine, I did not believe in religion at all. I wept over the pathetic in literature; had strong emotions on hearing the *Messiah*, or Easter music at a great church. . . . .
>
> My enjoyment [from fifteen to twenty-two] was largely sensuous; flowers, perfumes, music, deep, soft colors awakened more emotion than any thought of the holiness of God. . . . .
>
> Chopin's "Funeral March" seems to grow into me. . . . .

The "storm and stress" period through which nearly two-thirds of all young people pass is a striking illustration of the emotional tension of early and middle adolescence. It is characterized by a sense of incompleteness and imperfection; by a sense of sin frequently connected with matters of sex;[1] by fear of punishment; by brooding, depression, and morbid introspection, and by friction with surroundings. These have in part a physiological explanation, such as high blood-pressure, unequal growth of various organs, the new sex function, the keenness of the senses; in part, their explanation is psychical, as due to the confusion wrought by the flooding in of new experiences and the attempt to organize one's universe; in part, they are due to actual wrong-doing. Taken altogether, they produce an emotional tension of a high degree.

The emergence of the sex function with its correlated instincts is probably the most important single fact of adolescence. Its biological significance is that the youth begins to live the race life. The universality of initiation ceremonies among primitive peoples, inducting the adolescent into the full life of the tribe, indicates a common understanding of this fact.[2] Hereditary traits and diseases (e.g., insanity) crop out in these years.

The social results of sex are of unparalleled importance. The first effect of sex consciousness is that of separation of the sexes, and thus we have in early adolescence the "gang."[3] This gives

[1] Brockman, *Pedagogical Seminary*, IX, 255; Hoben, *The Minister and the Boy*, p. 137.

[2] Daniels, *American Journal of Psychology*, VI, 1.

[3] Hall, *op. cit.*, Vol. II, chap. xv; Hoben, *op. cit.*, pp. 22 f.; Forbush, *The Boy Problem*.

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way in middle adolescence to renewed interest of boys and girls in each other. Later adolescence is the mating time.

The directly socializing power of the sex instinct on the male has been thus stated:

> His bluff, self-centered impulses are now softened and restrained by desire to win affection and admiration, and by anxious care for the comfort and happiness of the one he loves. No other influence is comparable to this maturing, instinctive disposition for the development of attitudes of sympathy, co-operation, and sociability. For the first time in his experience there is a compelling inner motive urging regard for another to the point of complete self-devotion.[1]

The vocational impulse, so strong in this period and so great in socializing power, has as one of its chief roots the earning of an income on which to marry. "On the whole," Mercier declares, "the sexual emotion includes as an integral, fundamental, and preponderating element in its constitution the desire for self-sacrifice";[2] and Geddes and Thompson, from the biological standpoint, say that the "primitive hunger and love become the starting-points of divergent lines of egoistic and altruistic emotion and activity."[3]

The "irradiations of the reproductive instincts" have important results for society and for religion. "Sensitiveness to the opinion of others springs directly from the impulse underlying courtship between the sexes, and this sensitivity is the basis and safeguard of social relations."[4] Professor Ames summarizes the evidence for the conclusion that this regard for the opinion of others is found among animals, as is shown not only by the gay plumage and courtship antics and cries of the male, but equally by the coyness of the female; that among primitive peoples it is found both as a craving for favorable attention and as the anguish inflicted by adverse criticism; that among adolescents it is manifested as self-consciousness, vanity, affectation, and the inclination to show off; that among adults "it remains vivid and excessive"; and he quotes Professor Thomas with approval: "Our susceptibility to the opinion of others and our dependence on their good will are genetically

[1] Ames, *Psychology of Religious Experience*, p. 222.

[2] Mercier, *Sanity and Insanity*, p. 220.

[3] *Evolution of Sex*, chap. xiii.

[4] Ames, *op. cit.*, p. 227.

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referable to sexual life." It is this which produces conformity to the conventions, duties, and ideals of society, and makes it possible and desirable for people to live together.

The close relation of personal religion to the sex life is indicated by at least three things. The Christian virtues are substantially those produced by "the irradiation of the sex instincts," as noted in preceding paragraphs. Further, adolescence is the normal time for the rise of personal religion. The years in which religious awakenings, both of the conversion and spontaneous types, most frequently occur center about the age of sixteen; and if it has not occurred before the age of twenty, it is relatively improbable that it will ever take place.[1] At twelve, with the beginning of puberty, there is great impressionability and responsiveness to social suggestion. At sixteen the physical and psychical ferment of adolescence is at its height; and at nineteen mental maturity and more reasoned decisions are characteristic. The fact that in the liturgical churches this is the period of confirmation reveals a wisdom born of centuries of experience. Not all people, however, enter into the religious experience, partly because of a lack of sympathetic environment and training, and partly because the individual does not find in the religious groups of his community that which appeals to him.

The third point of contact of Christianity with the sex impulse is shown in the fact that "the phraseology in Christian churches is that of the family. The Church is the bride of Christ. The members are children of God; brothers and sisters to each other. They are born into this spiritual family, having been conceived by the Holy Spirit. Love is the pervading bond in all these relations." And not only is the phraseology significant, but "the emotional attitudes aroused by the services of the churches are the tender, melting moods in which the will acquiesces in the appeal for love and comradeship."[2]

On the basis of these facts we turn to discuss some common problems of young people's societies in the churches. First we shall consider the function of such an organization.

[1] Starbuck, *op. cit.*, chaps. iii and xvi; Coe, *The Spiritual Life.*

[2] Ames, *op. cit.*, p. 228; Thomas, *Sex and Society*, pp. 115 ff.

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An analysis of the activities of an ordinary Christian Endeavor society shows that they may be arranged somewhat in the following order: (1) worship, as provided for in the weekly prayer-meeting, and constituting the nucleus of everything else; (2) responsibility, represented by office-holding, committee work, leading meetings, etc.; (3) friendship and recreation, the society or its inner circle being usually a group of rather intimate friends, sometimes forming a clique, but commonly ready to welcome any who are willing to accept a measure of responsibility, and able to make some contribution to the good-fellowship; (4) social service, consisting rarely in some constant form of helpfulness, but usually limited to particular occasions, such as Christmas, or to special needs; (5) instruction by study classes in missions or Bible, or by occasional lectures.

When we turn to the organized class of the Sunday school, we find these same five elements, but with a quite different emphasis. The primary factor is instruction, not teaching in the strict sense, but preaching, and the most vital preaching in many instances that is being done today; for the teacher knows his class individually and intimately, and brings a message needed by that particular group. The second element is friendship, including recreation, but the former receives the emphasis. As a rule these classes grow up around some person, usually the teacher, who "carries on his heart" all the members, visits them in home or boarding-house, invites them to his home, secures them employment if need be, writes them when they are away, and so on. This attitude is reflected in the leading members of the class. "Excessive cordiality" was one visitor's comment; but in the cities "excessive cordiality" without ulterior motive is rare. The social events and picnics are jolly good times, but are not so important. At the close of each class hour the members stand around and talk for a time and the stranger is likely to be singled out for especial attention. Responsibility is placed upon the membership, each class having officers and the most varied committees, one having even a photographer and an electrician who magnify their offices. Worship and philanthropy enter in, but they are relatively subordinate. Each class usually has its own "opening exercises,"

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and the writer knows two Chicago classes which maintain a monthly prayer-meeting; but this is unusual. It is evident that here is "the young people's society in a new form, unhampered by stereotyped methods, lack of local leadership, fixed conditions of membership, and conventional types of religious expression."

After this analysis it is instructive to note what ministers regard as the purpose of their young people's societies. To the question, What do you conceive to be the function of a young people's society? fifty-five Chicago pastors, of all the leading communions, gave such answers as the following:

To bring souls to Christ and teach them how to serve him.

To promote the cause of Jesus Christ in the organized form of the church.

To promote the religious development of young people by providing opportunities for appropriate religious expression.

To build the young people of a church into strong Christian character. This includes the development of intelligence, affection, loyalty, and purpose. Such character must express itself in the legitimate activities of the church.

Through social life to lead into the spiritual, means to an end.

To promote an earnest Christian life among our members, to increase their mutual acquaintance, and to make them more useful in the service of God.

To meet young people as young and not mature persons, and to be helpful along broad, tolerant, sincere lines, responsive to their needs, body, mind, and soul.

In attempting to answer this question of function constructively, several problems must be discussed.

First, which is of primary importance, the members, the society, or some other organization, such as the church or denomination? In other words, does the society exist for the young people, or do the young people exist for the society? Exceptions aside, it is safe to say that the latter is the common attitude. The very mottoes indicate this: the Christian Endeavor motto, "For Christ and the [local] church"; the Baptist Union, "Loyalty to Christ in all things at all times," which means the Baptist interpretation of Christ; the Epworth League, "We live to make our own church [denomination] a power in the land, while we live to love every church that exalts our Christ." To be sure, these societies have benefited multitudes of people, but the primary question is, Is any institution of superior value to personality? or, otherwise

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stated, Has any institution the right to set itself above the people who compose it and for whose sake it supposedly exists? This is the point of the Sabbath controversy between Jesus and the Pharisees; this is the battle that is being fought out in industry today; the public-school system is meeting criticism at this very angle. That persons are of more worth than any institution should require no argument where a Christian organization is concerned. The ability and the willingness to render service to persons is the test of the sacredness and of the right to live of any institution. When the institution takes, even unconsciously, the opposite view, it has ceased in so far to be either Christian or democratic.

A second question asks: Are the young people of the church a field to be cultivated or a force to be directed? Practically everyone, theoretically at least, would say, Both. Let us separate here the two elements of instruction and activity. With reference to the former, it has usually been assumed that a given amount of biblical and missionary information meets all requirements, and the fallacy of those public schools in which courses of instruction are of more importance than children has been adopted. The only justifiable starting-point, however, in framing courses of study or suggesting lines of activity, is the person himself, and the question to be asked is not, How can we teach this portion of the Bible or this missionary material? but rather, What are the needs and problems of this particular group of young people and of the individuals who make up the group? To answer this, a careful study of the psychology of adolescence, of the group under consideration, and of the local conditions must precede an adequate or scientific reply. The organized class has laid hold of this principle, and this is one reason for its pronounced success.

On the side of "expressional activity," the same conception of a "field to be cultivated" is dominant. Young people who lead a meeting, or take part in the service, or engage in philanthropic work are "training for service," or are "preparing for future leadership." In other words, the real tasks of the church are being performed by deacons, elders, and such persons, but young people up to, say, thirty, are engaging in a sort of play by which they will

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be fitted for genuine work later on. That worthy and appropriate tasks develop the doer, and prepare him for larger things later, no one questions; but this is true, not only of young people of college years, but also of the aged saint ready to be translated to "nobler service above." Apart from exceptions, the only churches and pastors who have regarded the young people as fit for a great task here and now are those that make much of evangelistic effort. The watchword, "Young people for young people," has this as its primary significance. Under present conditions, it cannot be too often or too strongly emphasized that Spencer's definition of education as "preparation for complete living" contains a fundamental fallacy. For the person being educated, the processes essential to a complete and appropriate education constitute complete living. Tolstoi protested against "the snares of preparation which we spread for the feet of the young," and leaders of young people's work should lay this protest to heart. The minister who can find an attractive and appropriate task for his young people may dismiss from the remote corners of his mind the words "development" and "training"; these will inevitably follow.

It is pertinent to ask if these two aspects of young people's work might not be co-ordinated. An ideal connection would be to have instruction grow out of activity and in turn modify activity. The psychological basis of this position is in brief as follows: Activity is prior to both thought and feeling. Out of initial impulsive movements, pleasurable sensations, control, and knowledge of the world arise. All through life our emotional reactions to other persons, as fundamentally friendly or hostile, for instance, depend upon instinctive or impulsive physical reactions to them, which arouse appropriate emotions. Thought also has this basis of activity, and only arises when there is conflict between impulsive, instinctive, or habitual tendencies to action. Hence the "problem situation," arising from actual or projected activity, constitutes the psychological basis for instruction, the instruction consisting in an attempt to solve the problem.[1] If, now, the problems arising

[1] James, *Psychology*, Vol. II, chap. xxv; Dewey, *How We Think;* Ames, *op. cit.*, chaps. xv–xviii.

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from philanthropic work, for example, problems of housing, disease, delinquency, and so on, could be made the basis, at least in part, of the instructional work, this latter in turn influencing the former; and if both instruction and activity could be so directed as to influence public meetings and private devotions to some extent; and if, as would almost surely happen, friendship might be founded, not simply on congeniality, but on devotion to a common task as well, then we should be achieving a co-ordinated scheme for the religious education of youth.

A third of our present-day problems concerns the type of religion emphasized by the young people's society. In 1900, President Hyde of Bowdoin said:

> Of late, chiefly through the influence of societies made up mainly of young people, we have come to place a premium on emotional experience and the ability to take part in meeting. Our young people have come to identify these things with Christianity. . . . . There are a great many men—merchants, bankers, lawyers, manufacturers, mechanics—who will join heartily in dignified public worship, and will give time, money, and strength to whatever works of righteousness the Church may reasonably lay upon them, who simply cannot and will not wear their hearts upon their sleeve, or give expression to their inmost personal experience in a social meeting. By making such social expression of personal religious experience practically synonymous with the religious life you are excluding this type of men from the fellowship of the spiritual life. . . . . It is a relatively small proportion of young men who are gifted in this line and who find the exercise of these gifts natural and enjoyable. . . . . Each member must be given a specific work to do. It must be something more concrete and definite and difficult than talking.[1]

Dr. Hyde is not making any criticism of the prayer-meeting nor of an emotional type of religion; he expressly welcomes both. His contention is that this is not the sole form of religious experience and expression, and he demands that other forms of expression be recognized as equally valid and valuable as talking in prayer-meeting. The young people's society of the future must be broad enough in its conception of personal religion and varied enough in its forms of activity and opportunities of service to allow room for all religious persons.

[1] *The Outlook*, LXVI, 889; see also *ibid.*, LXVII, 122.

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Another problem is that of sex co-operation and sex separation. In the Roman and Anglican churches, the young people's gilds are usually made up of young men or young women alone, unless the parish is too small to support the separate organizations. The organized class is largely following in the same direction. All these forms of organization, however, plan for more or less regular occasions when both sexes can be brought together.

A review of the societies we have been discussing suggests that the female society, when it is not a temporary formation under special conditions, is largely imitative in character. Thus we have first men's missionary societies and later women's; first men's temperance organizations and then women's; and so the men's labor unions, the Y.M.C.A., boys' brigades, boy-scout troops, Greek-letter fraternities, the secret fraternal societies, etc., have been prior in formation to the corresponding women's organizations. The male organization is always earlier in time, and largely determines the form of the female society. Professor Ames, following Professor Thomas, seems to be right in insisting that "the organizing, directing, executive power is due chiefly to men."

It is scarcely necessary to discuss whether the sexes should associate and co-operate. The evolution of our modern life in family, school, church, business, society, and now in politics, has answered it in the affirmative. For young people, the particular function of this association from the biological point of view is to furnish opportunity for the selection of mates. Many clergymen are united in an attitude of dread toward marriage among the young people of the society, because sooner or later it draws the latter away from the organization. But this point of view errs in two respects. It looks at young people, not from the standpoint of their personal needs and problems, but from that of the organization; the society overshadows the person. Secondly, it places the smaller organization, the local society or church, over against the larger group, the community or nation, and regards the interest of that smaller group as of more importance than the welfare of the larger. Marriage concerns not merely the persons involved, with their friends, but the entire community, the state, and the

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nation. Anyone who regrets an otherwise appropriate marriage because it may withdraw a certain amount of assistance from his society is incompletely socialized.

The young people's society has performed an invaluable service to the world in bringing young people together in two ways, viz., association and co-operation. If it had done nothing more than furnish a meeting-place under good auspices, and the opportunity for a pleasant social time, it would have been worth all it has cost. But when, in addition, it gathers young men and women of the same social group about a task, it permits them to discover each other's real caliber. And when the task is intimately bound up with religion and the welfare of the world, it suffuses all their relations to each other with this same spirit and lays the foundations of marriage of superb quality.

This does undoubtedly create a problem for the society. The average "life" of a member of a Christian Endeavor society, according to the general secretaries, is four or five years. But this problem is to be met, not by regretting the marriages forwarded by the association, but by considering how to keep up the supply of young people.

The final problem under this heading of function is that of adjustment to local conditions. It is quite characteristic that an Epworth League organized in 1912 in the mountains of Virginia set up all the departments and committees, and entirely in harmony with common experience that some of the committees never met and that only two accomplished anything. A Christian Endeavor society in India which had a "graveyard committee" and a junior society in China which had a "clean finger-nail committee" were doing what many American societies fail to do, viz., adapt their work to local needs. The present Efficiency Campaign of the Christian Endeavor society is likely to increase this lack of local adjustment. Any junior society, for example, whether in New England or Alaska, to obtain 100 per cent must have, among other things, a birthday committee, a sunshine committee, a society chorus choir, at least four socials a year, an athletic committee for boys and another for girls, and must make collections "as of

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minerals, postage stamps, insects, etc." This is justified on the ground that "some uniform standard must be set." The ordinary society could do no better thing than to reduce its organization to its lowest terms, select one or two things that actually need doing in that community, and build up the society about the local need. This revision will need repetition every few years.

But a further question emerges. What sort of things is it possible for a church young people's society to undertake? In particular, shall the society be purely religious, or shall it utilize the social instincts for religious purposes, or ought the social aspects of life to be recognized as possessing religious values? A purely religious person does not exist, even in a convent, for soul and body coexist and social relationships are the most important of realities. It is certainly justifiable to *utilize* the social instincts for the development of religious sentiments, just as we do not hesitate to use the religious sentiments, when they are strong, to reinforce desirable attitudes and actions in political, social, or industrial life. But we ought to go one step farther. Professor Hoben has shown[1] that organized and directed play is at heart as important in the development of character as Sunday-school teaching. He shows, for example, how basket-ball, played according to the rules, develops self-control, self-sacrifice, the ability to co-operate, etc. Religious educators who profess as their aim the development of Christian character should be quick to recognize the legitimacy of anything that contributes to that result. This is not the *utilization* of the social instincts for religious purposes; it is the direction of the inborn nature to the attainment of its own highest possibilities. Whether or not the church shall provide for recreation and to what extent and in what forms, are practical questions, depending very largely upon what other agencies are doing and how they are doing it. In any event, the church has a responsibility for anything and everything in the community that is having a moral or immoral influence upon the young people, whether in the church or out of it. Church work is any work of betterment and helpfulness that needs doing.

[1] Hoben, *The Minister and the Boy*.

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After the problem of function comes that of organization in relation to other groups within the local church. A keen observer, who for forty-five years has been a progressive leader in Sunday-school work, makes this startling statement:

> It remains a hard fact that the Sunday school is really an institution outside the church, self-appointed as "nursery," and "feeder," and "agency," and occupying precisely the same relation to the church as that of the . . . . Y.P.S.C.E., and other organizations of similar character; its impetus at all times being exercised from without rather than from within the church.[1]

In view of the facts that the Christian Endeavor society has strenuously asserted from the first that it exists "for Christ and the [local] Church"; that every Methodist pastor is under obligation to organize and maintain, if possible, an Epworth League in his charge; that every denomination has in some way asserted its right to direct the young people's movement within the body as a whole and within each individual church, Dr. Blackall's statement seems incredible. One who ponders the situation, however, is not so sure. Take a Christian Endeavor society in a Baptist church: its organization is planned, its activities suggested, its topics prepared, and its literature printed under the direction of a group of men gathered from the various denominations but officially representing only themselves. The financial interests of a private printing company, the Christian Endeavor World Publishing Company, have also to be considered. Take a Baptist Union: until 1913, its whole direction was in the hands of a group of men elected, not by the denomination, but by the convention of the B.Y.P.U.A. Take an Epworth League: its policy is closely directed by the denomination, but what attempt has ever been made to correlate the League and the Sunday school? Junior, intermediate, and senior leagues, and junior, intermediate, and senior departments of the school are parallel, but *as organizations* unrelated.

Would it not be possible for a church to organize and correlate its various elements, so that independence, duplication, and competition might be avoided, and a child pass by regulated and natural gradations, not merely from one Sunday-school class to another,

[1] Blackall, *The Sunday School Situation*, 1913, p. 3.

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but from one entire stage of religious experience and expression to the next, up to maturity? This becomes especially important, when, as at present, in an increasing number of churches, the organized class is competing with the young people's society for the time, energy, and loyalty which until recently belonged to the latter. One of the results of this competition is that in many places the society is made up of much younger people. But what will happen when the International Sunday School Association has organized all classes of the secondary division of the school? It is evident that the present arrangement is temporary.

If the young people's society and the organized class are to coexist in the same church permanently and harmoniously, it can only be by division of function (for example, with the society limiting itself to a prayer-meeting); or by division of constituency on the basis of natural groupings, etc.; or by federations of all the work of the church for young people. This last solution would include the other two. In 1905 a significant document was presented to the B.Y.P.U.A.[1] It proposed that in a local church "where there is a number of organizations composed of young people, "the Union" shall be a federation of the various departments of the young people's work, each of which shall be conducted under its individual constitution," and shall aim at "the close relation of each to the work of the church itself, under the leadership of the pastor." All members of the constituent organizations would belong to the federation; the council of conference, consisting of the pastor and the president and secretary of each organization, should meet once a month; each constituent society should be regarded as a department of the Union; the existing Baptist Union should call itself "The Devotional League of the Young People's Union"; and quarterly meetings of the entire society should be held. A pledge is proposed as part of this constitution, but is clearly a mistake, for, if tests are proposed for membership in the federation which are not required for membership in the societies federated, the federation simply becomes another society beside the others. This federative idea shows a way out of a state

[1] *Service*, II (1905), 164.

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of things which is bound to become worse as the organized class becomes universal.

But even such an organization is only a halfway house. Every church ought to have a committee on religious education, charged with the duty of organizing and directing all necessary societies within the church, and of co-ordinating them with each other and with the work of the church itself.[1]

The relation of the local society to other societies of the same community, and of all the young people to the community itself, demands more attention than has usually been given to it. There are two possible bases of union, opinions, and tasks. Some people unite because they think alike. This is true, to a degree, of a single church, and less frequently of a group of churches in a community. With reference to young people, many of whom would find it difficult to state just what they do believe, or who have a philosophy of life with quite individual characteristics, union on the basis of opinions is scarcely feasible. Further, the discussion of opinions is scarcely adapted for uniting the participants. Keen observers at the World Missionary Conference at Edinburgh in 1910, when representatives of all communions from all parts of the world gathered to discuss common problems, stated that the only time during the whole conference when the spirit of unity was endangered was when the subject of Christian union was under discussion. The other possible basis is that of a common task: for instance, some community enterprise too large and too important for one society, but not too great to defy the efforts of two, three, or half a dozen such groups. This makes appeal to youth's desire for activity and achievement, to its social spirit, to its sympathy, and to its willingness to sacrifice. Opinions may divide, but co-operation in a task surely unites.

An instance of what is possible is seen in Hyde Park, Chicago. This is usually known as one of the most favored sections of the city, but it has great problems invisible from the boulevard, notably a large number of more or less neglected children. Some years ago

[1] *Religious Education*, VIII, 231 ff.; Northern Baptist Convention, Commission on Moral and Religious Education, 1912, 1913.

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a group of philanthropic persons set themselves the task of studying and meeting this situation, and invited the co-operation of the young people's societies of the neighborhood. They responded by gifts and personal service. Among other things, four societies united to provide pleasant Sunday afternoons for children of fourteen years of age and under. This has bound the young people of these societies together, and has immensely broadened their outlook. It is only a beginning, to be sure, and none are so keenly alive to its meagerness as its promoters, but it is the germ of untold possibilities.

This is simply illustrative. The need varies with the community. As a rule, communities do not know their own conditions. If the societies of a given neighborhood would unite to study their own section,[1] and then unite in the task, which even in the most favored sections is sure to be great, of meeting some one of the needs that have been revealed, they would make great gain in interest, fellowship, and spirituality. "He that loseth his life saveth it."

The possibility of a national federation of young people has frequently been discussed, and usually advocated, be it said, either by those who deplore the lines of division between societies, or regret the duplication of expenditure in time, energy, and money in maintaining separate conventions, or admire mere bigness. Outlines of a possible organization have been prepared. The Christian Endeavor society in particular has been suggested as the proper body to send out the invitations. The purpose of such a federation has been indicated as the holding of a common convention, the preparation of uniform topics, the arranging for uniform textbooks, and the collation of statistics.[2]

A more vital suggestion has been made—that the young people of America be invited to federate about some great enterprise, national in scope, positive and constructive in character, and appealing to the social nature of youth. It is further intimated that the matter be under the direction of a possible young people's bureau of the Federal Council of the Churches of Christ in America, which

[1] Arnovici, *Knowing One's Own Community.*

[2] *The Independent*, XLIX, 397; LIII (1900), 2175; *Century Magazine*, LXXXII, 854; *Baptist Union*, XIII, 784.

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should select the cause, have experts prepare the measure and the literature, and deal directly with the denominational leaders in every case. There is much to commend such a plan. Certain it is that there has been no federation up to this time because there has been no sufficient reason for such a movement. It is possible that this plan might provide the sufficient reason. In any case, mere bigness is not a worthy goal. Unless federation means the effective focusing of effort on some appropriate object, it had better not be attempted.

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THE UNWORKED ASSET OF CHRISTIANITY

The teaching of Jesus is Christianity's great unworked asset. It has been neglected by theologians and misunderstood by radicals. It forms little or no part of orthodox doctrine, although it has been the basis of many a heresy. Our creeds never mention the ethical ideals of Jesus and our confessions are all but wholly concerned with matters over which Protestants have disputed. The church has debated for centuries the person and nature of its Lord, but his words have been forgotten in the search for metaphysical precision and the selection of shibboleths.

When the gospel entered the Greek world its Christ was transformed into the Logos of the philosophers, and the Sermon on the Mount attracted less attention than the decrees of councils.

Jesus was worshiped but not studied. Ethical ideals were obscured by devotion to doctrinal and ecclesiastical conformity.

Barely a hundred years have passed since men began to write lives of Jesus and hardly a generation since they began seriously to study his teaching.

The discovery of the teaching of Jesus is the work of our modern world. Orthodoxy was truer than most heresies but it had not taught men to do justice to laborers, settle international disputes by arbitration, and recognize the rights of women as persons. To it the Nicene Creed was more vital than the Sermon on the Mount.

The modern world inherited churches each claiming to be the only true Bride of the Lamb, but it had to introduce to itself Jesus Christ the Teacher and Brother. The modern world's rising devotion to humanity could be satisfied only with the Son of Man. His teachings became first a problem, then a revelation that bewil-

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dered. For if his words were really the words of the Son of God, Second Person of the Trinity, why was it that they had never been taken seriously? If it were necessary for men's salvation that they believe in Jesus, why was it not as vital that they should believe Jesus?

And at this point we stand today. No, we do not exactly stand. We are slowly pressing forward toward his ideals. We show our belief in his Godness by acknowledging his ethical supremacy.

But it is less easy to be a Christian. For moral loyalty to the words of Christ makes deeper demands than assent to what the doctors of the past have told us are mysteries not to be inquired into by true sons of the church. Explicit following of moral ideals is a harder test than "implicit faith" in natures and person.

But how shall we serve him whose words we believe?

Jesus himself would tell us that if we really believe what he teaches we have only to shape our lives by that teaching, cost what it may.

Nor is this a new legalism. Ideals are not statutes to be obeyed, but goals to be reached. If he is the Way, we walk by him and toward him.

An ideal works when men work toward the ideal.

The teaching of Jesus is not for "church people," but for kings, aldermen, labor leaders, capitalists, baseball players, women, and college professors—for everybody individually and socially.

The Kingdom of God will not come because men in orthodox fashion say Lord, Lord; but because they do their Lord's will, teach men to be as sane as their Lord's ideals, and manfully endeavor to have every piece of legislation, every foreign policy, every industrial program governed by their Lord's example of love and sacrifice.

Some idealism may be a mere apotheosis of selfishness; the idealism of the teaching of Jesus is the apotheosis of love.

For God is Love.

Will the church rise to its opportunity?

Will the churches give the world the message of Jesus?

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THE ETHICAL SIGNIFICANCE OF PAUL'S DOCTRINE OF THE SPIRIT

HENRY BEACH CARRÉ, PH.D.
Professor of Biblical Theology in the School of Religion, Vanderbilt University, Nashville, Tennessee

Paul's Doctrine of the Spirit

Whatever we may think of Paul's intellectual depth or reach, he was unquestionably not a modern in his method of thinking. Hence in approaching the study of his thought, no matter what the special topic of inquiry may be, it is necessary to transfer ourselves to his thought-world and give to his words their first-century meaning. The modern man is impressed by the uniformity of the world-process; Paul was impressed by the interruption of that process. We read the purpose of the Divine One in the ordinary happenings; he discerned it in the extraordinary happenings. We think in terms of the natural order; he thought in terms of the supernatural order. Supernaturalism is the key to Paulinism. But this is only saying that Paul was a man of his age, for the age was supernaturalistic. And supernaturalism was simply the attempt of primitive man to explain the phenomena of experience. This is not to disparage the intellectual power of Paul and his contemporaries. They are here designated primitive men only in the sense that their philosophical point of view was primitive.

In order to understand Paul's doctrine of the Spirit it is necessary to examine the monotheism of which it was a part. We misjudge this monotheism, if we regard it as being in all essential respects the equivalent of modern philosophical theism. It seems rather to have been closer to contemporary polytheism than to the Christian theism which a later theologico-philosophy imagined it derived from the Bible. On the philosophical side the Israelites stood in great measure where the polytheistic nations about them stood; they, no less than the Babylonians, Egyptians, Persians, Greeks, and Romans, believed in a multiplicity of agencies as the only possible explanation of the multiplicity of phenomena. To be sure, the Israelites gave to the one God, Jahweh, a supremacy and absoluteness among the world-forces which was not paralleled in the pantheons of polytheism. But in so doing they did not make him the direct cause of all phenomena. Religiously, or, perhaps better, nationally, they were monotheistic; philosophically, they were polydynamic. The history of Hebrew thought shows why this is so; it makes very plain the fact that Israelitish monotheism was not arrived at metaphysically, but practically. It was not the intellectual achievement of Hebraic Platos and Aristotles but rather a practical conclusion to which Israelitish patriots, such as Amos, Hosea, and Isaiah, were driven in the working out of their nation's destiny, as they tried to steer it through the whirlpool of eighth-century international politics.

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While succeeding centuries made important modifications in this pre-exilic monotheism, they did not, down to the time of Paul, deprive it of its practical, non-metaphysical character.

This practical, Israelitish monotheism which Paul inherited was not a philosophy of the universe, referring all phenomena to one personal being. While it predicated the existence of one God, and only one, and he a person, it did not exclude from the cosmos other agencies, or personal beings, as causes of phenomena. Of this fact post-exilic Jewish literature gives abundant evidence. The Spirit of God was one of these agencies, and the sphere in which it operated was the experiences of men. It had to do, not with Satan and his hosts of evil spirits, not with nature-forces or the totality of the cosmic process, but exclusively with the phenomena of human experience. These phenomena, according to the view of Paul and his contemporaries, were divided into two groups. One group was made up of certain extraordinary experiences of the Christian life, denominate gifts, or charismata of the Spirit. Chief among these gifts were the following: the word of wisdom, the word of knowledge, the power of healing, the working of miracles, prophecy, discerning of spirits, the power of ecstatic utterance, called speaking with tongues. The other group of phenomena which are regarded as manifestations of the Spirit are of an entirely different nature. They make their appearance in the ordinary relationships of men, and indicate certain attitudes, or states, of mind, which the Christian assumes toward others. They are designated by such terms as love, long-suffering, gentleness, goodness, faith, meekness, self-control. These qualities of character Paul says are "the fruit of the Spirit" (Gal. 5:22, 23). To many students of Paul these two strikingly diverse groups of phenomena, which we may call the charismatic and the ethical, respectively, constitute more than a classification simply. They represent two widely differing views of the Spirit's workings, the charismatic view being the conception of the early church, the ethical view being Paul's distinctive doctrine of the Spirit.

It is not maintained by these students that Paul denied the presence of the Spirit in the charismatic, or extraordinary phenomena of the church, but that in his ethical view he pointed out a more excellent way, as set forth in his Song of Love in I Cor., chap. 13, and in so doing made one of the most bold and original departures from the beaten path ever attempted in the field of theoretical morals — an achievement which constitutes him an ethicist of the first rank, and puts him in a class to himself among the Christians of the apostolic age.

Whether or not, in view of the predominance of Paulinism in the New Testament, we are warranted in differentiating as sharply between the primitive Christian and the Pauline view of the workings of the Spirit, as it is customary to do, we believe to be open to question. We cannot, however, consider this problem here, but must pass to the consideration of the source of the so-called Pauline view, a question on which much study has been put and on which no unanimity has been reached, as

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is witnessed by the numerous theories to which it has given rise. One theory traces Paul's view to the Old Testament; another traces it to Alexandrian Jewish sources; another traces it to Jewish tradition and the experiences of the Christian church which came within his view; another, which is made much of by Gunkel, traces it to Paul's own experience; still another traces it to the fact that Paul discovered in his work as a missionary, that the conduct of the Christians meant more for the advance of the messianic movement than the extraordinary gifts of the Spirit, and for this reason he regarded it as the evidence of the Spirit's activity, *par excellence*. This last mentioned theory is that of Dr. Wood, who in addition to this main influence finds a secondary influence in Paul's own experience.

While the limits of this paper forbid an examination of these various theories, we may pause to notice that, while they account for one or more features of Paul's doctrine of the ethical life as the pre-eminent manifestation of the Spirit, none of them seems to furnish the most direct approach to an explanation of the main fact itself. This direct approach seems rather to open to us as we undertake to determine the place Paul's ethic occupies in the larger program, which was embraced in his gospel of salvation.

Paul's Ethic

In passing to a consideration of the Pauline ethic, we must remind ourselves that the apostle was no theoretical or philosophical ethicist. What he had to say regarding conduct is strikingly unlike scientific systems of ethics, which seek to regulate human conduct by an equitable adjustment of the rights and duties existing between men and by a constructive application of the principles underlying these rights and duties to the various departments of life, such as relations existing between individuals, the family, the state and the world. Paul's utterances disclose no such program; he reveals no intention of constructing such a system of ethics. Hence, when we speak of Paul's ethic, we have in mind neither a system of ethical principles nor an elaborate list of virtues, but a single principle, which is applied to the various problems of life in a practical, non-scientific way. This principle is expressed variously, but is summed up by Paul in one word, *agape*. This is the all-inclusive principle of Paul's ethic.

In endeavoring to determine what Paul meant by *agape* it will be well not to confine ourselves simply to a study of the term itself and its cognates; we shall do well to examine the numerous references which he makes to his own conduct and to the ideals which guided him both generally and in particular cases. Our idea of *agape* will gain in accuracy as well as in vividness if we look at the apostle himself in action; his own life is the best commentary on his favorite word. If it is true, as Harnack says, that I Cor., chap. 13 is "the greatest, strongest, deepest thing Paul ever wrote," it is also true that I Cor., chap. 9, if less poetic, comes not a whit behind the Song of Love in its idealism. In that chapter the term *agape* does not occur, yet nothing in I Cor., chap. 13 more clearly or forcibly expresses the idea than that climatic statement: "I

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am become all things to all men, that I may by all means save some." In speaking of I Cor., chap. 13 Stanley says: "How the apostle's amanuensis must have paused to look up into his master's face at the sudden change in the style of his dictation, and seen his countenance lit up as it had been the face of an angel as this vision of divine perfection passed before him."[1] If there is any realism in this beautiful picture, what, we may ask, must have been the feelings of that amanuensis as he heard for the first time from the lips of the apostle the following synopsis of his autobiography, beginning: "We are embassadors therefore on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God," and closing with the words, "giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things"!

It is not possible to give a happy translation into English of the word *agape*. However apt "charity" may once have been, it is no longer possible to use it. "Love" seems to be the best word available, but because of its various applications its precise meaning is not always clear. We can best convey Paul's thought by the use of several expressions, such as, "disinterested love," "neighbor love," "unselfishness," "altruism," "otherism." Stated differently, the principle of *agape* is exhibited when one's conduct is regulated, not by the dictates of one's own interests, pleasure, or comfort, or by the insistence on one's rights or by an appeal to justice, but by considering as primary the interests, pleasure, comfort, welfare, and happiness of others. This is the very essence of *agape;* it is this that receives the emphasis in the utterances of the apostle; it is this that is expressed most clearly and vividly and extensively in his letters.

Paul is well aware of the fact that men have rights, the Christian as much as anyone, but he is pronouncedly insistent that it is not Christian to demand their recognition by others. On the contrary, he advocates the renunciation of both personal and official rights and privileges in order that through *agape* higher ends may be served. As an apostle he was entitled to support at the hands of the churches he served, and had the right, as he emphatically reminds the churches at Thessalonica and Corinth, to demand such support, but with equal or greater emphasis he renounced this right in accordance with the principle of *agape*. In so doing he had two objects in view, first, to set the proper example before his converts, as expressed in the following

[1] Quoted in *International Critical Commentary* on I Cor. in Vol. X.

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to the Thessalonians: "For yourselves know how ye ought to imitate us: for we did not live an idle life among you, neither did we eat bread for nought at any man's hands, but in wearisome and troublesome labor we worked night and day, that we might not burden any of you" (II Thess. 3:7, 8). Then in order to make his readers doubly certain that in thus waiving an ordinary right and privilege, which was universally recognized, he was setting before them the true Christian standard of conduct, he adds: "not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us" (II Thess. 3:9).

The second purpose which actuated Paul in following the dictates of *agape* and waiving his right to support at the hands of those to whom he ministered was that of winning converts to his gospel, or, having won them, to hold them true to himself and to his gospel and to further their advance therein. This point is strongly emphasized in the two letters to the Corinthians and is the occasion of I Cor., chap. 9. He insists that he has the right to eat and to drink, to lead about a wife, as do the rest of the apostles and the brothers of Jesus and that he and Barnabas had a right to abstain from manual labor and to demand a material support in return for their labor in things of the Spirit, it being a divine ordinance that they who proclaim the gospel should live of the gospel. Having thus asserted his rights almost to the point of rudeness, he contrasts therewith most sharply his actual method of procedure, saying: "But I have used none of these things." Then, for fear that his reference to these rights may itself be misinterpreted by the Corinthians and construed as an indirect, covert appeal to them to do for him the very thing which he is declaring had not been done for him, he interrupts his line of thought in order that he may disavow any such intention and says: "And I write not these things that it may be so done in my case; for it were good for me rather to die than that any man should render my boasting on this point nugatory." This boasting, or glorying, which he guards more jealously than he does life itself, is nothing more or less than the canceling of his rights both personal and apostolic, in order that he may act from the principle of love. He expresses the thought thus: "What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel."

Immediately upon this statement there follows his extended declaration of the general principle which served as the constant basis of his conduct and of which the specific questions just discussed with the Corinthians were simply cases in point. Somewhat abbreviated and slightly paraphrased, it runs as follows: "For although I was no man's slave, but on the contrary was absolutely free and independent of all men, I voluntarily enslaved myself to men of all types, in order that thereby I might win more men to Christ. To the Jews I became as a Jew, that I might win the Jew. To the Gentile I became as a Gentile, that I might win the Gentiles. When I was in the company of men whose powers of discernment were not sufficiently developed to free them from conscientious scruples

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concerning questions of casuistry, which did not disturb me personally, I respected their timidity and fear and conformed my conduct to theirs in order that I might win them for Christ. I am become all things to all men, that I may by all means save some, by which I mean that I accommodate myself to every situation which presents itself, my purpose being not to serve my own ends, either by enjoying my privileges or by insisting on my rights, but to save as many men as possible. My rights are forgotten and buried in the larger task of seeking the best for my fellowman. And were I to do otherwise, I should run the risk of being lost myself, and thereby of presenting the sorry spectacle of one who, having preached to others becomes himself rejected, or a castaway" (I Cor. 9:19–27).

A large portion of Paul's severe rebuke of the Corinthians, as found in the latter part of his second letter, has to do with this very question of disregarding his rights in the interest of the higher ethic of *agape*. He twice reminds his readers of the official authority, or right, given to him by the Lord to build them up or to tear them down, yet clearly shows his reluctance to use this authority, as is evidenced by his letters, through which he hoped to induce them to correct their ethical irregularities in his absence and thus spare him the necessity of coming to them in person and exercising his official authority and rights in the interest of correct living and a proper church discipline (II Cor. 10:8; 13:10). It was largely due to his waiving of his rights to material support as a proclaimer of the gospel, and particularly as an apostle, that he became discredited in the eyes of the Corinthians. His detractors made capital of the fact that, whereas other missioners, when visiting Corinth, deported themselves as soft-handed gentlemen of the cloth, demanding a respectable support in return for their intellectual and spiritual services, Paul lowered himself in the estimation of the church by earning his own living by means of arduous toil. To this belittling charge he replied in part as follows: "Did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God without charge?" In spite of his working night and day, he seems to have been unable to supply his needs, for he proceeds as follows: "I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man: For the brethren when they came from Macedonia supplied the measure of my want: and in everything I kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia" (II Cor. 11:7, 8–10).

From the letter to the church at Philippi we learn that it was that church which Paul robbed in order to minister to the Corinthians. In the Philippian passage it is interesting to see the other side of the picture. There also the apostle is scrupulously careful to assure his benefactors that he does not desire to seek the gift on his own account, but, as he says: "I seek for the fruit that increaseth to your account" (Phil. 4:17).

Such was the rule of conduct Paul imposed upon himself with a severity which

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was all but ascetic. It is not a formal ethic suggesting the rigidity of cold-drawn steel; his impetuous utterances remind us rather of glowing sparks struck from the white-hot metal of an intense nature by the trip-hammer blows of a life of conflict. Beyond this principle of *agape* he had virtually no ethic, either for himself or for others. It occupies a large place in his writings and is the theme of many of his strongest and noblest utterances. In the five brief chapters which make up I Thessalonians he brings in the idea five times. One-fifth of I Corinthians is devoted to a discussion of spiritual gifts, to which Paul attaches great importance, yet all of them put together are of small importance as compared with *agape*. In Galatians, his freedom epistle, he warns his readers not to use the freedom into which they were called through the gospel as an occasion to the flesh, i.e., an occasion to assert their superiority over other members of the Christian community. Instead, he enjoins that through love they become slaves to one another—a thoroughgoing Paulinism, which he buttresses with the word: "For the whole law is fulfilled in this, thou shalt love thy neighbor as thyself." Thereupon follows his long catalogue of vices and virtues. The vices, fifteen or sixteen in number, according to the reading, are denominated the works of the flesh, that is, the nature of the man in whom the Spirit does not operate. The virtues are designated as the fruit of the Spirit; *agape* heads the list and virtually comprehends all the rest—long-suffering, kindness, goodness, faithfulness, meekness, self-control. To this catalogue is subjoined a succinct statement, which puts Paul's ethic in a nutshell: "If we live by the Spirit, by the Spirit let us also walk" (Gal. 5:22, 23, 25). The life of the Christian is supernatural; his conduct must be supernatural also.

Nearly the entire so-called practical portion of Romans, namely, that portion which has to do with conduct, as found in chaps. 12–15, is hardly more or less than a diversified reiteration of the one all-inclusive principle of *agape*. In chap. 12, Paul exhorts each one not to think of himself more highly than he ought to think; he enjoins that love be without hypocrisy, and directs that in love of the brethren his readers be tenderly affectioned one to another, in honor preferring one another. They are directed, further, to bless them that persecute them, to bless and curse not, and so completely to identify themselves with the needs and interests of others that they will rejoice with them that rejoice and weep with them that weep. He continued as follows: "Maintain a uniform attitude toward one another and dwell not exclusively on those things which carry distinction with them, but stoop to lowly affairs. Do not regard yourselves from the standpoint of superiority; nor return evil for evil. Let your deportment be such as will commend itself to everyone. As far as your conduct can make it possible, live at peace with all men. Avenge not yourselves, beloved, but leave the task of avenging to God, who, we are assured by Scripture, will take it in hand and in so doing will make it unnecessary for us to concern ourselves with it. But if thine enemy hunger, feed him, if he thirst, give him drink, for in this way

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thou wilt disarm him and thereby render him harmless. Do not be conquered of evil, but conquer evil with good."

Chap. 13 continues the same thought. First, the doctrine of submission to the state is inculcated. Passing from this to personal relationships again, Paul says: "Owe no man anything, but to love one another; for he that loveth another has fulfilled the law. Love meets all the specific prohibitions of the decalogue, such as pertain to murder, theft and the rest, but it goes beyond these specifications. If there is any other commandment, it is briefly comprehended in this, thou shalt love thy neighbor as thyself. Love does no harm to one's neighbor: therefore love is the fulfilling of all legal requirements." Then follows a paragraph to the effect that, in view of the shortness of the time intervening before the Parousia, and in view of the fact that the culmination of salvation is nearer than when the Christians first believed, they should cast off the works of darkness, such as rioting, drunkenness, low acts of wantonness, strifes, and envyings.

The whole of chap. 14 is an exhortation to deal with others, particularly those with over-sensitive consciences, in the spirit of love. Some had scruples about eating, others about the observance of certain days; it is not for a Christian brother to judge such, since they as well as he are regulating their conduct with reference to a superior One, whom they recognize as Lord, namely, the One who to establish his lordship over men surrendered himself to death in a supreme act of love, and, through his resurrection, evinced such a power over the forces of evil, as makes him worthy to be Lord both of the dead and the living. It is to such a Lord, who has subjugated us by love, that we owe supreme allegiance. This is the meaning of that oft-misapplied text: "None of us liveth to himself and no man dieth to himself" (Rom. 14:7). The question it presents is not whether we can live an isolated life or a life in the midst of our fellows, whether we shall exert an influence for good or bad in spite of ourselves. The question is whether we shall live a selfish life or an unselfish one, whether we shall plant ourselves on the assurance of our own superiority and assume a censorious and rasping attitude toward those who are not as fortunate as we in the measure of their enlightenment and intellectual acumen. "Let us not therefore judge one another any more as to these matters; but be very careful over something which is far more important, namely, that no man put a stumbling block, or an occasion to fall in his brother's way. . . . . If through thy disregard of another in a small matter, such as eating and drinking, thou cause him to do violence to his conscience and thus perish, thou art not acting from the principle of love. Through thy self-centered conduct thou art destroying one for whom Christ, acting from the opposite principle of love, gave his life."

Chap. 15 proceeds with the thought unbroken, as follows: "We then that are strong ought to be considerate of the weak and not put our own pleasure first. Let each one of us please his neighbor so as to strengthen and help him. This is the only rule a Christian can go by, for his great Exemplar, Christ,

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followed that rule and pleased not himself" (Rom. 15:3; see, further, Eph. 3:17–19; 4:1–3; 4:31—5:14; Phil. 2: 1–11; Col. 3:12–17; I Thess. 1:3; 3:6, 12; 4:9; 5:8, 13).

Upon the basis of these extended references, and they constitute only a fraction of what the apostle had to say on the subject, we cannot be far from the truth when we conclude that for conduct to be Christian, from the point of view of Paul, it must be altruistic. To understand why Paul made love the essence of conduct it is necessary to examine the apostle's larger program of salvation, of which conduct was but a part. Here again we see that Paul was a practical religionist before he was a theologian.

He saw men dying with no hope of a life hereafter, and he was convinced that provision had been made whereby each one could escape this calamity. It was his task to persuade as many men as possible to effect this escape and to secure for themselves the blessed immortality which was provided in the gospel. It was in the working out of this larger problem that Paul developed his ethical ideas. For him the fundamental question was this: How many men escape death and attain to immortality? Paul's system of thought—his theology, as well as his ethic—is to be found in his answer to this question, and it is embraced in his three doctrines of redemption, faith, and love, respectively. In his doctrine of redemption we have God's share in the problem of man's rescue through Christ from the power of death, or Satan, the author of death. In his doctrine of faith we have man's share in the problem, i.e., the appropriation or utilization of redemption. In his doctrine of love as the supreme manifestation of the Spirit's working we have God and man sharing together in the work of rescuing men from death, as Paul expresses it in the paradox: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for his good pleasure." Paul's ethic, therefore, as well as his doctrine of the Spirit, is a by-product of his dualistic supernaturalism, which heads up in his doctrine of salvation, or rescue from the supernatural powers—Satan and his hosts, who, unmolested, were effecting man's destruction.

The fact that we have given a secondary place to the apostle's ethic is not likely to be appreciated by the modern man, who realized more and more the importance of the ethical in the working out of the problems of today and tomorrow. But despite any disappointment which may arise over this fact and in spite of all that may be said in praise of the results of Paul's creative genius in the department of ethics, it must be confessed that for him the ethical was not primary. The eschatological, or apocalyptic salvation was the all-determining fact. The proof of this is abundant; we need cite only a few passages: "If our hope in Christ has reference to this life only, we are of all men most to be pitied. . . . . If from the point of view of an ordinary man, that is, with no outlook on a blessed immortality, I fought with beast-like men at Ephesus, what benefit was there in that for me? If the dead are not raised, and there is consequently no such immortality, then let us eat and drink, throw away our ethical ideals, and

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become as the self-indulgent pagans about us, for tomorrow we die" (I Cor. 15:19, 32; see, further, Gal. 5:5, 6; I Cor. 9:23–27; I Thess. 3:11–13).

Having seen that Paul insisted on disinterested love as the only proper motive of Christian conduct, because only thereby was it possible to escape eternal death and attain to immortality, we must next ask how he came by such an idea. Why was *agape* and not some other quality of character made the human condition of this salvation? The answer to this question is found in an essential feature of Paul's conception of salvation. While, according to Paul, salvation was supernatural and eschatological, and involved a blessed immortality for both the bodies and spirits of men, it meant much more than an immortal existence; it provided for men ultimately an ontological assimilation to the likeness and nature of God. This is the meaning of Rom. 8:28–39: "We know that to those who love God all things work together to a happy cosmic consummation . . . . because whom he foreknew he also set apart in advance to be conformed ultimately to the image of his Son, not the Son in his earthly humiliation, but his Son in his heavenly glory, in which state of unspeakable exaltation he is after all only *primus inter pares*, the first-born among many brethren." This assimilation to the nature of God is likewise at the basis of I Cor. 15:44: "Just as we have borne the image of the original type-man, the earthly Adam, of which fact men have overwhelming proof in their corruptible, disintegrating bodies that are doomed to destruction in consequence of Satan's power over them, so eventually we shall bear the image of the second-type man, the One who came from heaven. That we shall ultimately be like him is forecast in Christ's resurrection, that first station in his triumphal march to the complete subjugation of the Powers of evil. For since his first decisive encounter with them was a victorious one, as his resurrection shows, so his ultimate subjugation of them is but a matter of time. For he must reign until he has put all his enemies under his feet, the last of whom is Death, or Satan. And when all these enemies shall have been subjected unto him then shall the Son also himself be subjected unto him that did subject all things unto him that God may be all in all. Nor are we left out of this cosmic program; the resurrection of Christ was no isolated example of the power of God over his enemies and ours. We are sons of God, as well as is Christ; his destiny shall be ours; his ascension exaltation we shall share; his heavenly body of glory is the prototype of what these vile bodies of ours shall be (see also II Cor. 3:19; Col. 1:15–21; 3:9–11).

It being of the very essence of Paul's doctrine of salvation that hereafter we are to bear the image of the heavenly, it followed logically from his conception of salvation that we should bear that image here on earth, for the actual realization of salvation had already begun for each believer, in one respect, namely, in his spirit. The body, to be sure, was mortal because of sin, but the spirit was immortal because of Christ's work of redemption (Rom. 8:10). While the body had to wait for its redemption till the Parousia brought the apocalypse of the sons of God, the spirit entered

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upon its new and immortal existence just as soon as one committed himself to Christ and received the Holy Spirit in return, through which his own spirit received power to function in accordance with the nature of God, to which it had been assimilated. Since God's nature was love, it was necessary and inevitable that this spirit-nature of man which had already become like the nature of God should be love also, and, since it is only through conduct that man's spirit-nature can function and reveal itself, it follows that the essence of Christian conduct must be love. This we believe to be the fundamental idea lying back of the so-called distinctive Pauline doctrine that the manifestations of the Spirit are to be found pre-eminently in the ethical life of the Christian.

"Intellect was worshiped in Greece, and power in Rome; but where did St. Paul learn the surpassing beauty of love?" Thus write the authors of the *International Critical Commentary* on I Corinthians. In view of Hosea's tragedy-sermon on the love of God, as well as certain expressions in some of the Psalms, we should expect to find the ultimate source of Paul's doctrine of the love of God to be the Old Testament. But in spite of this antecedent probability, his utterances do not show this to have been the case. He finds in the Old Testament warrant for the statement that we are taught of God to love one another, but beyond this he does not go (see I Thess. 4:9; Rom. 13:8, 10; Gal. 5:14).

It is held that the source of Paul's knowledge that God is love is to be traced to the life of Jesus and it has been suggested in support of this view that, if we substitute Jesus for love in I Cor., chap. 13, it "becomes a simple and perfect description of the historic Jesus."[1] In the injunction: "Bear ye one another's burdens and so fulfil the law of Christ," there is a possible though not a certain reference to Jesus' life and teaching. The same may be said of the exhortation: "We that are strong ought to bear the infirmities of the weak and not to please ourselves. Let each of us please his neighbor in such a way as to build him up in the things that are good. This is reasonable since Christ pleased not himself" (Rom. 15:1, 2). In Paul's parting words to the Ephesian elders there is certainly a reference to the teaching of Jesus: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive" (Acts 20:35). Unfortunately, doubt attaches to the Pauline character of these words. There is but little to show, therefore, that Paul drew his doctrine of the love of God from the life of Jesus, a result which is not a little surprising in view of the fact that, if modern interpreters of Jesus are correct, Jesus' contribution to the thought of the world, judging by the Synoptic Gospels, was pre-eminently a setting forth of the love of God. What more natural than that Paul should have taken this fundamental thought of his Master and put it squarely in the center of his theological system! Attractive and plausible though this theory may be, it cannot be made out with certainty on

[1] *The Fifth Gospel*, p. 153.

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the basis of a strict exegesis of Paul's letters. After all, probably we should have been prepared for this result by the statement: "Even if we have known Christ after the flesh yet now henceforth know we him in this respect no more" (II Cor. 5:16).

It was in the redemptive death of Jesus that Paul read the lesson of the love of God. He says: "For in the time when we were yet weak and helpless, Christ died for us ungodly ones, a rare, yes, almost unprecedented act of love, for scarcely ever does it happen that a man dies for another even when he is righteous. For a good man it is barely possible that one would undertake to die. But, granting the bare possibility of such evidences of love, they do not begin to approach the evidence we have of God's love for us, because he shows the measure of his love for us, in that while we were neither just nor good, but sinners openly opposed to him, Christ died on our behalf. But unprecedented as this act of love was, even it does not measure the love God has for us. The full measure of that love is seen only in God's carrying out for us of his whole salvation program. The death of Christ did not do this; but because it was a marvelous manifestation of God's love, it put an end to our hostility to God. That station passed, we are in position for the first time to become the objects of God's full love. For if we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, not his earthly life, but his post-resurrection life, for it is as the risen Christ that he now reigns superior to the hosts of darkness and death, and is therefore able to carry out to completion God's program of salvation from these powers" (Rom. 5:6–10). There is no lack of passages to show that it was the death of Christ that brought clearly to Paul's mind the truth that God is love (see Rom. 8:37–39; Gal. 2:20; Eph. 2:3–10; 4:32; 5:1, 2, 25; Col. 1:13; 3:13; II Thess. 2:25).

The results, so far arrived at in this study, may thus be summarized:

1. Paul was a supernaturalist, and, as such was a true exponent of his age.

2. Paul's doctrine of the Spirit is of a piece with his inherited Israelitish monotheism, which, while it recognized but one God, explained the multiplicity of phenomena by means of a multiplicity of agencies of this God, or beings subordinate to him.

3. The Spirit of God is one of these agencies, and the sphere in which it operates is human experience.

4. In the church of the apostolic age two views of the manifestations of the Spirit are discoverable, namely, the so-called primitive Christian, or charismatic view, and the so-called Pauline, or ethical view.

5. Paul, being a practical religionist and not a philosophical ethicist, his ethical ideas are set forth, not in systematic form, but in practical applications of an all-inclusive principle to the problems of conduct.

6. This principle, which Paul called *agape*, or love, he made the essence of conduct, because love is necessary to salvation.

7. Love is necessary to salvation, because ultimately salvation means that the believer is to be assimilated to the likeness and nature of God. Since the

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nature of God is love, Christian conduct, which, according to Paul, is the outward expression of the God-nature within, must be determined by love.

8. The source of Paul's doctrine that God is love, seems to be neither the Old Testament nor the earthly life and teaching of Jesus, but that supreme demonstration on the part of Jesus of his love for men, namely, his redemptive death.

In a subsequent paper the adaptability of the ethics of Paul to our times will be considered.

MAKING OVER RELIGIOUS DEMOCRACY

HENRY K. ROWE
Professor of Church History and Sociology in The Newton Theological Institution, Newton Centre, Massachusetts

It is a characteristic of life that it is always in process. It is evidence of vitality in the Christian church that it is undergoing continual change. Nowhere is this change going on more strikingly than in the making over of such independent democratic churches as the Baptist and Congregationalist churches in the United States.

Both of these bodies find their immediate ancestry in the Independents of Great Britain, their remoter kin in the Anabaptists of the Continent, their prototype in the Christians of the primitive church. They organized their independent congregations on the basis of a converted membership, and claimed independence of any hierarchy of clergy or church courts. Yet there was a period of experiment before the normal Congregational type was produced.

Coquetting with Presbyterianism

The Reformed churches on the Continent retained the Catholic custom of resorting to ecclesiastical courts for administration, counsel, and discipline. It is not strange therefore that, when the German Anabaptists organized as a separate sect in 1527, they provided for a district council and a superintendent over the churches of the district, and arranged further for a synod above the council. In England the General Baptists organized an association early in the seventeenth century, which for a time took cognizance of cases of discipline, heard appeals from the churches, and appointed elders or overseers to plant new churches and to have a modified control over all the churches in the association that elected them. Not content with associations, the General Baptists organized general assemblies which exercised a right of appeal from churches and associations. In both Germany and England, however, these experiments were short lived, as both bodies declined rapidly.

English speaking Congregationalists started as democratic bodies. Their standard bearer, Robert Browne, laid

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down as fundamental principles, (1) the right of the individual to decide for himself his church affiliations, (2) the sufficiency of the local church to elect and ordain its officers and to control its own affairs, (3) the principle of fellowship between churches and the exchange of counsel, but without any central authority to exercise discipline or dictate in matters of faith or practice. But for a century the early English and American Congregationalists inclined toward a modified Congregationalism, which has been called Barrowism, really semi-Presbyterianism, because it recognized elders with large powers in the local churches, and followed the practice of holding synods and consociations, which laid down rules of doctrine and discipline for all the churches, though the rules could not be enforced. Before the middle of the eighteenth century, however, Congregationalism had shaken itself fairly free of these encumbrances, except in Connecticut.

The Association

Out of the principle of fellowship came the association of churches or ministers among the regular Baptists and Congregationalists. The first associations were in England, but they gained greater importance in America. The association was a voluntary organization existing for mutual benefit, but expressly repudiating any right to give decisions to local churches. It was inclined to free itself from troublesome cases of discipline by turning these over to temporary local councils of church delegates which advised with the particular church that was in difficulty. The association was useful as a buffer against the hostility of the Anglican church in England and of the "standing order" in New England.

The Philadelphia Association of Baptists was the pioneer in America (1707). It sent out evangelists who indoctrinated the South with those Baptist principles that are so prevalent today. It prepared a denominational confession of faith. It interested itself in education, helped to found in Providence the first Baptist college, and gave of its leaders to the New England churches. Other associations came into existence North and South with the multiplication of churches, and such organizations followed missions and church planting beyond the Alleghenies.

The Voluntary Society

The propaganda of evangelical democracy demanded missionaries, first into the frontier regions of American settlement and then abroad. Missionary experiments were made under associational auspices, but were not altogether successful, chiefly because of the fear that associations would become too powerful. Necessity mothered the voluntary society, and numerous were the offspring. A few like-minded individuals might organize themselves into a missionary society or an education board, and underwrite the various enterprises of the denomination without the danger of establishing a ruling council or assembly. Among the early examples of such voluntary groups are the English Baptist Missionary Society and the American Board of Commissioners for Foreign Missions, both formed with the object of carrying Christianity to pagans in the Eastern Hemisphere, and state missionary societies in the United States organized to evangelize the frontiers and

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to help the weak churches at home. Very soon educational institutions were founded in the East, including academies, colleges, and theological seminaries, and as fast as settlements were made and schools planted along the advancing western frontier the school found its place there also. Education societies took upon themselves the task of raising funds for these schools. Then came Bible and tract societies, Sunday schools, and publication societies, and at various times women's missionary societies, children's missionary and temperance bands, and eventually the Christian Endeavor and allied organizations for young people. All these organizations were composed of adherents of the churches, and were fostered and supported by the people of the denominations, but their trustees and directors were not delegates of churches, as in the associations. Added to all these were ministers' conferences and clubs, and laymen's social unions.

The nineteenth century opened a wider vista to the churches of America. Numerous were the denominations and the organizations demanding support, and sometimes there was duplication of effort and a lack of co-ordination and co-operation that proved a distinct handicap. The history of the century is a commentary on the merits of independency. Looking back probably no one would be willing to see its abrogation, but the extreme application of the principle clearly had its weaknesses. Local churches and their members were confused through an ever-increasing multitude of unco-ordinated agencies and gave them only spasmodic support. Associations gave a place on their programs to representatives of various interests, but felt no vital relationship to them. Actually associations have done little more than furnish an annual stimulus to the heart action of the denomination, exercising the functions of spiritual mourner, missionary mentor, and gossip-monger for the churches of the district. Conscious of these weaknesses and compelled to action by the inexorable law that success is in proportion to efficiency, both Baptists and Congregationalists invented new machinery, which can be justified only by a most elastic interpretation of any New Testament polity, but which were urgently demanded by the situation and which were sanctioned by the will of the religious democracy.

The State and National Conventions

Among the voluntary societies of the nineteenth century were the state missionary societies. Gradually they were compelled to enlarge their interests. Immigrants were pouring into the country. The shift of population from country to city compelled the planting of mission churches in the growing centers and the cherishing of weakened rural churches. Sunday-school interests allied themselves with the state society. Ministers' conferences and charitable societies and education societies grouped themselves with the rest for annual conferences. The next natural step was to co-ordinate if not to consolidate all of these in a state convention, a process which is now going on. State conventions have been comparatively irresponsible, and their secretaries have become powerful superintendents of denominational interests within state lines, but rarely has there been any abuse of authority.

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In recent years a similar process has been in evidence along national lines. Great missionary and publication societies were doing heroic service, but there were larger interests demanding consideration, and a platform was needed to give expression to denominational convictions. The Congregationalists led the way in the organization of a National Council in 1871, consisting of ministerial and lay delegates from local bodies. Its history for nearly half a century has demonstrated its usefulness. It has always disclaimed any intention to infringe upon the rights of the churches, but the logic of events has led to a modification of Congregational polity which has resulted in a centralization of organization and interests in this national body. The Council now meets biennially and has its general secretary as the personification of the dignity and energy of the denomination. Along the same path but more slowly have moved the Baptists. Southern Baptists had organized one convention in 1845 for all their interests, but the Northern Baptist Convention did not have its inception until 1907. Within ten years, however, it has demonstrated its value. It has examined itself and its constituency through commissions, strengthened its forces through committee action, correlated the work of the great societies by patient conference, systematized denominational benevolences and improved their machinery, and from time to time found expression for the denominational consciousness.

Religious democracy is rapidly passing from the pure to the representative type, as is political democracy, safeguarded by the theory of local independence, and by occasional resort to a referendum of some sort. In both politics and religion there is a growing consciousness of social solidarity, of large responsibilities, and a demand for efficiency in meeting them, and of enlarging opportunities for public service.

Survival or Readjustment?

Future readjustments touch present organization at four points—the local church, the association, the state conference or convention, and the national council or convention.

The average local church has too many organizations in proportion to the number of its working members, and these organizations are not well co-ordinated. There is need of a directing staff, or pastor's cabinet, composed of a representative from each department of church work, in active co-operation with committees that correspond to the specific functions that the church has to perform. For example, every church should have a committee on religious education, which would co-ordinate and direct all the educational work now distributed haphazard among the Sunday schools, the young people's societies, and the women's missionary organizations.

The association needs redirection. Its function has been too narrow. As an effective agency of the church militant it has been a failure. Attempts to rejuvenate it have met with only slight success. It is an open question whether the normal association has not outlived its usefulness except in the rural districts; at least it seems probable that it must be radically changed. The association came into existence when all the churches were rural, when hospitality

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was universal, and when ministers and laymen had ample time for such junketing. In those days the interests of the churches were confined mainly to evangelism, comity, and matters of discipline. Associations in the country are still practicable, and rural churches have their common problems of local evangelism, comity, and community service that call for periodical conference. In the busy towns there are other problems, and the churches in such environment should be grouped according to their concerns in their own conferences, each with its committees on city missions, comity and co-operation, civic affairs, community service, and the unchurched. The growing cities of the United States present a problem that the historic polity of independency seems unable to solve. Perhaps the permanent council with enlarged functions may be the type of organization needed in the cities to take the place of the old-fashioned association.

The state convention or conference, supplemented perhaps by a denominational assembly of several states, as in the case of the New England conference of Congregationalists, is certain to become increasingly prominent and powerful. When it has merged the separate societies that are nearly allied, it is likely to have departments or boards, each with its secretary to have charge of evangelism, education, social service, young people's work, and ministerial supply and maintenance throughout the state, while the general secretary will become increasingly important with large executive powers.

Recent State Convention History

The co-ordinating movement of recent years appears especially in the closer affiliation of the state conventions with the national societies, and in the closer relations of state secretaries with one another. The national societies have come more and more to look to the co-operation of the state convention in raising funds, in work for new Americans, and in furthering religious education. The "movements" of recent years have brought them into co-operation, and some of the states have become the agents of all the missionary and beneficent interests of the denomination. The Northern Baptist Convention has taken specific action in recognition of its dependence upon the assistance of the state boards. When this growing connection with the state convention is placed alongside the close relation of the national societies and the national convention, it becomes clear that the direction and administration of the voluntary societies are becoming increasingly dependent on the delegated bodies that represent the churches. This means that the associational type of organization is recovering its place on the larger field of state and national interests.

It is a social law that individuals with similar interests and responsibilities naturally associate as a group. This explains why state governors have met in conference to discuss their common problems, and it explains why for the last four or five years state secretaries have come to have their annual conferences, sometimes in connection with conferences of the officials of the general societies, to discuss evangelism, the rural problem, the denominational press, and the relations of the societies to the conventions. It is natural to look forward to a time when the secretarial confer-

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ences will become a fixed part of the denominational machinery, where plans may be initiated for more effective, because more co-ordinated, undertakings.

National Organization

In the field of the Northern Baptist Convention and the Congregational National Council there is nothing fixed. The experience of some years has given convincing evidence of the value of the organizations, but has revealed desirable improvements which are being made as fast as the denominational mind approves. In the first place it seems likely that organization will become still more centralized until not only will the great missionary and education societies become boards of the Convention, but as in the state various boards and commissions will become similar boards of the Convention. These will include at least young people's work, social service, and education. It is worth considering whether such issues as these that confront our American churches do not need as much money and concerted attention as do the interests of peoples in far away continents. The marvelous migration of peoples to America presents a problem that is too big for any one society or state to handle; it might well be made a department of the national Convention. The same is true of the rural-church problem. The problem of organization is a problem of readjustment to meet the demands of a new day.

In the second place it is an open question whether the biennial plan of meeting adopted by the Congregationalists is not better than the annual plan of the Baptists. It would then be possible for the Baptist Convention which represents such a widely scattered constituency to meet in sections in the alternate years when the main body is not in session. There would be a value in annual mass meetings in each district, mainly of an inspirational nature, while the business of the whole Convention could well be reserved for a biennial meeting of a strictly representative assembly, with department meetings for special conference.

If representative democracy is to maintain itself and prove adequate to the mission of the church in the days of world readjustments and new rivalries; if it is to respond to the demands for spiritual guidance and moral inspiration and social reformation that are filling the air; if it is to be effective in making the ideals of the Kingdom practical, it must not be afraid to mend where it can and alter where it must, not hidebound by old custom or carried away by iconoclastic zeal, but steadily and courageously planning and experimenting to get as much power as possible out of the kindling spirit and the denominational machinery. The independent denominations cannot afford a policy of opportunism; rather they must understand their functions, define their policies, and determine their organizations along the lines of a telic, constructive statesmanship. Then they may expect to have a place in the sun and respectful recognition from those whose forms of creed or organization are not the same.

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THE SALVATION OF THE LIFE

SAMUEL ZANE BATTEN, D.D.
Philadelphia, Pennsylvania

There are several great words that are fundamental in Christianity. Among these the word "salvation" holds an honorable place; in fact, it may be said that Christianity is the religion of redemption. Since this is so it is necessary that we have a clear conception of the meaning and scope of this great word.

1. The Varied Conceptions of Salvation

The moment we attempt to define this term confusion begins and misunderstanding arises. Thus, for long generations and by millions of men the word "salvation" has been taken in a negative, narrow, and partial sense. Some men have construed salvation primarily in terms of deliverance from sin and rescue from peril. This conception is forever true so far as it goes; but at best it is negative and is simply the beginning of the redemptive work of Christ. Others have construed it in terms of the soul's welfare and have limited their interest to a single aspect of life. To be saved usually signified to have one's sins forgiven and to have the soul prepared for heaven. To be saved meant to be saved out of the world and fitted for life in some other world beyond the ranges of time and earth. Man's life was divided up into sections—into two, body and soul, according to some; into three, body, soul, and spirit, according to others. By both parties, however, the soul was regarded as the precious and priceless thing. The soul is the subject of Christ's redemption and when this is saved all is well and everything else may go.

In all of these conceptions salvation has to do with the soul and its destiny hereafter and has little relation to life and its usefulness. In these conceptions salvation means rescue, and has little relation to the development of life and its uses in the Kingdom of God. Then, too, emphasis is laid upon the idea of escape from retribution and failure in the hereafter, and not upon the possession of life in the Kingdom of God here and everywhere. Let the world go, men have said, if only the soul can be saved. "What shall it profit a man if he gain the whole world and lose his own soul? And what shall a man give in exchange for his soul?"

Two things are implied in this conception which may be noted. First, it implies the salvation of that part of man known as the soul; and, secondly, it implies the assurance of safety for the soul in the great hereafter. Millions of people have lived in a Christian land and have grown up in the church who never imagined that the purpose of Christ was larger than that here indicated. It did not enter into our hearts to conceive that Christ had come to save the whole man, body, mind, and spirit, for this life as well as for the life to come. It did not dawn upon us that Christ

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had come to save the whole lifetime of man, to develop his powers to their fullest capacity, and to claim these powers for the uses of the kingdom. It did not dawn upon us till we were thirty years of age that God had a will for this present world, and that it was his purpose to establish his kingdom here, and that men were called to serve the uses of this kingdom and to co-operate with God in its establishment in the earth. Without pursuing this thought any farther, we may turn to consider the life and teaching of the Master on this subject.

2. The Meaning of Life

To understand the teaching of Christ concerning salvation we must know his point of view. On this question there can be no doubt or uncertainty. His master-thought was the idea of the Kingdom of God; and his purpose was the revelation of that kingdom and the winning of men unto membership in it. It is the Father's purpose to establish in this earth his kingdom, where his name is hallowed and his will is done, as in heaven. This kingdom is at once the Old Testament sublimated and the New Testament fulfilled. This kingdom is nothing less than the inner meaning of the world and the far-off goal of history. Men are called to be members of this kingdom, to have its spirit, and to live by its law; they are to be workers in this kingdom and to extend it in the world. To be a member of the kingdom is the supreme good; to miss the kingdom is to miss the true end of life. To serve the uses of the kingdom is to find one's true work; to live for other ends rather than those of the kingdom is to miss the mark. To be lost, according to the Master, is to live outside the kingdom and to waste one's self on false ends. To be saved is to be a member of the kingdom and to serve its ends and uses.

In our world a great process is going forward that we may call the Kingdom of God. Men are called to be members of this kingdom and to promote its coming. In its *personal* aspect this means that man is here to grow a soul, to develop a personality, and to unfold his powers to the full. He is here to enter into the purpose of God, to advance this purpose in the world, that thereby he may serve the kingdom and its uses. In its *social* aspects this means that men are here to love and to serve others and to be trained in the divine art of living together. To be righteous means to come into right relations with God and with one's fellows, to love them and to learn to live with them. To be sinful is to break relations with men, to live for one's self, and to do nothing for the common good. In its *wider scope* it means that man is here to be a child of God, to enter into the plans of the Father, and to become a partner with him in his great enterprise. Men are called into fellowship with the Father, are given the vision of the kingdom, and are then sent to build on earth the City of God. In its *longer reaches* this means that man is here in training for larger tasks in the Great Empire of the Father. Concerning the future we do not know very much, for God has not chosen to lift the veil; but some things are plain. As men have served the purposes of God here they are prepared for larger tasks there. The reward of faithfulness here is larger service there. In

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some way the condition and quality of life here determine the fate and destiny of the life hereafter. Whatever goes into the first of life goes into all life; and whatever is left out of the first of life is left out of life beyond. Here and now in this little province we call earth, man becomes a citizen of the empire and is called to practice its citizenship. His task is to have the spirit of a citizen, to extend the frontiers of the Father's reign, to realize in this little colony and province the law and life and reign of the very empire itself. All the time, however, though living in the province, he is a citizen of the empire and has the *feel* of being a free citizen. Some day if he has been faithful here and has had the spirit of the kingdom he shall be summoned from the province to the very capitol itself. He is now a free-born citizen of the kingdom who has proved his loyalty to the King. Then he shall have the freedom of every city in the great empire and shall march right into its full plebiscite.

Summing up: the purpose of God in the world, so far as we can understand that purpose, is the preparation for the Kingdom of God of the largest number of great lives, developed in mind, disciplined in will, loving in heart, trained in the divine art of living together, and co-operating with God in the fulfilment of his purposes. Sin is the missing of this mark; it is the refusal of man to enter into God's will and to serve his purposes; it is the choice of the smaller self against the greater whole; it is the preference to stoop when God asks man to rise; it is the refusal to move in line with the divine process, because of unbelief or cowardice. The life is lost when it misses this mark and fails to serve the kingdom and its uses. The life is saved when it finds this true end, lives in the purpose of God, serves the uses of the kingdom. The Kingdom of God is a present fact, and man is saved or lost now, in so far as he is saved for the kingdom or is lost to its uses.

3. The Nature of Salvation

On this question of salvation Christ's purpose is plain and his teaching is clear. First, the Son of Man is come to seek and to save that which was lost. To be lost, according to Christ, was to be without God, to be living outside his purpose and his kingdom, and so to be missing the mark of life. To be saved was to be saved from waste and failure and sin, to give one's life to God, and to serve his uses. This is made very plain in all his teaching, but is summed up in the three great parables of grace. The sheep is lost because it is outside the fold and no longer serves the shepherd. The coin is lost because it is useless and means loss to the housewife. The boy is lost because he is throwing his life away and is breaking his father's heart. Sheep, coin, boy, all are missing the true mark and are losing their lives. Sheep, coin, boy, all are saved when they find their true places and serve life's true uses.

Secondly, the Son of Man seeks to save the whole life of man. According to the gospel record, Jesus worked for the whole man and he never made any distinction between work for the soul and work for the body. In fact, he spent a large part of his time ministering to what men are pleased to call the temporal and material needs of the people. In the Nazareth synagogue he outlined his

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program showing that he had come to bless the whole life of man (Luke 4:17–20). It may be said that the churches have given these words an almost wholly spiritual and inward application; but in so doing they have perverted the plain teaching of the Master and have missed the power of his example. The interest of Christ—how plain it is!—is not limited to what men are pleased to call the inward and spiritual life. He came to save the man—body, mind, and spirit; he came to save man for this world and for every world.

In his teaching he is not less explicit and positive. As a matter of fact he never made any distinction between soul and body, treating one part as essential and eternal and the other as accidental and passing. He never said one word about saving the soul; "Save your life," was his constant and impressive charge. There are several instances in the Gospels where the word *soul* is used, but every student knows that the Greek word is loosely translated. Sermons innumerable have been preached from the text: "What shall it profit a man if he gain the whole world and lose his own soul? What shall a man give in exchange for his soul?" But as a matter of fact the word here translated "soul" is the same word that in an earlier verse is translated "life": "He that findeth his life shall lose it, but he that loseth his life for my sake shall find it." The nature of the saying necessitates this translation of the word. By what right then do we change the translation in the verse below and represent Christ as confusing men by talking about the soul? "Save your life"—this was his charge to men. Have a care for your life, is his warning in the Sermon on the Mount. Let your whole life be saved for the kingdom and its service; do not waste yourself on purely accidental and incidental things. Do not allow your mind to lie dormant and your powers to rust unused. Save your body, unfold your powers, use every one of your talents. Man is called to give his life to the kingdom and its work. What can man give in exchange for his life? What can he offer as a substitute for a life's service? Not the world, not his gold, nothing but his life, himself, his all. The contrast in Christ's teaching between the life saved and the life lost is not, as many suppose, the contrast between soul and body or between the soul saved and the soul lost forever, but between the life saved for the kingdom and devoted to its true end and the life spent for self and wasted on trifles.

Thus, the salvation of the life was the object of Christ's effort. And this, it may be said, is a much larger and more inclusive work than the saving of the soul. To save the life is to save the whole man—body, mind, and spirit; to save the life is to save the man in all his capacities and powers; to save the life is to unfold life's potencies and to realize its possibilities; to save the life is to save man's whole existence, his days, his years, his talents, his service for the Kingdom of God. Suppose the Son of Man were here today and saw men giving their lives to the gaining of wealth, coining their time and talents into gold, and yet all the time counting upon having their souls saved at last. Would he not ask: "What shall it profit a man if he gain the whole world and lose his

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own life?" Man is called to give a lifetime's service to the kingdom. What shall a man give as a substitute for a life's service? Suppose Jesus were here today and saw men and women living frivolous and sensual lives, never trying to unfold the capacities of their being and letting their powers run to waste, in the mistaken notion that it matters little how the life is spent, provided only the soul is saved at the end and is permitted to enter heaven. Would he not sadly say: "Have I been so long time with you and is this all you know of my salvation?" The Son of Man was not content to have a man waste his years and powers in sin, and then, repenting at the very end of life, hope to have the soul saved for heaven. He was not content to have men live cheap, petty lives here, with minds unilluminated and capacities undeveloped, if only their souls be saved hereafter. In fact, he knew nothing of any such conception as this, and it is certain that he would repudiate it as a false and pernicious doctrine.

One of the most dismal and tragic failures of history has been made at this point. Some years ago President Northrup, in a memorable address, discussed some of the hindrances to the work of the kingdom. And one of the most serious hindrances, he found, had been a wrongful abandonment of the idea of the Kingdom of God and the substitution of a lesser idea in its place. Men had lost the idea of the Kingdom of God as that great divine society which it is God's will to establish on earth, and had sought a kingdom to be found in heaven. Along with this they had lost the Christian idea of the salvation of the life, here and now, from sin and failure, and had come to think of salvation as the rescue of the soul from the pains of hell hereafter. But according to Christ's conception it is God's purpose to establish his kingdom on this earth; men are called to be citizens of this kingdom here and now, and to labor for its full realization; men are lost when they miss the kingdom and live outside its law; men are saved when they see this kingdom and serve its uses. Salvation is a present fact, and it includes the whole life of man.

These mistaken conceptions of salvation have wrought havoc in the world. Because of a partial conception of salvation many have tried to save the soul while wasting the life. Because of a mistaken conception of salvation they have misplaced the emphasis in thought and in effort. They have allowed the time and powers of men to be wasted for the kingdom here, while hoping to have the soul saved for heaven hereafter. Worse than this, they have neglected the work of child nurture and life training, in the confidence that everything may come out all right. The life may be wasted. The child may grow up without proper training. What does it matter? In later life he may be converted and his soul will be saved. If only the soul is saved, it matters little about the life. Many a person, like an old woman that I knew, has lived under the influence of an abominable doctrine, believing that all could "be made right in five minutes before I die." Of all the miserable heresies that have ever plagued the world and misled human beings, this is one of the most pernicious. And yet it is a heresy that has wide currency, that has influenced

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millions of people and cheated them out of their life's heritage.

The salvation of the whole life is the aim of all right religion and all religious teaching. To save the life, it is needless to repeat, is to save the whole man in all his powers and talents, in his possibilities and years. To save the life is to unfold its powers, to save the service for the use of the kingdom, to save it for this world and for every world. To establish this truth in its central place in man's thought and to make it the standard conception in our effort is in a large sense the present task of religious teachers. The acceptance of this truth in all its bearings and applications will work a complete change in the thought of Christian men and will compel a revaluation of all our methods of teaching and training. If one were asked to name one of the greatest needs of our time, he would say that it is a true and Christian conception of the Kingdom of God. We must reconceive Christ's great conception and must make it central in our thought and effort; then we must have a theology that is construed in the categories of the Kingdom of God and its coming, that shall interpret life and sin and salvation in terms of the kingdom, and shall show how man can serve the kingdom and its uses.

4. The Salvation of the Life

We are now in a position to understand the meaning of salvation and the nature of our work for men. We are here to save life from failure and missing the mark, to develop and train the powers and faculties of men and to save them for the uses of the kingdom, to save the whole man for the service of the Kingdom of God here and for citizenship in the kingdom everywhere.

The work of the church is to save life for the kingdom and its uses. It is unfortunate that the work of salvation has been construed almost wholly in terms of rescue. Great emphasis has been placed upon the fact of sin, and stress has been laid upon the doctrine that men are lost. It has been assumed that, the deeper the degradation of man, the more manifest is the power of God in his salvation. It has sometimes been taught that a moral life is a barrier in one's way and minimizes the grace of Christ. Thus all unconsciously men have set a premium upon the gutter and the swine trough and have minimized the grace of Christ in childish innocence and religious growth.

And as a consequence the work of training and molding the life for the kingdom has been largely ignored. What did it matter what was done or left undone before the child was born or while it was an infant? At some time in later life it would be evangelized; perhaps it would be so converted, and its soul saved; and all was well. Great emphasis has been laid upon evangelism, and great campaigns have been inaugurated to win outsiders. All this is well and this work is necessary. But while this has been done other work no less necessary has been left undone. Many churches have almost wholly neglected the work of training children and molding their lives for the kingdom. Conversion has been regarded as the one primary fact, and everything has been construed in terms of this one experience. There has been little conscious and intelligent effort to nurture

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the life for conversion, and little conscious and constructive effort to prepare it for life in the kingdom. The whole effort has been to get the soul converted and so saved for heaven.

But the evangel of the kingdom is much larger than this and contains a greater conception of salvation. The Son of Man, according to his own simple and majestic words, has come that men may have life and may have it more abundantly. He has come to save men from sin and failure; to make them children of God and citizens in his kingdom; to unfold their capacities and to lift them up into the fulness of life. It is therefore an utter misinterpreting of the gospel to suppose that it is here simply to redeem men from the gutter and to save them from eternal doom. Salvation means no less than the whole work of shaping life and growing a soul. Blessed be God that there is power in the gospel to rescue the jewel from the gutter and to make it fit for the King's crown. But blessed be God that there is power in the gospel to keep lives out of the gutter and to fit them for the largest tasks in the kingdom. The grace of the gospel is revealed most fully in the building up of lives in virtue and so in keeping them from the gutter. Some of the evangelism of the past has all unconsciously set a premium upon degradation and has glorified the swine trough. One of the most pestiferous lies is the old saying that "It takes a great sinner to make a great saint." If that is true, Satan is the most promising candidate for sainthood, and the Lord Jesus made a mistake in living a sinless life. As a matter of fact the great saints of the church and the great servants of humanity have come not from the swine trough but from the family altar. There have been a few great saints, we may admit, who have come from the far country, but they are the exception and not the rule. The great apostle could say: "I have lived in all good conscience before God unto this day." Martin Luther could say: "Ich war immer ein frommer Mensch." And let us not forget that the Son of Man was fitted for his divine work by a sinless youth. The forgetfulness of this great truth has made much of the tragedy of life and is responsible for the sad neglect of religious training. By all means let us rescue the perishing and care for the dying; but with a divine urgency let us labor to train lives for the kingdom that they may never become outcasts and wastrels.

The salvation of the life for the Kingdom of God is the sum of all Christian effort. The time has been when the power of the gospel was shown in its ability to save the outcast and to transform the degraded. The time is coming when the power of the gospel will be revealed even more fully in its ability to save the child from sin and to build it up in Christlikeness. It is a great thing to see the degraded restored, to see the man once demon-possessed now clothed and in his right mind at the feet of Christ. But it is an even greater thing to see a life saved for the Kingdom of God, growing up into God in all things, and using all of its powers and capacities for the welfare of the world. In saying this we are not minimizing the grace of God or making the cross of Christ of no effect. Nay, rather, we are magnifying that grace and are honoring the

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redemptive work of Christ. Thus far men have assumed that the grace of God can be shown only in the work of regenerating the depraved and renewing them in life. We are here to protest against this narrow conception and to assume that the grace of God can be shown just as fully and mightily in the work of keeping the soul and molding it for the Kingdom of God. We have assumed that the grace of God can work through the men who are preaching the gospel and winning sinners back to righteousness. We are now prepared to affirm that the same grace can work no less potently through men who are training lives and seeking to create a helpful environment. Grace is here to save the fallen, and grace is here to save men from falling. Grace is here to save a man from failure, and grace is here to build him up into the fulness of life in Christ. Divine grace is shown even more fully in keeping lives than in rescuing outcasts.

And this saving work of Christ culminates in the unfolding of life to its fullest capacity. Man as we know him is a group of possibilities; to be man in the largest sense these potentialities must be nourished into expression and developed into fulness. The infant at birth is but a bundle of possibilities that run up the scale almost to infinity; in fact, no one has measured those upward possibilities. Man is to be trained and developed in all his capacities and possibilities that he may live as a citizen of the Kingdom of God and promote its coming in the universe. Concerning the future of the life we cannot say very much. But the church has always taught that in some way the condition and destiny of the life hereafter are conditioned upon the quality and character of this life here. And so the Christ comes that man may have life and may have it more abundantly—life here and now, life spiritual, life mental, life moral and physical; that man may grow tall in soul, and strong in body, with heart full, brain clear, affections purified, will under control; that man here and now may have life, God's kind of life, and may attain unto the measure of the stature of manhood in Christ Jesus and be filled unto all the fulness of God.

Thus we see that the word salvation is a great and all-inclusive word. The diameter of the word circumscribes an orbit that is as wide as the purpose of God and as inclusive as the whole being of man. It covers the entire process from the beginning of life to its fullest maturity in the kingdom of the Father. It includes the deliverance of the life from sin and failure and missing the mark; and it includes the growth of the body, the development of the mind, and the discipline of the soul. It implies the unfolding of the soul's capacities to their fullest degree, and their use in the service of the kingdom. It means the lifting up of the man who has fallen but even more it means the strengthening of man that he may not fall.

Another thing: this true and Christian conception of salvation will put new meaning and urgency into our work for men. Some persons would tell us that the one supreme motive is that of saving souls from the hell beyond and saving them for the heaven above. There is a great and vital truth here; and it will be a sad day for the church and the

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world when we lose out of our lives the thought of the future and its meaning. But the truth we are setting forth here restores the balance in thought and gives our efforts a new urgency. Men are in hell now, the hell of lost manhood and wasted life. Men are lost here and now, lost to the kingdom and its uses. Men may be saved now, saved for God and for his kingdom. Men are saved here and now when they become members of the kingdom and live for life's true ends. Perdition and salvation are present facts. Heaven and hell are here and now. All around us are lost lives, men and women who are missing the mark and losing their one chance of serving the Kingdom of God. What the future may bring of doom or glory we do not know, but doom and glory are present facts in the lives of men; and the separations before the great white throne are but the results of the lives here. Suppose we realized this tremendous fact. We would work for men with a new love and urgency. We would hate with a divine and burning hatred the things that mar and trip and misshape lives. We would seek to bring every soul to self-knowledge, to show it the true goal of life, and to win it unto God and his kingdom. The consciousness of this truth would intensify tenfold our interest in men, and multiply our efforts to save them. More than that, it would broaden our program and would send us out to work for the whole man. We would insist then that every life shall be well born, well nourished, well protected. We would demand that it be well cared for and well trained. We would labor unceasingly to take up stumbling-blocks out of its way and to surround it with a moral atmosphere. We would never rest till we had brought it to God and had led it into the full blessing of the kingdom.

In the light of all this, we see how evil and damnable are all those men and influences that trip up human lives, that lead children astray, that cheat the life of its power and possibilities, that ruin lives and cast them upon the rubbish heap. We understand now what the Master meant when he said: "Woe unto the world because of the things that cause men to stumble. But woe unto that man through whom the stumbling comes. It were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea" (Matt. 18:1–7). In the light of this we see how blessed and Christly it is to help any soul, to take up stumbling-blocks, to make straight paths for men's feet, to lead the life to its true Lord, and to fit it for larger tasks in the Kingdom of God. "He that winneth souls is wise" (Prov. 11:30). "They that be wise, or teachers, shall shine with the brightness of the firmament and they that turn many to righteousness as the stars forever and ever (Dan. 12:3).

In the light of all this we see the real and fatal nature of sin. It is a missing of the mark in life; it is the failure of man to be that great and wonderful thing God meant him to be; it is the ruin, the undoing, the dehumanizing of man. According to the Son Jesus, sin is the worst evil that can befall a man. Better cut off the hand or pluck out the eye than have one of these lead you into sin. Better that a millstone were hanged about one's neck and he were drowned

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in the depths of the sea than that he should tempt another or push a life into sin.

The tragic, the maddening thing about sin is not so much the suffering and punishment; it is rather the loss of life, the failure of man to be his true self and to find his true goal. The serious, the fatal thing about it is not so much the doom of the future, though this may be serious enough; it is rather the fact that here and now life is lost and wasted; and this loss can never be made good and this waste can never be recovered. We do not know fully what this loss may mean to the soul in the far future; but we do know that the life that is lost here for the kingdom has lost forever its one chance of attaining this life's end and of serving the uses of the kingdom. We intensify tenfold the solemnity of life and the meaning of salvation when we read them in the present tense in terms of the Kingdom of God and its coming. "What shall it profit a man though he gain the whole world and lose his own life? or what shall a man give as a substitute for his life?"

The full and frank recognition of this truth will bring about some very practical results. For one thing, it will remove all causes of friction and misunderstanding between the different classes of workers. The social-service worker will honor the work of the evangelist; the evangelist will honor the work of the statesman; and all will honor the work of the parent. Life, we see, is a complex thing, and to save the whole life we must touch it on all sides. No one line of work alone can do the whole work of the kingdom, but all are needed for the perfection of the life. For another thing, it will mean a more sympathetic co-operation on the part of all the agencies of man's social life: the home, the school, the press, the church. And this will compel religious teachers and social workers to unite in framing a comprehensive, constructive, scientific, and Christian program of action. The race possesses knowledge enough, conscience enough, devotion enough to frame the outlines at least of such a program. What we need just now is a very definite conception of the great end and aim of all Christian effort; then there must be a unification and socialization of the intelligence, the conscience, and the devotion of the people. Life is an organic thing and our efforts must be organic. We must deal with life as a whole and must lift up the whole man together. Life can never be improved and exalted by any mere peddling process. The whole ideal of the kingdom must be unveiled before the eyes of the soul, and the soul must be taught to live as a citizen of the kingdom.

In conclusion and in summary, this work of saving the lives for the kingdom covers the whole being of man, implies the development of all his capacities, and involves the use of all his powers in the service of mankind. In many of the conceptions of salvation and in many of the efforts for man's uplift, this aspect has been much ignored. And consequently men's efforts have begun too far up the path of life to be fully effective. But from the conception of salvation that is here described we see that our program contemplates the training and development of life in all its capacities and powers, physical,

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mental, aesthetic, moral, and spiritual. The body is to be honored, for it is the abode and the medium of the spirit, and is to be made as strong and beautiful as possible. The mind is to be developed and trained that man may become fully rational and may serve God with all his mind. Every brain has millions of undeveloped cells, which signifies that every life is infinitely poorer than it might be. The average person is an undeveloped possibility. "May God forgive me," said Mrs. Browning, "I have not used half of the powers he gave me." The saving of the life means the unfolding and development, in far larger measure than is now the case, of these innate capacities of the human being. This is a great and comprehensive work, and calls for an intelligent and conscious direction of life. The feelings are to be aroused and guided and given proper direction. The feelings, it may be said, are the dynamo that furnishes power for life's activities; not suppression but direction is the wise course here. The imagination must be awakened and given high ideals for its contemplation. The aesthetic cravings should be rendered vigorous by careful training and by a study of the truly artistic. The mind must be trained to observe, to compare, to discriminate, and then to follow a train of reasoning with persistence and concentration. The will must be disciplined and steadied so that it may not only admit the obligation but follow it. The moral insight must be clarified and made both quick and unerring, so that man may distinguish good from evil and may also discern between the doubtful and the certain. In fine, the children of the race, with all their possibilities of life and service, are to be trained and developed in all their capacities and powers that they may live as citizens of the Kingdom of God and promote the process of human progress.

Thus, our whole work sums itself up in the one inclusive task of saving life for the Kingdom of God, that all its capacities may be unfolded and the soul may attain to its full stature. With this conception our thought returns full-orbed, and our effort achieves its highest success.

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THE CLASH OF CONTENDING FORCES IN GREAT CITIES

CHARLES HATCH SEARS, D.B.
New York City

The city—why discuss the city? Is it not merely a habitation of man? What matters the habitation? "A man's a man for a' that," and needs the restraint, consolation, and incentives of the gospel, whether he lives on the wide prairie, in a New England farm house, or in a modern city tenement. We have accustomed ourselves to live in town and small city, but we have not adjusted either our home or our church life to a great city. We are familiar with the psychology of the farm; the most of us were born into it. We have adjusted ourselves to the psychology of the village and of the small city, but we have not yet familiarized ourselves with the psychology of great cities.

The city—what is the city?

A city—that is where Dives and Lazarus both live.

A city—that is where men die of loneliness in a crowd.

A city—that is the land of plenty where men die of starvation.

A city is where a thousand people live on an acre of ground that they never see.

A city is where thousands live in a single block and never know that they have a neighbor.

A city is a place where may be seen both the glitter of vice and the glow of virtue.

A city is a place where vice centers in sunless spots, and where virtue shines in secluded places.

A city is all desert for some, all oasis for others.

A city is a place which some greet with a cheer; which others endure with tears.

But a city may not be characterized in epigram.

A Place of Contrasts

The great city is a place of contrasts, characterized by greater diversity of tongues than was heard in the tower of Babel; by such social contrast as neither Dives nor Lazarus ever knew; by such physical suffering as few but Job have ever conceived; by vices which were the undoing of Lot in Sodom; by such remorse as the Prodigal Son felt when he came to himself; by such virtues as those of the rich young ruler; by such insight as that of Nicodemus; by such devotion to humble tasks as that of Dorcas and her associates; and by such a passion for Christ as fired Paul and kept him aflame for a lifetime.

The great city may be seen from a thousand different angles, but no two angles will be found in harmony. Perhaps this is because the city is a diamond in the rough. When all of its facets are polished, they will fit together as symmetrically as those of a diamond and give out as great a luster.

But today the great city seen from one of its facets is economic law, hard and relentless; from another it is politi-

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cal expediency, too often void of consideration for the *man;* from another, vice, repellent and hideous; from another, ignorance too dense to be penetrated; from another, culture, too indifferent to care—but again responsive and trained to act; from another, religious faith, now as impotent as a prayer before a mountain, but again strong enough to remove a mountain.

The City's Psychology

The great city has a peculiar psychology difficult to understand—a certain mental imperviousness, a certain emotional unresponsiveness. While writing these words I broke my glasses. Impelled by the imperative necessity of saving time, I prevailed upon myself to ask a neighbor to take the broken glasses to an optician, that I might be saved a two-hour trip down town. This I believe was the first time in my eighteen years of life in New York that I had asked a favor of a mere neighbor, one with whom I had had no established relations, business, church, or social. The feelings of a typical city man of the American type are as closely insulated as the electric wire which runs into a telephone receiver. He has an acquired instinct of fear—lest the feelings should get short-circuited by coming *into touch.*

Housing.—This peculiar psychology of the big city, and indeed the problem confronting both the home and the church, grows in no small degree from the housing problem. In New York City people do not own the houses they live in—only about one family in twenty-five. The consequence is that they are as migratory as the Arabs of the desert. A family lives in one locality today and in another tomorrow. Today a particular neighborhood is German; tomorrow, Jewish; and the day after, Italian.

Individual isolation.—City dwellers lead detached lives, unknown in the office building where they work day by day, unknown in the apartment where they sleep at night, and unknown on the street where they walk at evening time, and thus is lost, the power of unconscious influence which is the greatest asset of the Christian church.

Too preoccupied.—In a city like New York life is overwrought—too preoccupied for religious thought, too busy and too strenuous for men to give themselves to voluntary Christian service.

Confused moral ideals.—In the tower of Babel—the modern big city—the confusion of tongues is a barrier to the progress of Americanizing and Christianizing the foreigner; but more serious than that is the confusion of moral ideals which grow out of a cosmopolitan life resulting in a general loss of moral intensity. What matters a religious conviction anyhow so long as good people hold diametrically opposite ones! Surely this moral confusion is far more serious than the confusion of tongues.

What Is the City's Challenge?

Such is the great city which we see over against us. The needs of individuals challenge our sympathy. We minister to those suffering from hunger and disease. We seek to bring to themselves prodigals from distant city, hamlet, and country-side, who in the faraway city, free from all restraints, are wasting their lives. We care for young children who need the sympathetic

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hand of the Master of lives. We "big-brother" the men from distant shores who look to us for American ideals and who need America's Christ.

We have no question that it is Christian to look at the city from the point of view of individual need. We cannot forget that Jesus took notice of the flowers, that he observed the sparrows, that he took a little child and set him in the midst of them, that he commended the shepherd who left for the time the ninety and nine to look after the one lost sheep, that he regarded sympathetically the woman who rejoiced to find the one lost coin, that he used the father's reception of the prodigal as an illustration of the Great Father's solicitude for the returning son. Jesus' affectionate consideration for the individual life must control the action of every Christian who has the heart of the Master. We shall not study the city from this point of view but in looking at it from another viewpoint, it should not be forgotten that consideration for the individual and ministry to individual need is the primary concern of the Christian church and that our great aim is to bring men into personal relationship to Jesus Christ and to train them to apply the principles taught by him to every relationship in life.

How View the Conflict?

How shall we view the conflict in the great city? How do you regard the great war in blood-washed Europe? Are you among those who, stupefied by the awful carnage, are shocked into inaction and are doing nothing to decide the issues of the war, to mitigate its suffering, or to avert its recurrence? Do you see the war from the viewpoint of the Red Cross or do you see it from the viewpoint of the general staff of some European government which is organized to win? The first group is merely horrified and does nothing. The second group seeks to attend the suffering, to minister to the wounded, to care for the fatherless and for the widow. Its work is remedial but is not immediately concerned with the issues of the battle. The third group is concerned with military strategy, with resources, with equipment, and with the supply of fresh forces.

The General Staff

In the great struggle to win the great city for Christ and the church we shall take the viewpoint of the general staff, and think in terms of strategy, and of resource, and of equipment, and of the enlistment of fresh forces.

Before staking our treasures, before we give the only life we have to offer to Christ and his church, we would know that the issue justifies the sacrifice. We have been brought to see that the conflict in great cities will determine in no small degree the issues of the Christian conflict in America as a whole.

Growth and Influence of Cities

There is fear in many rural communities lest the cities get the balance of political power. Already nearly half the population of the United States resides in cities (46.3 per cent). New York City contains more than one-half the population of its state, and indeed over one twentieth (5.2 per cent) of the nation—as many people as the states of Montana, Idaho, Wyoming, Colorado,

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New Mexico, Utah, Nevada, Arizona, Oregon, and Washington, combined.

That the Tammany tiger has broken from his cage on 14th Street in New York City and may be seen upon the lawn of the state capitol is but one indication of the city's political power. There is apprehension at this critical hour lest the great metropolitan dailies exert an undue influence upon the political life of our time.

Captains of industry, editors of great periodicals, corporation lawyers, eminent physicians, ministers in metropolitan pulpits—all these are coming to exert controlling influence upon the thought of our age. Many who have felt that this influence is not altogether good have been compelled to recognize its power. The city is a sounding-board from which reverberates throughout the civilized world the pronouncement of these leaders, whether for weal or woe.

How goes the fight?—In times of war we are trained to see things in the large. Seeing the long-drawn battle line extending through nearly a score of countries, and into three continents, we think not in terms of a single battle, but in terms of a campaign; we are interested in the issues, not as they affect one nation alone, but as they affect the world. We are losing our provincialism in the affairs of nations and ought to in the affairs of the church. How goes the battle in the great cities with the Christian church generally? We are agreeably surprised to find that the Protestant church as a whole, so far as its membership is concerned, is growing more rapidly than the population in cities like Chicago, Philadelphia, St. Louis, Boston, Cleveland, Baltimore—in fact in all the cities of the first class save only New York and Pittsburgh.

What of the future?—If we are wise Christian strategists we shall recognize that the issues of the future are not to be judged solely by past victories. Here again not status but tendency must be gauged. We must look ahead a generation and ask ourselves how at that time shall the contending forces of the great city be aligned. Important as is bravery at the front and strategy on the field, yet more important in a protracted fight is the fresh supply of men from the home base. What are the indications of the fresh supply to our Christian forces in the great cities?

No longer Teutonic.—John R. Commons says of early American history that the population of the colonies was overwhelmingly Teutonic—English, German, Dutch, and Scandinavian—in blood and Protestant in religion.

Without wearying you with the detail of population it is sufficient to say that our great cities are no longer Teutonic in blood nor predisposed to be Protestant in religion. They have ceased to be that peculiar blend known as *American* which consists of a strain of Irishman, Englishman, Scotchman, Frenchman, German, and Scandinavian. At best an American is a thinly veiled foreigner. Scratch the skin of an American of the older type and the dermis is that of a German, a Frenchman, or a Scandinavian, but scratch the skin of a newer American and you find an Italian, a Pole, or a Russian.

No longer Protestant.—In brief, the raw material of our population in great cities is no longer predisposed to be Protestant and too often is alien to

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those ideals upon which American life generally and the Protestant church in particular have been built.

In every great city the appeal of the Protestant church has been primarily to men of American birth or to English, to Germans or to Scandinavians. We have failed to recruit from those peoples who are now at the head in the make-up of the population of our great cities.

Suppose in the struggle for existence which is going on in Europe, Kaiser, President, King, or Czar should fail to enlist men from the most populous provinces or from cities like Berlin, Paris, London, or Petrograd. We should not think of attributing such folly to any European ruler and yet that is just the folly of which we Protestants are guilty.

Particular groups.—There are particular groups in all the great cities which remain to this day absolutely untouched by the Protestant church with not so much as an attempt to enlist them in our forces. There are colonies of other peoples, who are being reached in some sections, that remain almost impervious to American influences and absolutely out of touch with any Protestant church and too often antagonistic to American institutions.

Be not deceived.—There would be no occasion for alarm if these peoples were even in the process of assimilation or were being evangelized; but there is not so much as the first approach toward assimilating or evangelizing this foreign people or that foreign colony. We are not to any considerable degree recruiting our Protestant forces from the ranks of the foreign born, and especially not from those peoples not readily assimilated into our American life.

Child life.—As strategists of the church, as those who sit in council planning to recruit the ranks of our contending forces in great cities, we see another great source of supply—the enormous wealth of child life. Seeing ourselves in the swiftly moving procession which is passing from the stage of active life, we cannot be unmindful of the tumultuous mass pressing on from behind.

Not Protestants.—But what chance have we as Protestants to recruit our forces from the ranks of the children? A single illustration may suffice. A count was recently made of the babies in certain most congested districts of New York City. There were found to be 34,144 of them, but 30,506 were found in the homes of foreign-born parents. These children are not being recruited into our Protestant ranks. For the Protestant churches have removed from these districts.

The child life of New York City which is more abundant than in any other city in the world is not to be found in the neighborhood of our Protestant churches, surely not in the neighborhood of our self-supporting churches. It is estimated that there are a half-million children in New York City receiving no formal religious instruction whatsoever in either Jewish, Protestant, or Catholic institutions. These children must be reached mainly through cooperative church effort, as the Jews are doing through the Jewish community.

Can any of us imagine for a moment that the governments of Germany, France, and England will be unmindful of their dependence upon child life? Think of the value of a child in the future

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of these countries. It would be the sheerest folly for their rulers to disregard the training of this child life, whether for military service or for the pursuits of peace. And yet the Protestant church has been guilty of just that folly in all of our great American cities. These children of foreign birth are characterized by as much strength of body, grace of manner, keenness of intellect, warmth of affection, strength of will, and capacity for religion as are the children bred in our own homes.

The New Strategy

How may the church address itself to this new strategy? Churches with a congregational polity have found the problem peculiarly perplexing. My own denomination, as the second largest Protestant body in the United States, has not taken its rightful place nor arisen to its obligation in the conflict of the great city.

Down-town churches in congested neighborhoods have been compelled to close their doors because the resources of the strong have not been available for the need of the weak; many new fields have not been occupied, while in other neighborhoods there has been competitive effort; and the evangelization of foreign peoples has been too largely neglected. We have been poor allies when it comes to the conflict in the great cities.

The American colonies, acting on the assumption that the best government is the least government, so long as they had to fight bands of Indians only, saw no need to federate and having a strong sense of local independence had no desire to do so, but, faced with a common enemy too strong for any one of them, they learned to federate and, without surrender of individuality or state rights, together became the *united* states.

Congregational, Baptist, and Lutheran churches in their polity are true to the genius of the American colonies. They have found such polity peculiarly effective in working in hamlets, villages, and small cities; but, faced with new and changed conditions in great cities, they have learned too tardily the lesson of the American colonies and have been slow to federate in co-operative efforts, even with the churches of their own communion.

Generally speaking, where the church in great cities is most needed, where children swarm and alien races jostle, there the church is least prepared for its task and usually must withdraw entirely from it. It too often happens that the very poor think the church is cruelly unmindful of their misery, when as a matter of fact the particular church is suffering from a poverty almost as acute as their own.

A church in a community dominated by old-world prejudices and by new-world hates cannot have the ear of the community until it has gained it. It cannot gain it unless it can establish points of contact, unless it can minister to child life and follow these children as Theseus followed the golden thread in the labyrinth, till it leads into the homes of the poor and of the foreign born.

The evangelical appeal in church or even on street corners will not penetrate the seclusion of such homes, but warm-hearted Christian workers may. But to equip a church building for ministry

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as well as for service and to provide workers costs large sums. A church in proximity to such need is the least prepared to meet the financial outlay. The retreat of such churches has become a variable route—some fifty from down-town New York within the life of a single pastor.

We have been fighting too much in detachments, localizing the conflict—a sort of guerilla warfare. We have seen the thing from the point of view of this church or of that church and not from the point of view of the city. A man may die alone, but he must fight in the ranks. Some Christians have shown remarkable facility for dying alone, but hardly for fighting together. The policy of building up this church as such has not tended to its stability or to its effectiveness as a religious agency. Naturally it has attracted to one spot the strongest forces. This is too much in line with the general tendency in cities to segregate vice and to localize virtue, or to barrel the salt and let the meat rot, to keep the leaven in compressed yeast cakes and let the flour mould.

We cannot possibly hope to win out in the fight for the city unless we can learn to mobilize our forces, to see the thing from the point of view of each of the churches and not of one in particular; so to marshal the forces as to take into account this foreign people which has no means of hearing the Christian message and of that poor district where a self-supporting church cannot live. Somehow the pastor of the First ——— Church must lose his provincialism and his church must lose its complacency, or conditions will steadily grow worse till the flood tide which is now forming will sweep the church from its moorings.

Home Rule

Every denomination to do effective work in the city must recognize that with all its diversity a great city is a unity, that the life of a city must be treated as a whole.

The city has become a new social entity; it has a peculiar psychology; it resents rural treatment; it demands home rule; it is itself good or bad and will express itself. A church that fails to recognize this, is a church that fails to grapple with the city problem, however much rural satisfaction there may be in another policy. The forces of a denomination in a city must have mobility, for the population is in a state of flux—whether the influx of the foreigner, the efflux of the old American stock, or the mere flux within the city itself, which defies all parish bounds or neighborhood limits.

The General Staff

Coming back to the analogy of the European war, we may say that the Christian denominations within the city must have a *general staff* to shape the denominational strategy, to think in terms of equipment and of resource, and to recruit not from a mere segment of the population but from the population as a whole.

The Imperative

The imperative is a denominational unity of purpose and habit of co-operation, a desire and ability to bring the impact of the whole denominational strength to bear upon a particular problem. How can any denomination serve as an ally in any general Protestant undertaking if it cannot mobilize its forces? This has been the weakness of federated church effort.

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Denominational home rule in cities is not inconsistent with co-operation in the city work by the national missionary organizations of the denomination. That there is need of such co-operation is clear. So far as the evangelization of the newer American is a problem—and it is a problem, until turned into an opportunity—the strain is most felt in great cities where the foreigner is massed. One-seventh is in one city alone, 43.5 per cent in cities of one hundred thousand population and over—indeed 72.2 per cent in cities large and small. The industrial problem is most keenly felt in great cities. It is there that the struggle is most bitter. It is there that the older American forces upon which the ideals of American life have been built and upon which the Protestant church has most largely relied, are found in relatively small numbers. Dr. Josiah Strong was right when he said: "Let us bring everyone in the land into vital touch with the work in some city, near or far. Let every church make a money offering, small or large. Interest every Sunday school, every Endeavor Society, every Epworth League." It is at this point that caution must be observed. We may not speak dogmatically of method of organization but it may be said with confidence that: *when the churches of a city look to an outside organization, whether state or national, for initiative in local work; when a city mission society or kindred organization is brought into a state of financial subservience or dependence, the cultivation of that unity and habit of co-operation so vital to denominational efficiency in a given city is thwarted, though particular good work may thereby be accomplished.*

Can we not learn, as did the American colonies, to federate our churches, first those within a given denomination, for a common defense and for a common task thereby avoiding "the twin sins of overlapping and neglect," and also perhaps the super-sin of suicide to which the Protestant church is tending in great cities.

Have we not in great cities "the moral equivalent of war"—something that calls for the red blood of courage and the white fire of consecration, something to induce Christian men to think in broader terms than personal ambition, business or professional success, the education of their children and the comforts of their homes? In times of war these things—life's sweetest incentives—are subordinated to a great moral purpose. If Christian men are to win in the master conflict of the century, in the deadly clash of contending forces in great cities, they must heed the words of the Master:

> He that loveth father and mother more than me is not worthy of me; and he that loveth son and daughter more than me is not worthy of me.
>
> He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

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CURRENT OPINION

The Sign of Jonah

Professor Clayton R. Bowen of the Meadville Theological School has an interesting critical note in the July number of the *American Journal of Theology* on the question as to whether John the Baptist was the sign of Jonah to which Jesus referred. The chief reasons for this he finds as follows:

"That John and Jonah are parallel as preachers of repentance, as prophets sent with a message from God, is of course true; but it is equally true that Jesus was the same. He too came with the cry, 'Repent, for the Kingdom of God is at hand!' (Matt. 4:17; Mark 1:15). His own prophetic consciousness is assuredly not less keen than his conviction that John is a prophet, and comes to frequent expression, as clearly distinguishable from his messianic consciousness. Or, rather, we cannot really speak of Jesus' messianic *consciousness* at all; he was never *conscious* of being Messiah, as in truth he was not Messiah, yet. He only believed himself called and appointed to the messiahship, which is a very different thing. But he was very distinctly and directly conscious of being a prophet, with a message of God to deliver. His first public words, according to Mark, imply this: 'Repent, and believe in the gospel,' of the divine message of which I am the spokesman. It is true that he called John more than a prophet and the greatest of men. We could hardly expect him to add 'except myself.' He thought more highly of John than any Christian since has done, yet we can see, from his own words, that his own prophetic consciousness rose above anything he said of John."

Professor Bowen finds the argument in favor of this reference to be far-fetched, and reaches two general conclusions against the proposed interpretation. The first is that the demand made of Jesus was that he should show some sign as to his own legitimation. "And in the second place, it is not wholly without force that the earliest tradition, as it found expression in Q, clearly understood the reference to be to Jesus himself. If the saying had originally been part of the speech concerning the Baptist, as Brandt supposes, it would be difficult to account for the fact that in Q all memory of its original meaning is lost, and it is made a wholly distinct *logion*, with a setting and a context all its own. Both Matthew and Luke, though their source does not explicitly explain the reference, without a moment's hesitation identify the sign of Jonah with the Son of Man, their Master. Unless far more cogent evidence can be offered to the contrary than we have yet seen, we should make the same identification."

Moral Difficulties in the Old Testament

W. C. Taylor writes on this theme in the *Review and Expositor* for July. Not everything in the Old Testament is claimed to be morally right. Many things incident to the depravity of the times lay no claim to divine sanction.

The first difficulty confronting the modern mind is the curse pronounced upon our first parents. How can that sentence be justified? We find that man purposely disobeyed the divine will and defied the displeasure of God. As to the justice of the curse there are two answers: (1) Sin carries its own penalty. (2) In view of Adam's moral intelligence and conscience the sentence of doom "appears as an announcement of sin's inevitable consequences in view of the promise of redemption which was to follow." The curse itself opened the way to redemption. One was necessary to the other, and still is. The justice of God proclaimed to our first

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parents is the same as that proclaimed by Christ.

The second moral difficulty connects itself with the Deluge. While this event seems like an outrage, yet similar incidents have occurred during succeeding ages and no moral difficulty has been awakened. It was simply the retribution of annihilation for unbelief and sin, just as is this present war an occasion for the removal of "many things from this earth forevermore that have hindered the incoming of the kingdom of righteousness and brotherly love."

A further difficulty arises in the indiscriminate slaughter and extermination of the tribes of Canaan during the early occupation by the children of Israel, carried on under the direction of God. In accounting for this apparent immoral practice we must remember that God did not touch the Canaanites until the cup of their iniquities was full. It was only because they continued to be the inveterate enemies of Israel and of Israel's God that doom was visited upon them. With this in view as well as God's purpose to work out in the Promised Land a scheme for the world's redemption, it was natural that the Hebrews should conclude that "total extermination of the tribes of Canaan, filthy, hostile, and irreconcilable, should be accomplished."

Finally the imprecatory psalms furnish a further difficulty. In each of these psalms the appeal is for retribution to come upon them that hate and oppose one who is striving to be the servant of Jehovah. Here we have the expression of the same principles toward the wicked as were later reenforced in the warnings and appeals of Jesus.

The same spirit gave us the Old Testament as the New. The messages may be different in character and form of utterance, but in all cases their end is the same—that of deliverance from moral evil and the redemption of the soul from sin.

Present-Day Tendencies in China

An interview with John R. Hykes of the American Bible Society at Shanghai, forms the basis of a paper by Mr. Clayton S. Cooper in the *Homiletic Review* for August on "Present-Day Tendencies in the New China."

Following the unsuccessful efforts of the Boxers to exclude foreigners and to prevent the partition of the country, a decidedly liberal policy toward the foreigner in general has been assumed. Particularly is this shown in the changed attitude toward the Bible and Bible distribution. Opposition to the circulation of the Bible practically ceased after the doors of Peking were opened to the world. The change has been so complete that now at the fairs of North China, Bible agents sell as many as 1,000 copies of the Bible daily for days in succession. With the establishment of religious liberty many of the government schools of North China are introducing the Bible.

The effect of these changes is undoubtedly producing a waning faith in Confucianism. Confucian essays have been eliminated, and western knowledge has been substituted.

As to the future religion of China, Dr. Hykes contends that it will be a utilitarian one, dealing with life rather than doctrine. "It will be Christianity translated into Asiatic molds by a practical and unemotional race."

Medical Ethics

"Current Developments in Medical Ethics" is the theme of an article by Richard C. Cabot in the *Harvard Theological Review* for July.

The ethics of the modern doctor are largely developed through his responses to the world's call. His very professional duties demand a sort of emotional neutrality—the loss of the capacity to be horrified. Courage is bred strong in him for certain situations, such as the fighting of disease and weakness for others, such as confessions of

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mistakes. His veracity is tempered by his dominant desire to help and comfort the patient, above all things to do no harm. In general, standards demand that the doctor shall never lie for his own benefit, but that in dealing with patients he shall be governed only by the patient's best interests. If these interests demand that truth be colored or suppressed it is deemed right to save the patient rather than the truth.

Against this dominant tendency two counter-currents of ethics are making themselves felt. Modern surgery and medicine tend to breed in the physician a habit of looking for truth. They make for mental clearness, and this is a potent aid to veracity. Furthermore the use of exact methods in diagnosis strengthens veracity. A man who is therefore in the habit of getting at facts by scientific processes accustoms his mind to a kind of helpless and unconscious dependence on facts.

Another factor enters to aid in reshaping medical ethics. The recognition of public good forces one to act with veracity. Formerly the doctor had to satisfy his patients, humoring their whims and weaknesses, or he might not be called in again. Now however the doctor is becoming less servile and more independent, and he works for the patient's good, regardless of whether he starves or pleases. With the advent of the "public health movement" doctors are beginning to speak the truth about public health and the means of preserving and improving it.

Not alone is reform to come from within the medical profession. The public itself must aid. It can curb shameless advertising, encourage modesty and give publicity when deserved in newspapers and magazines.

New Testament Study

Professor James Hope Moulton in the *Biblical Review* for July discusses the topic of new materials for New Testament study. The Bible is not going to lose its place because modern scholarship brings its interpretation into line with present knowledge. If criticism were as dangerous as some believe it to be, the Bible would not be worth studying. Lovers of the Bible are finding that knowledge is rendering an ever-increasing service. Every generation has its novelties to add. Every age brings in a new interpretation of the Book of the human heart.

A new contribution made by our own generation to the study of the New Testament lies in applying the rapidly growing stores of information of the great literature of Greece. This literature has been imperfectly taken into account by commentators and students. The private letters of ordinary people living in the age of the New Testament is of highest value for the study of the Greek Bible.

The Egyptian explorer has rendered a real service in the finding of documents and manuscripts. In private letters, especially those of uneducated persons free from artificiality, we have a large variety of genuine examples of the vernacular Greek of Egypt in the times when they were severally written. From these writings and sources can be constructed the Greek, which was the universal speech, binding together the Roman Empire in its earlier days.

This new discovery has a direct bearing on the language of the New Testament. The Greek of the sacred book no longer remains something quite to itself, without a parallel. Many of the Greek papyri found in Egypt employ the same Greek as that used in the New Testament. The bulk of the New Testament Greek is nothing but the colloquial Greek which was in use all over the then known world. So then "the Book of books proves to have been from the first a book so written as to reach the largest possible number of simple people."

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Religion and the Scientific Method

"The Christian Religion and the Scientific Method" is the subject of an article by I. R. Beiler in the *Methodist Review* for August. While the scientific study of the Bible has enriched our thought of the Christian religion, yet there are reasons which preclude the scientific approach to any degree of finality. In the first place, science deals with cause and effect. Science can be applied to a system of mechanics, but religion is a dynamic. Secondly, the nature of the realities with which science has to do is altogether different from that of the realities of the religious experience. Science tabulates seen objects. Religion deals with unseen realities. Finally religion is an affair of experience, of the inner life, and this is where the scientific method is baffled.

The scientific method is dangerous for religion. In the first place the formulation of a science of the religious experience would tend to make it mechanical. Secondly, truth when systematized tends to become petrified. Finally, all that is not proved is likely to be lightly regarded. "So long as our religious life is grounded on one's experience, on one's life in Christ, so long must it remain of necessity individual and so long must it remain subject to individual interpretation."

Doctrine in the New Testament

"The Progress of Doctrine in the New Testament" is the subject of an article by C. E. Smith in the *Bibliotheca Sacra* for July. Following Bernard in his Bampton Lectures, Dr. Smith defines doctrine as divine teaching. The broad outlines and general course of the progress of doctrine in the New Testament are quite easily seen. The starting-point is with the Gospels, "with the fact of the Incarnation, the circumstances attending it, the witnesses to it, and what our Lord said and did while still in the flesh." The Acts of the Apostles bridges the transition from the teaching and ministry of our Lord on earth to the teaching of the human agents whom he chose for such service. Next we have the Epistles which "contain a theological education for the early churches and so for the churches and Christians of all time. They lay open to human apprehension the meaning and importance of the life, teaching, death, and resurrection of the Savior."

In the Book of Revelation we have presented the future history of Christianity to the end of time.

In each of the above-mentioned stages of the progress of doctrine in the New Testament progress is actually visible. Matthew rightly should be the first Gospel because written to the Jews. It shows, more than any other Gospel, the fulfilments of promises and prophecies made to the Jews and the realization of Old Testament hopes and expectations. Mark follows next with his Gospel to the Romans and Luke with his to the Greeks. John comes last of all with his deeper insight and profounder interpretations.

When we come to the Epistles the present order of arrangement seems to be the best possible. "The books of the New Testament are not to be considered as unrelated documents, thrown together at random, or arranged according to merely human ideas of their proper places, but divinely prepared compositions divinely placed in a Canon to meet the needs of a Christian education."

The Progress of Theological Thought

On the occasion of the celebration of the fiftieth anniversary of the founding of the Divinity School of the University of Chicago, Professor A. C. McGiffert delivered an address on "The Progress of Theological Thought during the Past Fifty Years." There are three outstanding tendencies which during the past fifty years have gathered new force and have completely changed the face of theology.

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The first of these tendencies is the conception of evolution. One effect of this doctrine has been the growing prevalence among theologians of the scientific spirit and method. The conflict between science and religion is largely outgrown. As a result within theological circles there has grown up a naturalistic way of looking at things. Prophecy and miracle are no longer hailed as the chief supports of Christianity. Its direct proofs now are the worth and practicability of its principles. Another evidence of naturalism in the religious realm is the growth of the modern biological study of religion, the dealing with religion as a natural phenomenon in human life as any other phenomenon is dealt with. The recent development of the psychology of religion and the doctrine of divine immanence are further evidences of the far-reaching influence of naturalism in theology.

Another manifestation of the influence of the general scientific spirit and method in theological thought is seen in the modern recognition of experience as the only legitimate basis of theology and a marked agnosticism about all that lies beyond the range of experience. As a result the tendency not to transcend the limits of experience has brought us to the point where belief in immortality is becoming less and less controlling. Christians are turning their attention to things of more immediate and practical concern.

Another effect of the conception of evolution within the sphere of theology is the great and increasing dominance of the historic spirit and interest, strikingly shown in modern biblical criticism. The Bible is no longer thought of as a final and infallible authority in matters of human concern. "We have come to recognize that evolution is a process of give-and-take; that there is creation in it, not mere unfolding; that there is appearing in it, all the time, not simply the old in a changed form, but the new in its own form; and hence the conception makes, not for conservatism in theology, worship of the old and submission to it, but for radicalism, the recognition of the new and the welcome of it."

The second tendency operating in modern theology is the social emphasis. Few modern works on theology fail to show the influence of the social point of view. A notable example of this fact is seen in Royce's *The Problem of Christianity* in which the community becomes the central and formulative principle of the whole treatment. Such a shifting of emphasis from the individual has produced profound alterations in our traditional religious ideas. Our conceptions of Christ, of man, of the church, of sin, of God, have all undergone reinterpretations in terms of social interests.

The third tendency making itself felt in theology is pragmatism. By pragmatism is meant "the postulation of realities we cannot prove and the living of our lives by faith in them. Translated into the religious realm pragmatism means that religious faith is a venture. This alters the whole method of theology and the whole basis of faith.

"Evolution, the social emphasis, pragmatism, these three influences are bringing it to pass that the contrast between the theological thinking of this day in which we live and the theological thinking of other days is greater than the contrasts between any other two periods in the history of Christian thought. The chasm is deep; what is before us no one knows. But the future is full of hope, for there are abroad a courage and a venturesomeness, both in life and in faith, which bode well for religion and theology."

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THE CHURCH AND THE WORLD

MISSIONS

Missionaries Do Not Want Bible Competition

The Bible Committee of Korea has sent a notable letter to the American Bible Society. The purpose of the letter was to ask the Society to retire from Korea where it has been competing with the British and Foreign Bible Society. The Bible Committee of Korea comprised twenty-two missionaries representing seven missions at work in that country (American Presbyterian U.S. and U.S.A., Canadian Presbyterian, Australian Presbyterian, Anglican, Methodist Episcopal, and Methodist Episcopal South). The missionaries do not, of course, think that too many Bibles can be distributed in Korea, but they do complain of a rivalry which permits two men to spend time in a single locality, each ignorant of what the other is doing, while broad, unoccupied territories are not covered at all. One organization at the same amount of expense could do a work very much more extensive and very much more thorough. The proposition of the Bible Committee to the American society is, therefore, not that it shall cease to send Bibles to Korea, but that it shall permit the British society, which has a well-established agency working from its own building, to distribute Bibles from America as well as those printed in Great Britain.

The Japanese Version of the New Testament

An interesting account of the Japanese translation of the New Testament and of a revision which it is now undergoing appears in the *Mission News* over the name of Dr. W. Leonard. The version of the New Testament which has long been in use in Japan was the result of a convention of missionaries held at Yokohama in 1872, and was the work of three men: Dr. Hepburn (Presbyterian), Dr. S. R. Brown (Reformed), and Dr. Greene (Baptist). These men were appreciably aided by Japanese scholars. The work seems to have been begun in earnest in 1875, and the completed Japanese version of the New Testament was published in 1880. The version made by these scholars is recognized as a fine piece of work. However, in 1910 a committee of eight was appointed to undertake the task of revising this first Japanese version. Dr. Harrington, of this country, was a member of the committee. Dr. Leonard hopes that the committee will have its work completed early this autumn.

As to the character of the work, strictly speaking, it is not a "revision," but a new translation made directly from the Greek. And yet it is in the same general style as the old, and the changes are mostly in details. The new version is based on Nestle's text, and its publication is delayed until all is completed, in order that it may be as uniform as possible. The members of the committee are hopeful that their new translation of the New Testament into Japanese will be sufficiently satisfactory for many years.

The "Missionary Review" Under New Management

We are interested to receive an announcement that the *Missionary Review* is about to pass under a new management. The former publications have been appreciated in many particulars and have been frequently cited in this journal. The *Missionary Review* was founded thirty-eight years ago, and from the death of Dr. Sherwood in 1890 was edited by Dr. A. T. Pierson, until his death in 1911, and more recently by his son, Mr. D. L. Pierson. Beginning with

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the October number, 1916, the journal passes into the hands of the new Missionary Review Publishing Company of which Dr. Speer is president. We are informed that Mr. D. L. Pierson will continue in charge of the editorial management.

Relief For Syria

The Syrian Relief Committee in Boston has urgently appealed for contributions to save the Syrian people from extinction. The committee makes its appeal under the auspices of the Federal Council of Churches of Christ in America. The State Department at Washington received word early in July that from 50,000 to 80,000 Syrians already had perished, and that the entire Christian population was threatened with extermination. The reasons for the distress in Syria are that all draft animals were commandeered, crops were requisitioned, locusts devoured all vegetation, and there exists the blockade of the allies. There are three ways suggested by which people may aid in ameliorating this situation: by contributing all one can; by signing a few letters introducing the committee to charitable friends; and organizing an auxiliary committee along a plan which will be sent on request. We are informed that a person living in New York adds a dollar to every one that the committee collects. This means that ten dollars contributed, plus the ten dollars from the New York "person," will keep a man living one year.

Chinese Missions Reopened to the Necessity for Self-Support

The China Inland Mission reports that the war in Europe has affected its work but little, and that there is almost unlimited opportunity for preaching the gospel. Mr. D. E. Haste, writing in the *Chinese Recorder*, thinks the war has impressed the distinction between the church and the world with fresh emphasis on the minds of the leading Christian Chinese, and, accordingly, there has been a healthy development of self-help and self-support on the part of Chinese churches in districts where foreign funds have been either cut off or restricted on account of the war.

American Roman Catholics and Foreign Missions

The *Churchman* for June 17 is authority for the statement that "for the first time in its history, the Roman Catholic Society for the Propagation of the Faith has published in an official report a reference to the work accomplished by the Protestant missionary societies." American contributions are singled out for specific mention because of the notable growth of financial support given to missions in America within the last century. Hitherto large supporters of the society have been Roman Catholics in France, Germany, and Austria. Now Roman Catholics of America are called upon to assume a burden previously divided among older Roman Catholic peoples. American Catholics gave last year some forty thousand dollars more than ever before, and made America's contribution more than a quarter of a million dollars. The arch-diocese of New York contributed $191,000, an amount almost equal to what France gives in normal times. A notable feature in the method by which the Roman Catholics conduct their missionary propaganda is that they collect one year the money they spend the next year. Probably this is the only missionary society in the world that is able to adopt this same plan.

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RELIGIOUS EDUCATION

Auburn Seminary Increases its Endowment

Not long ago President Stewart stated that Auburn Seminary needed a reserve fund of $500,000 if it were to continue to meet the ever-increasing demands in the efficient training of ministers. More recently another announcement has been made to the effect that $230,000 has been received in gifts to the institution. With the gifts already received it is expected that Auburn Seminary will be able greatly to strengthen its work; nevertheless President Stewart anticipates that the remaining quarter of a million dollars will be provided.

The Interdenominational Conference at Wilkes-Barre

An interdenominational conference and exhibit in the interest of Christian education was held recently at Wilkes-Barre, Pennsylvania, under the auspices of the Council of Church Boards of Education. Eighteen Protestant denominations were represented at this the first of a series of such conferences planned for different sections of the country. The purpose of this conference was to impress the fundamental importance of Christian education upon the country. Some of the subjects dealt with were as follows: "The Kind of Education Demanded by Modern Life," "The Recruiting of an Adequate Christian Leadership of Our Age," "The Religious Element in Education a Necessity," "Life-Work Problems," "The Educational Responsibilities of the Home and of the Church." These subjects were discussed by such men as President John A. MacCracken, of Lafayette College; Dr. Edwin A. McAlpin, Jr., Dr. Joseph W. Cochran; President H. Mengan, of Dickinson College; Secretary H. F. Cope, of the Religious Education Association; Bishop Thomas Nicholson. The Council of Church Boards held another meeting at Niagara Falls on Tuesday and Wednesday, August 22–23, at which definite plans were suggested for future conferences.

New Course of Textbooks

It is announced in the *Living Church* of August 19 that the General Board of Religious Education of the Episcopal Church has provided a new course of textbooks. In the preparation of these books there has been an effort to meet the needs of subject-graded Sunday schools on the lines of the standard curriculum. The course is said to incorporate the most modern principles of scientific teaching based on the new child-psychology and pedagogy. The editors look upon the first issue as an experiment and are hopeful that they may make revisions such as will contribute appreciably to the growing needs of religious education in the Sunday schools. The publications are known as the Christian Nurture Series and sell at 40 cents per copy for a six months' course.

CHURCH EFFICIENCY

Catholic Mayor Resists Church Interference

Doubtless many Protestants will have their attention attracted to New York's Catholic mayor and his recent resistance to church interference with his civil duties. A short time ago Mayor Mitchel insisted on investigating Catholic charitable institutions that receive city grants, in order to find out if they give honest value for the money. According to the mayor the discovery was soon made that a group of priests of political turn had conspired to wreck his administration. And now Mayor Mitchel has launched a most uncompromising attack on politician priests and on their

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meddling with public affairs. The *Continent* says that this assault is "far fiercer than any Protestant official would dare venture on, because a Protestant would fear to be charged with religious bigotry." It seems significant that this attitude of the mayor reflects the feeling of a great body of Catholic laymen throughout the city, and the *Catholic News* finds it necessary to complain of the "indifference" of Catholics to this "disgraceful incident."

Religion and Social Work

At the National Conference of Charities and Correction in Indianapolis, which was held last spring, there were many indications of the close relation of religion and social work. A hasty glance at the personnel of this conference will suffice to persuade the least observant person that the work of social service is contributing very materially in leveling religious and social barriers. For instance, Rev. Francis H. Gavisk, a Catholic clergyman, was the presiding officer, and among the delegates there were two hundred members of the National Conference of Jewish Charities. Dr. Tippy emphasized "religion getting into life" as the striking fact of the present hour in America. "Religion," he said, "is ceasing to make the doctrinal and institutional first of all. It is getting into the arteries of humanity. As a powerful ethical spirit it is pushing out into industry, into control of cities, into international relations, forcing up into these spheres the morality which has been so long established, at least ideally, in the home and in the more private and personal relations of people." The conference at Indianapolis lasted eight days and broke all previous records for size of gatherings of men and women engaged professionally in social work. Arrangements have been made to hold the next session at Pittsburgh, during the spring of 1917. Frederic Almy is the new president, and has announced as the subject of his presidential address "The End of Poverty."

Methodism and the Social Gospel

One of the most shining pages in the minutes of the General Conference of the Methodist Episcopal Church as held in May at Saratoga Springs is the page recording its deliverance on modern social problems. The right of the gospel to include a message to humanity on the brotherhood of man and the sympathy, justice, and kindness flowing therefrom has not been quite so authoritatively vindicated before. The Methodist church is surely evangelistic, and it is demonstrating how the social gospel and evangelistic message may be combined. The *Continent*, a Presbyterian paper, regrets the numbness that apparently has overcome the Presbyterian General Assembly, in respect to the social gospel. It says:

> The Methodists have heard and cherished their social prophet, Harry F. Ward. The Presbyterians let their prophet, Charles Stelzle, disappear from their church life without protest. The result is apparent—the same that always follows from neglecting a prophet.

Rural Church Efficiency

A simple but not fully appreciated truism is: a church is not an end in itself. Neither is a church an institution for the conservation of ancient religious customs and doctrines. An efficient church is an organization so practicing Christianity, whether according to ancient customs and ideas or more recently evolved thought and method, as to lead to the spiritual and social betterment of its own community.

The efficient rural church must subordinate all outside traditional relationships to the peculiar vital interests of the community in which it exists. Effectiveness in service will be the mark of its acceptability to God and man. The faith for which it contends must be such as has practical bearing on all the vital interests of its neighborhood.

The unit for consideration, either in the city or rural district, is society. In its concern for the individual the efficient

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church will realize that its greatest service to any single person can best be rendered by so molding or influencing the general social status as to make an environment natural to soul development. With normally related conditions in the environment the average human being will reach moral maturity. The possibilities are inherent. The major concern of the church should be with the arrangement of conditions.

One fundamental law of God is that development comes through proper social contact. Mankind does not thrive in solitary life nor in small isolated groups. In normal life we give and take, the weakness in one is supplemented by the strength in another. The satisfying social unit is that group in which the complementary element is sufficient. Today, the very marked difficulty in the rural community is in the lack of those free contacts of soul with complementary soul which gives life its true balance.

One great mission of the rural church is so to co-ordinate the different elements of its district as to overcome this pronounced defect. The measure of its efficiency will be in its success in so bringing together the scattered parts of a normal social unit as to make possible the close contact of those characters which need each other for comfortable and fairly complete daily living and who in combination form a strong front for righteousness and general helpfulness.

For this reason we should have in any single country neighborhood the rural church and not rural churches. While it is possible for the single church to spell efficiency, on account of the very nature of the mission as stated, it is almost inevitable that two or more churches in the same district will meet defeat. In country districts multiplication of centers has meant, and will continue to mean, subtraction of influence.

Merely good intentions will not make up for the lack of good judgment in rural church organization. Something must be done to overcome those church methods which have isolated the different factors in rural neighborhoods. What we need is not more missionary money for the weak churches, but possibly less missionary money, and much more practical sympathy with efforts looking to adjustment by regrouping or single grouping of the people.

One church in a given district sensibly led by a devoted pastor trained in the affairs peculiar to the rural life and mind will be effective. But two or more churches in the same district, even though led by equally strong men, will work to such disadvantage as to waste the time and possibly break the hearts of the leaders or forever drive them from the country. I know a pastor of a large city church who in his college days had decided to devote his life to rural work and was enthusiastic in his decision. When he reached his first field he found the opportunity so limited by divisions that he fled to the city and has been there ever since. What is more, strong men are going to continue to avoid the country unless sectarian prejudice and outside interference occasioned by sectarian pride give way to vital concern for the people's need.

A great day is beginning to dawn for the country church. One herald of this day is the hunger of the people for an adjustment which will make practical and soul-satisfying religious work a possibility. The community idea coupled with the broader concept of divine interests is seeking expression. In the not far distant future the rural fields are to stage some of our greatest religious triumphs. Already isolated instances of efficiency are demanding attention. Very soon victories will come which will make the state take notice and recognize the practical value of Christian effort even as France was led to consider Oberlin in his humble parish in the Valley of the Vosges. But remember that where one Dr. Oberlin might practically lead a people to a triumph demanding general recognition, two or more Dr. Oberlins in the same district would fail.—J. HARGREAVES.

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THE BOOK OF THE MONTH

THE PROBLEM OF KNOWLEDGE[1]

REV. ARTHUR CLINTON WATSON, PH.D.
Mendota, Illinois

Dr. MacIntosh's contribution to realistic epistemology may be summed up in the following quotations: "Upon occasion of certain stimulations, sense qualities—particular colors, sounds, odors, tastes, and the like—are creatively produced by each psychical subject for itself, and in many cases located with more or less accuracy in or upon the very object in the environment from which the stimulation proceeded" (p. 313). "Sense-qualities are private marks, the production of which was learned by the animal race—in a sort of involuntary trial-and-error process; this capacity has been transmitted to the individual, so that by a series of inherited and involuntary, but creative, psychical acts, he is able to clothe environing objects with their various sense-qualities. The result is that a more favorable adjustment to the situation than could have existed without it is made possible, and so the sensing capacity proves to have a very decisive survival-value in the struggle for existence" (p. 323). "The secondary qualities are created, then, and thereby the primary qualities are *revealed*. Through being clothed with the secondary qualities of sense, material things with their primary qualities, their spatial and temporal location, their comparative extension in space and duration in time, and the quantity, distribution, and transformation of their energy, are made available for knowledge" (p. 323). "Through the creation of secondary qualities and their location in the body or other independently real objects of the physical world, its environment, certain primary qualities of these objects are immediately revealed" (p. 326). "Primary qualities are transcendentally real, and this circumstance makes all the difference between helpless total ignorance of reality and knowledge capable of almost unlimited progress" (p. 326). "The perception of these primary qualities is *practically*, i.e., for *all* proper practical purposes—and therefore, as we shall see, *truly*—immediate" (p. 327).

Following up the hint given in this last sentence by pursuing the discussion in the section on "Logical Theory," we find the author's view is what he calls "a synthesis of representational pragmatism and intuitionism" (p. 455). Briefly, his argument is as follows: In the judgment, the subject is some reality immediately experienced. But its reality is not completely presented, so that "predication is such representation as is required to supplement the presentation of the reality which constitutes the subject-matter of thought" (p. 439). The truth of the judgment is the satisfactory mediation of the purpose or purposes which *ought* to be recognized in making the judgment. But what purposes *ought* to be recognized? Such only as conserve the "distinctly spiritual interests" of mankind. But how shall we *know* what are the proper purposes to follow? In the last resort, by *intuition*. But, further, what is the ultimate test for the satisfactoriness of the mediation of our purpose? The author's realism of course

[1] *The Problem of Knowledge.* By Douglas Clyde MacIntosh. New York: MacMillan. 1915. Pp. xviii+503. $3.00.

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suggests that perceptual acquaintance with the independent reality is the ultimate touchstone. But "we must never forget that the completely verifying perception is often temporarily or permanently unattainable by human beings" (p. 455). Nevertheless "the race has needed to postulate, and through long and successful experience has acquired the habit of postulating, that nature or reality in general, is dependable," and so *practically* we are justified in believing our satisfactory judgments *true*.

Dr. MacIntosh has shown very considerable industry in his review of the epistemological field. He refers to some two or three hundred authors, and classifies them in a very thoroughgoing manner. The ideal of exact classification however gives the treatment a rather ponderous and almost pedantic appearance. The preponderance of criticism over constructive statement is regrettable from the standpoint of the reader who is already aware of the difficulties encountered in any school and is eager to find really new light on the problem.

To many Dr. MacIntosh's treatment will no doubt make a strong appeal because of its insistence on the common-sense point of view and the assurance it offers of the possibility of immediate first-hand contact with transcendental reality. Such readers will give assent to the author's query, "May it not possibly be to the credit of the view presented, rather than the reverse, that it is heretical from the point of view of the philosophers of the day, in that it keeps closer than most of them do to the conservative critical revision of common sense?" (p. 329). But to many others this book will probably not seem any less "dogmatic" than the various so-called "dogmatic" systems which it seeks to controvert. The criticism which it offers, though marked by a certain analytical deftness, is not sympathetic enough to be convincing. One is suspicious that the criticism of say, idealism, is too facile, when it is noted that the larger part of the thinking of a century may all be reduced to the fallacy of illicit conversion. A reader with any sympathy whatever for the radical empiricism of James and Dewey will certainly feel that this author has not quite grasped the true inwardness of that philosophical attitude. The pragmatist who learns from this book that current pragmatism is not real pragmatism but hyper-pragmatism will no doubt retort that the author's pragmatism is hyphenated pragmatism.

The Bergsonized Lockianism which the author presents is certainly an interesting epistemological suggestion. But it is a pity that more space is not given to its exposition. As it stands it leaves some obvious difficulties unanswered. For instance, there is the question of how we may be sure that the created secondary qualities have been *correctly located*. No doubt the answer is that incorrect localization is gradually eliminated by the trial-and-error method of experience. But that progressive correction is always by means of, or in terms of, the inter-reference of the senses, not by direct reference to the *Ding an sich*. *Practically* we may infer from the harmonious inter-reference of the senses that the secondary qualities are accurately localized on the real object. But the only immediately certain thing is that we have harmonious inter-reference. A set of correlative and complementary illusions, visual, tactual, kinesthetic, might work just as well as real contact with the real object. If so their harmoniousness would not reveal the independent reality. The only thing that saves this view from dualism is the ultimate appeal to common sense. But if this is sufficient, why waste our time with epistemology at all? Again the view presented seems to require some explanation of just what is meant by saying that the secondary qualities *reveal* the primary. And just how is one to distinguish the two

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kinds of qualities? May it not be that this "critical" realism has about the same strength and the same weakness as all other brands of realism, namely, the backing of our common-sense prejudice when it says we do come in direct contact with an independent reality, and a fatal indefiniteness when we seek to know just what that presented reality is?

But the proof of the immediacy of the presentation of reality seems to be found, ultimately, not in the epistemological discussion, but in the section on logical theory. The perception of primary qualities is *truly* immediate, because *practically* so, i.e., "for all proper practical purposes." "Representational pragmatism" seems to mean that a true judgment represents reality, and in the absence of verifying perceptual experience the test is that of satisfactory working, and the ultimate test of the satisfactoriness of the working of the idea is the propriety of the purpose or purposes, and the test of the propriety of the purpose is intuition. But, confessedly, "intuition without ideas is blind," and "intuition without practice has . . . . frequently more certainty than truth" (p. 454). So one asks just what intuition is, and how it can help out as a test for truth, if it is useless or unreliable without ideas and without practice. Our ideas depend on our practice, and our practice depends on our intuition, and our intuition depends both on ideas and practice. Obviously the author's realism should come to the rescue, if he would escape the palpable circularity of such reasoning. But "the completely verifying perception is often unattainable by human beings." Yet we feel morally justified in holding our workable ideas as true, we are *practically* certain that they are true, that is, identical with reality, because we have "acquired the inveterate habit of postulating that nature or reality in general, is dependable." Of course this suggests the question as to the permanence of truth. Reality in general was just as dependable for the Ptolemaic astronomers as for the Copernican. Was there something wrong with the purposes which guided the formation of judgments which constituted the Ptolemaic astronomy? Obviously such a contention would be consistent with the author's logic, but would even more obviously be inconsistent with the common sense to which he continually appeals. At this point he confesses a sense of the difficulty of his position. His "representational pragmatism . . . . seems about to fall apart once more into its constituent elements, intellectualism and mere pragmatism" (p. 450). The "way of escape from the impasse into which . . . . we seem to have been led" (p. 451) is stated in three or four sentences, which amount to this: We have a moral right to believe that our workable ideas (our purpose being a "proper" one) are true. But truth is more than morally justified belief. Truth is such representation of reality by ideas as proves satisfactory (our purposes being "proper" ones) "in all situations calling for decision between the judgment in question and its contradictory" (p. 452). This "revised" definition is all that stands between Dr. MacIntosh and the much condemned and contemned "mere" pragmatism. One fancies that many readers will think it certainly a hair's-breadth escape. Apply it to the author's own example of the Ptolemaic astronomy. The judgment in question is: The heavenly bodies revolve about the earth. Its contradictory is: Some of the heavenly bodies do not revolve about the earth. The Ptolemaic judgment was morally justified, but was not "true" because the situation was not such as to call for a decision between it and its contradictory. That, presumably, is what Dr. MacIntosh's revised definition implies. But foregleams of the heliocentric view had been seen centuries before Copernicus. It is easily conceivable that there had been many situa-

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tions in which astronomers had been called upon to decide between the Ptolemaic judgment and its contradictory, and with real propriety of purpose had been compelled by all the evidence available to make the original judgment and reject its contradictory. According to Dr. MacIntosh's revised definition, such judgment would be *true*. Common sense says it is *not* true, which only goes to prove that common sense is soon or late the fatal foe of the philosopher who is wedded to the realism which common-sense dictates. Certainly the philosopher should always be loyal to the everyday human interests, especially the religious interest, but he will best serve those interests by seeking, no matter how long the road nor how beset with difficulties, the liberation of the spirit, of which mere common sense is the deadliest foe. The failure of common sense to release the growing spirit is the very *raison d'être* of philosophy. The spiritual life of mankind has been undeniably quickened and enriched by the idealistic movement of the last century. Perhaps the only cure for idealism is a better idealism, the only cure for pragmatism is a further developed pragmatism. Realism, even "critical realism," has put its hand to the plow, but is looking back.

BOOK NOTICES

The Centennial History of the American Bible Society. Two vols. By Henry Otis Dwight. New York: Macmillan, 1916. Pp. 605. $2.00.

The American Bible Society has certainly made its centennial an occasion of great publicity. Just how far its great expenditure of money is justified the future alone can show, but in the two volumes in which Mr. Dwight sets forth the history of the society we have a mass of material which is not of general interest. In them there is matter which is of importance for the general history of religion, but it would seem to be the sort of material that the society might very well have abbreviated.

Those, however, who wish to get a detailed knowledge of the work of the society will find the material admirably set forth. As an intimate account of such information as the Bible Society wishes to have generally known, the book is invaluable. The great service of the society justifies this worthy monument to its one hundred years of service.

Theism and Humanism. By A. J. Balfour. New York: Doran, 1915. Pp. 274. $1.75.

These Gifford lectures of Mr. Balfour were given in 1914 and published in 1915. This fact is in itself a commentary upon British interest. There is probably no country in the world in which a man of the political significance of Mr. Balfour would be expected to publish a volume of serious academic interest in the midst of a great war.

In a certain way this volume is a complement of Mr. Balfour's *Foundations of Belief*. It covers the entire field of the theistic question, but from a point of view and by a method which are by no means hackneyed. After an introduction consisting of two lectures, the volume falls into two parts which deal respectively with the aesthetic and ethical intellectual values, and a third which forms the conclusion. For those who are accustomed to the pragmatic thought of so many American writers, Mr. Balfour's argument will seem a return to an older type of theological thinking. But its course is so cumulative and so generous in its treatment of allied subjects as to make a definite impression upon the reader. Particularly is this true in his treatment of aestheticism. Mr. Balfour argues that aesthetic enjoyment rests upon an implication of personal action, and that therefore the enjoyment of beauty in nature, like the enjoyment of a painting, involves an artist. He treats our beliefs about the world and those about God as interdependent. He urges that the criticism of common knowledge will drive us ultimately to theism, refusing thus to stop short with any agnostic position.

Mr. Balfour disclaims any intention to provide his reader with a philosophical system, but rather to give him a point of view. A system he holds can never become static, but must always be creative. Beliefs he holds must be provisional until full knowledge comes, but the fundamental elements of his beliefs ground themselves ultimately in a personal attitude toward the universe as something absolutely needed for a knowledge of the universe.

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The volume is interestingly written, and while like all volumes of philosophy it is likely to invoke the criticism of professional philosophers, it is none the less solid meat for the man who sees in life something more than an everlasting succession of questions which breed only more questions.

Who's Who in America. Vol. IX, 1916–1917. Edited by Albert N. Marquis. Chicago: A. N. Marquis & Co., 1916. Pp. xxxi+3024. $5.00.

The new edition of this invaluable book is bulkier than even its immediate predecessor. The editor's purpose is evidently to make the volume cover information regarding every man and woman who may worthily attract public attention. Particularly valuable as a study of actual human life is the preface with its organization of statistics. These show that the ministry still is an honorable profession, both in itself and in its descendants.

The Faith of the Cross. By Philip M. Rhinelander. New York: Longmans, Green, & Co., 1916. xi+144 pages. $1.20.

This book contains six lectures delivered on the Bishop Paddock foundation in the General Theological Seminary in New York. The author believes that modern Christianity is letting the cross slip back to an unimportant place in theological thinking. In these lectures he attempts to show why it should be central. His argument consists in a picturesque portrayal of the kind of religious experience which is implied in the Pauline doctrine of the crucifixion. He assumes that a reproduction of this authoritative conception is the only legitimate type of Christian thinking. The book presents vividly and powerfully an evangelical redemption-philosophy with the sacramental implications familiar to Anglicans. Its entire lack of sympathy with modernist questionings and its somewhat overwrought rhetorical fervor will alienate those who do not share the author's presuppositions; but these same qualities will commend it highly to those who view Christianity as he does.

The Gospel of Good Will as Revealed in Contemporary Scriptures. By William DeWitt Hyde. New York: Macmillan, 1916. Pp. xxiv+245. $1.50.

President Hyde prints here eight sermons, preached from "texts" taken from *The Servant in the House*, *The Passing of the Third Floor Back*, *The Inside of the Cup*, *An American Citizen*, and other well-known modern books. From these he preaches the "Gospel of Good Will" with his usual freshness and force. This message is to him a revelation from these sources and they themselves are scriptures. The use of the words "good will" to sum up human fraternal helpfulness is growing in favor; we are reminded of Dole's *The Coming People* by President Hyde's preaching. He puts his message with the passion of the prophets and the sanity of the trained thinker in philosophy and social science. He has the preacher especially in mind; and the book is most timely for them. It will stimulate the layman no less, however. The writer's power in epigram runs away with him occasionally. His graphic tendency gets him into such situations as this: "The Gospel of Good Will requires the Nation to bring reasonable military preparedness to the altar: but it bids the nation search earnestly in the thicket for the tangled ram of such conciliation as will save the sacrifice of its sons on the red altar of war" (p. 159). The appropriateness and clarity of this figure would have been challenged by reflection; and why the change in the capitalization of "Nation?" Incidentally the punctuation in this volume is the most curious that we have met in many a day. The staccato style, the use of colons and semicolons, and occasional involved sentences are characteristic. For example: "Harm done incidentally with reluctance as an unavoidable means to a greater desirable benefit on the whole is not only permissible but laudable" (p. 129). Such a sentence may be given in oral address without disaster; but it ought to receive the file before it is printed. But the volume is a contribution to the forces that are working for the coming of the reign of Good Will on earth.

The Three Religious Leaders of Oxford and Their Movements. By S. Parkes Cadman. New York: Macmillan, 1916. Pp. xvi+596. $2.50.

Dr. Cadman is pastor of the Central Congregational Church in Brooklyn and also widely known as a lecturer. In this attractive volume he has gathered the results of his studies on Wycliffe, Wesley, and Newman and the movements of which they were the leaders. Each is a great character, and the religious movements which they inspired and led are among the most significant in English history. Dr. Cadman is a sympathetic and illuminating interpreter. He has read widely in the sources; his judgments are careful and rendered in a noble temper. Of the three studies that of Wesley is the most valuable. There is no better monograph than this to be had. The development of the Methodist movement is clearly set forth; the estimate of Wesley himself is made with fine discrimination; and the section holds the reader's interest with almost no breaks. The sketch of the moral conditions in England preceding the Wesleyan revival is done with graphic power. Occasionally we feel that a page is cluttered

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up with too many names or details; but that is the result of the exceeding fertility of the writer's mind. The interpretation of Newman's personality and influence is done with conspicuous fairness and ought to realize the author's desire, expressed in the preface, that the reading of the book may serve to draw Roman Catholics and Protestants more closely together "in the bonds of a common faith and fellowship." Yet the very differences that are displayed here with such striking clearness can hardly fail to reveal the gulfs that sunder us yet in religion. We commend Dr. Cadman's book for careful reading next winter by ministers and laymen.

Safeguards for City Youths at Work and at Play. By Louise de Koven Bowen. New York: Macmillan, 1914. Pp. xiii+241. $1.50 net.

Miss Jane Addams writes the preface to this book, the work of her friend. The seven chapters are devoted to a report of the work of the Juvenile Protective Association of Chicago, to a record of progress in legal measures safeguarding recreation, industry, delinquency, dependency, and unjust discrimination as these relate to city youth. Finally, the writer calls for further protection which should be secured through legislation and law enforcement. The significant factor in the book is the practical character of its material. The Juvenile Protective Association has been engaged with actual conditions in Chicago and the author's positions have behind them the warrant of solid fact and concrete experience. One feels the steady pressure of specific and tested judgments on every page. In spite of all that remains to be done, the report of progress is encouraging. Every citizen must feel conscious of personal obligation to Mrs. Bowen and her associates for the labor and sacrifice which have been given without reservation to the work that is reported in this volume. Legislation has its limits; but the gains for city youth through this means are most encouraging. The book has an excellent index and is well printed.

The Kingdom in History and Prophecy. By Lewis Sperry Chafer. New York: Revell, 1915. Pp. 159. $0.75.

The author's premise is, "The kingdom revelation is a distinct body of Scripture running through both the Old Testament and the New and its study, of necessity, leads to some definite conclusions touching the meaning of much unfulfilled prophecy, the two advents of Christ, the present age of grace, and the future of both Jews and Gentiles" (p. 9). Therefore he proceeds to trace the origin and vicissitudes of this "kingdom revelation," studying also the meaning of "The Church which is his Body," "The Bride, the Lamb's Wife," "The Mystery of Iniquity," and "The Return of the King," among other subjects. He pays his respects to "law-ridden, Judaized Protestantism today" (p. 11). His style may be judged from the following sentence: "Such a false system, mixing truth with untruth, and designed to interpret all of the divine revelation, is evidently more engaging to the popular mind than only the Scriptural presentation of the fundamental doctrines concerning God, Man, and Redemption." The relation of the church and kingdom is indicated as follows: Christ is to return in visible form and his "bride" is to meet him in the air and be ever with him; again he is to return in power and great glory with his saints for the judgment and transformation of a "sin darkened earth." It requires considerable experience to tread the path of this literature on prophecy with its technical vocabulary of "kingdom truth," "mystery age," and "legal kingdom grounds." But the program of the future set forth here seems to the author most clear and comforting.

Christian Service and the Modern World. By Charles S. Macfarland. New York: Revell, 1915. Pp. 140. $0.75.

Five addresses by the secretary of the Federal Council of the Churches of Christ in America, first given at theological schools, are here gathered and published. In the first address he calls the churches to bear a hand in all the movements making for national health. In the second, he brings to the churches the challenge of the Council's "Social Creed." In the third, he calls for the union of the individual and social conscience in a new affirmation and loyalty which shall meet the needs of the age. In the fourth he advocates the federal union of Christendom (thus far only the Protestant section is involved) for the practical work of the Kingdom of God. In the fourth, he pleads for the international mind and heart. The addresses bear the mark of the platform. They are often hortatory. The misquotation of Tennyson on p. 52 is unpardonable. The author says (p. 43), "Let us be frank. We are trying to reverse the law so that, as far as justice may adjust, to him that hath not shall be given and from him that hath shall be taken away that which belongs to him that hath not." But the law "to him that hath shall be given" is written in the very constitution of the universe; it is beneficent and we do not want to have it reversed. Dr. Macfarland shows his wisdom and experience in saying that he no longer seeks to discuss the grounds and results of unity at church conferences; it is better to display to the churches their common social task (p. 111). These addresses display no profound or original social theory, but they present with a kind of prophetic urgency the problems and duties of the church today.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE ORIGIN OF THE GOSPELS—A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR ERNEST WILLIAM PARSONS
Rochester Theological Seminary

Introduction

In the course to be outlined under the caption given above we are attempting to introduce the readers to a problem interesting and important in itself, but of even greater interest and importance because of its bearing on our knowledge of Jesus of Nazareth and of the Christian movement in the early days of its fine rapture and enthusiasm.

Even a slight familiarity with modern biblical study is sufficient to inform one of the change of attitude toward many questions in that field. Certain matters which were formerly considered as settled were so considered because assumptions were made upon the basis of preconceived theories without submitting those assumptions to any proper historical test. These assumptions are now being tested and some of the conclusions based on them challenged.

The problem before us, the origin of the Gospels, was not a problem in former times, although from the time of Ammonius, in the third century, there were vagrant gleams of it. The divine element in the Gospels was thought to preclude the question of origin. If the question were raised by some curious or inquiring mind the traditional information was considered a sufficient answer. The divine inspiration had wrought through apostles or apostolic men to produce our Gospels —no further inquiry seemed necessary.

There are, however, certain indisputable facts in our Gospels that have compelled the raising of the question of origin. The preface to the Gospel according to Luke, in which he speaks of the existence of many gospel records and of his own comparative and inquiring method, the striking resemblances in the first three Gospels and the equally striking differences between them, the peculiarities of the Fourth Gospel and its remarkable divergence from the first three—these are some of the facts that modern biblical students have faced and for which they are endeavoring to find an explanation. No longer will it be candid to fall back on a theory of inspiration and thus dismiss the question; the interests of the kingdom of truth demand the investigation of the origin of the sources of our knowledge of Jesus.

For approximately a century and a half men of patient, devout scholarship have given themselves to the solution of the problem. The use of the Gospels in the early Christian writers has been carefully examined in order to discover the existence of Gospels and their repute in the churches of the first two centuries.

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The references to the Gospels by the writers of these centuries have been collected and subjected to a minute investigation in order that we may know what Gospels these Christians used, how they used them, and what their opinions as to their origin were. The Gospels themselves have been closely scrutinized to see what story they will tell of the process through which they came into being. An important feature of this study of the Gospels is the almost uniform practice of treating the first three Gospels as a group and dealing with the Fourth Gospel by itself. This has resulted in a clarifying of the problem which was impossible so long as there was a fundamental assumption that they could and must be harmonized. The final solution of the problem, or, better, the problems, has not yet been reached, but much information has been gathered and many phenomena investigated, with the result that our knowledge of the manner in which our Gospels originated is more abundant and certain than at any previous period.

In our course we shall consider the first three Gospels, or the Synoptic Gospels, as they are called, apart from the Fourth Gospel, being convinced that in this way a clearer apprehension of the whole matter will be gained. The course will thus fall into two main divisions, the first of which will have three important aspects. The outline is as follows:

I. The Synoptic Gospels.
   1. External Evidence or the Tradition as to Origin.
   2. Internal Evidence or the Witness of the Gospels.
      a) Earlier Theories.
      b) Present Views.

II. The Fourth Gospel.

Formerly it was the custom to lay considerable emphasis upon the external evidence as to the existence and authorship of our Gospels. The position taken was that the discovery of the statements of the early Christian Fathers on these matters would constitute the final answer to the query concerning origin. But scholars of the present day have come to feel that an uncritical acceptance of the statements of these devout men is no longer adequate for the inquiring mind. Evidence which used to be considered cumulative is now suspected of being early and vague tradition repeated and reaffirmed. In any case, the tradition or external evidence no longer gives us the assured knowledge which it once claimed to give. Nevertheless, in any comprehensive survey of the problem it is entirely necessary to consider what the men who lived nearest to the days of gospel origins and whose writings have been preserved have to say on the subject of our study.

If the importance of external evidence has diminished in recent days, that of the internal witness has greatly increased. Indeed, it is the clear word of the latter that has caused us to scrutinize, and in some cases to suspect, the value of the former. By far the greater part of the work done on our problem has concerned itself with what is known as the synoptic problem, which is the question raised by the literary relationships of the first three Gospels. For a century and a half this matter has been under review, and while a few positions have been reached with tolerable certainty some parts of the final solution still elude us. But sufficient has been done to make it absolutely necessary to revise some views of gospel origins formerly held. It will be a necessary and informing part of our study to

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discover what theories have been held concerning the process by which our Gospels came into being and to learn the views which are held at the present time.

For the Fourth Gospel we shall pass in rapid review the traditional statements concerning it and shall consider its relation to the other Gospels, its characteristic features, and the forces which wrought in the production of the document.

Books Required in This Course

T. Nicol, *The Four Gospels in the Earliest Church History.*

E. A. Abbott, The article "Gospels" in the *Encyclopaedia Biblica*, cols. 1809–40.

E. D. Burton, *A Short Introduction to the Gospels.*

A. Wright, *The Composition of the Four Gospels.*

F. C. Burkitt, *The Gospel History and Its Transmission.*

A. Harnack, *The Sayings of Jesus.*

E. D. Burton, *Some Principles of Literary Criticism and Their Application to the Synoptic Problem.*

W. Sanday *et al.*, *Oxford Studies in the Synoptic Problem.*

F. W. Worsley, *The Fourth Gospel and the Synoptists.*

W. Sanday, *The Criticism of the Fourth Gospel.*

E. F. Scott, *The Fourth Gospel, Its Theology and Purpose.*

B. W. Bacon, *The Fourth Gospel in Research and Debate.*

Additional Bibliography

J. Moffatt, *Introduction to the New Testament.*

C. Weizsäcker, *The Apostolic Age.*

P. Wernle, *The Sources of Our Knowledge of the Life of Jesus.*

B. W. Bacon, *The Beginnings of Gospel Story.*

J. Drummond, *An Inquiry into the Character and Authorship of the Fourth Gospel.*

P. W. Schmeidel, *The Johannine Writings.*

Invaluable for the study of the synoptic problem are:

W. G. Rushbrooke, *Synopticon.*

A. Wright, *Synopsis of the Gospels.*

Sir John Hawkins, *Horae Synopticae.*

Part I. The Synoptic Gospels

1. External Evidence or the Tradition as to Origin

The works assigned for reading in this portion of our study are T. Nicol's *The Four Gospels in the Earliest Church History* and that part of the article "Gospels" in the *Encyclopaedia Biblica* which is written by E. A. Abbott; namely, Vol. II, cols. 1809–40.

Turning to the first work, the writer of this course frankly admits its unsatisfactory character. The external evidence concerning the origin of the Gospels is treated in nearly all the Introductions to the New Testament, but monographs of recent date on the subject are not numerous. The volume before us has been considered to be, in the main, the most convenient for our purpose. Some criticism of its positions will be offered later, but mention must be made now of its chief fault. The attitude of the author is decidedly apologetic and in many places entirely uncritical, while historical feeling is almost entirely lacking. Nevertheless,

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the book does excellent service in gathering the references to the Gospels in convenient form. For this we are grateful, even though there may be frequent dissent from the conclusions drawn from them. It is sometimes a salutary discipline to be compelled to read a volume much of which one must view critically and to which one will refuse assent.

The work is the Baird Lecture for 1907 and offers in the first two chapters a review of certain critical theories held during the past century. The only justification for the inclusion of these chapters is expressed in the following words: "They [these theories] place the Gospels late in the early Christian history." The contention which the author wishes to establish is "that the Four Gospels are authentic and trustworthy productions of the Apostolic age, that they have come down to us practically unchanged from the hands of their Apostolic authors, and that their influence can be traced, individually and collectively, from a very early time, moulding the spiritual life, and intellectual development, and social and missionary activities of the rapidly extending Christian Church."

In chaps. iii–vii inclusive the author deals with the Gospel collection of four, and only four. His purpose is to demonstrate the acceptance of our four canonical Gospels by the church under the authorship indicated by their present titles. He does not commence with the earliest references but prefers to start amid surer surroundings. Accordingly, he takes his stand at the end of the second Christian century and reviews the testimony of Origen, Clement of Alexandria, and Tertullian. Origen is cited as a witness for the fourfold Gospel. While admitting the existence of other Gospels, he says, "Four alone the Church of God approves." The authors are Matthew, Mark, Luke, and John, and the Gospels were produced in that order. Clement of Alexandria, while admittedly no rigid canonist, is considered to yield testimony to the exclusive authority of the fourfold Gospel. In a quotation from him preserved by Eusebius he sets forth the tradition that Matthew and Luke were written first, that Mark was the record of Peter's Gospel and was written at the request of many in Rome who had heard Peter preach, and that the Fourth Gospel is a "spiritual Gospel," written to complete the "bodily" Gospels of the other writers. Tertullian speaks of the four Gospels, mentioning the Gospels of Luke, Matthew, and John, and considering the Markan Gospel to be in reality that of Peter. John and Matthew are apostles, Luke and Mark are apostolic men. So then at the end of the second century we have Alexandria and Africa testifying to the Gospels of Matthew, Mark, Luke, and John.

The fourth chapter deals with the testimony of Irenaeus to which our author attaches great importance. He knows of only four authoritative Gospels, and they are those of the four evangelists. According to him Matthew published a written Gospel among the Hebrews in their own language. Mark's Gospel is the record of Peter's preaching, while Luke sets forth the Gospel which Paul heralded. John published his Gospel in Ephesus. After an elaborate defense of Irenaeus the writer passes in review the evidence of the Muratorian Fragment, whose habitat is Rome and whose date is about 170 A.D., and that of the *Diatessaron* of Tatian, representing the church in Syria and originating in the period 150–70 A.D. Both of these testify to the four Gospels, and to those alone. While the Fragment mentions only the Gospels according to Luke and John, it is almost certain that in its complete form the document referred to Matthew and Mark as well.

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The testimony of Justin is examined, with the result that he appears to use our present Gospels and possibly another. He does not name their authors, but speaks of "memoirs of the apostles and those who followed them." He appears to accept the Petrine quality of the Second Gospel. Thus our author brings the external testimony down to the middle of the second century.

A short chapter follows in which there is a discussion of a symbolic passage in the Shepherd of Hermas, which is considered to form the basis of the fantastic argument of Irenaeus as to the necessity of the fourfold Gospel. The discussion seems scarcely worthy.

In chaps. viii–xiii inclusive the author takes up the first three Gospels separately and, covering much of the ground traversed in the previous chapters, undertakes to show the more or less extensive use of these Gospels by the Christian writers of the second century. Little of significance is added except the testimony of Papias. This man, who was bishop of Hierapolis, published about the year 125 A.D. five books of *Expositions of the Oracles of our Lord*. In a fragment of this work preserved by Eusebius he has this to say regarding Matthew: "So then Matthew compiled his oracles in the Hebrew tongue, and everyone interpreted them as he was able." This statement, so apparently lucid and final, is exceedingly difficult. Our author's conclusions, however, are as follows: "That the Gospel according to Matthew appeared at first in an Aramaic dress seems to be established by the testimony of Papias. . . . . That the Greek St. Matthew is substantially identical with this Hebrew Gospel of Matthew appears to me in the highest degree probable."

Regarding the Gospel of Mark the testimony of Papias is that Mark wrote down accurately though not in order whatsoever he remembered of the things said or done by Christ, his source of information being the preaching of Peter. This Papias has learned from the Presbyter John, who is for our author none other than John the apostle.

No such explicit early statement is available for the Third Gospel, and the writer covers again the ground of the early Church Fathers and concludes that the Lukan tradition is authentic.

Thus is the evidence presented. From the time of Irenaeus and the Muratorian Fragment there is a clear tradition of the fourfold Gospel under the names which they now bear. The earliest quotation of a Gospel by its writer is by Theophilus of Antioch, about 180 A.D., when he cites the Fourth Gospel as the work of John. Moving back from this date we find that about the middle of the second century our four Gospels were used, but the nearest designation of authorship is Justin's "apostles and those who followed them." Quotations from the four Gospels, more or less accurate, are found much earlier, but the question of authorship is touched only by Papias in the statements quoted.

It was natural for our author to accept the statements of Papias, Irenaeus, and others at their face value and, treating them as cumulative evidence, to appeal frequently to "the unanimous tradition of the early church." It was entirely in accord with his purpose to do so. But the matter is not so simple. If modern study of the Gospels has done anything it has demonstrated that our present Gospel of Matthew is not a translation from the Hebrew or Aramaic, or, in fact, a translation of any kind. If Papias' tradition regarding the oracles is a correct

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one, he must have reference to a different document from our First Gospel. Regarding Mark there are certain things that go to support the statement of Papias, but even so, some modifications are necessary. The Lukan tradition is bound up with the authorship of the Book of Acts and the "we sections." While we are grateful for any information on the points at issue, the evidence is by no means so conclusive as Mr. Nicol would have us think. The present writer's opinion is that he entirely overestimates the evidence of Papias and Irenaeus.

There are not lacking features which make one wonder whether the author himself is entirely satisfied. The elaborate defenses of Irenaeus and Papias savor in parts of special and desperate pleading. Moreover, the author has failed to consider adequately certain important matters. One is the possibility, not to say probability, that the testimony of Irenaeus, Clement of Alexandria, and Tertullian may be in the main repetitions of the Papias tradition and thus not independent witnesses. Another matter is the divergence in detail among these writers. It is true that in the names of the authors and in the number of the Gospels they are in agreement, but there are significant differences as to their order and circumstances of composition. One is keeping well within bounds in saying that the external evidence regarding the origin of the Gospels does not give us certain ground on which to stand. This may be a matter for regret, but it is always well to face facts. The volume before us quite overstates the matter.

Upon examining the other work assigned for reading in this part of our course we discover that Mr. Abbott covers almost the same ground as Mr. Nicol but with important differences. He begins with the earliest references and proceeds as far as Origen, thus commencing with what is vague and afterward noting the clearer, if later, statements. The chief difference, however, is one of attitude and historical feeling.

According to this writer the external evidence regarding the Gospels consists of statements and quotations. Discussing the statements he notes the preface to the Third Gospel, which implies the existence of many Gospels of a diverse and somewhat obscure character. These narratives were written while the teaching of the apostles was oral, and this fact points to a time when the apostles had passed away. These Gospels were not accurate nor in chronological order. The contribution of Papias is reviewed and the conclusions reached are that Papias had no direct connection with the apostles, but gained his information from elders whom the apostles had appointed and from their followers. Papias probably reached early manhood about 105 A.D. when yet the Fourth Gospel was not published, although preached orally. It is probable that at the time of his writing, 115–30 A.D., the Fourth Gospel was attaining recognition as an apostolic Gospel. He is silent as to Luke and John, being either ignorant of them or ranking them lower than Matthew and Mark. He makes mention of Mark as the record of Peter's teaching and of a compilation in Hebrew by Matthew of the Lord's oracles. Thus the evidence of Papias does not include a fourfold Gospel. and his information is not so direct as some might think.

After citing the vague testimony of Justin Martyr the author passes to the Muratorian Fragment, Irenaeus, and Clement, where the fourfold Gospel appears clearly. Attention is drawn to the apologetic character of some of the statements

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regarding Mark and to the divergence in detail of the several passages. Papias recognizes Matthew and Mark as apostolic, but is silent regarding Luke and John. Justin regards the Synoptic Gospels as memoirs written by apostles and prefers Luke. The Muratorian Fragment welcomes the Fourth Gospel as supplementing the other three and sets forth a revelation to Andrew as a factor in its composition and alleges a species of composite authorship for it. From Irenaeus on the tradition is strong and clear.

It is at once evident that the external evidence preceding Irenaeus (185 A.D.) is scanty and ambiguous, and that it forms no secure foundation for knowledge of Gospel origins.

The quotations from the Gospels are examined with the following results: Up to the middle of the second century there are traces of Johannine thought and tradition, but there is nothing to prove that John was recognized as a Gospel. Our sources are scanty, however, and too much must not be assumed from them or from their silence. The favorite Gospel of Justin was Luke, but if he knew the Fourth Gospel he was suspicious of it. The *Diatessaron* shows that Tatian ranked John with the Synoptic Gospels. The complete acceptance of the Gospels from Irenaeus on renders further investigation unnecessary.

Mr. Abbott is not nearly so confident as to the security which the external evidence gives us as is Mr. Nicol. While some will dissent from some of his conclusions and inferences, the unprejudiced reader will readily admit the fairness of the treatment.

As indicated earlier, the former emphasis on the testimony of the Church Fathers is passing and the appeal is now to the Gospels themselves. Where their indubitable facts are not consistent with the statements of later writers the latter must yield. It is to be noted, however, that external testimony enables us to trace back the existence of our Gospels to a comparatively early period, even if it largely fails us in specific statement as to origin.

Questions for Further Study

1. The influence of the statements of Papias upon later tradition.

2. The influence of the conflict of the Church with second-century heresies upon the insistence on apostolic authorship or guaranty for our Gospels.

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THE GOSPEL OF JOHN

BY EDGAR JOHNSON GOODSPEED

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

Not for many years has an adequate popular study of the Gospel of John been presented to the Christian world. Yet this is perhaps the best loved and most frequently read of any of the Gospels. Recent scholarship has thrown much light upon the authorship of the Gospel of John and the part which it played in the developing thought of the early Christians. Investigation, although modifying some current views of this Gospel, has added greatly to its value as a Christian document. Viewed in the light of its origin and purpose it becomes replete with life, not only the life of the Master and his disciples, but with the intellectual and spiritual struggles of the Christians of the hundred years following the death of Jesus.

This course is designed to present the Gospel in the light of recent scholarship, but at the same time simply and in a form suitable for individual study or for groups in the home, the church, or the Sunday school. Leaflet reprints of the course as published each month will be furnished to those who desire them apart from the BIBLICAL WORLD, *at fifty cents for the series, the regular membership fee of the* INSTITUTE. *Address the* INSTITUTE *as above, at the University of Chicago.*

INTRODUCTION

The first Christians had no written Gospel. When they first came into the fellowship of the church they learned a short compend of the doings and sayings of Jesus which Paul calls the "tradition" or "traditions" because it was "handed down" from older Christians to those who later came into the churches. Paul gives two quotations from this "tradition" as he knew it (I Cor. 11:2, 23; 15:3). Nothing more was needed, for early Christians were more interested in the glorified Christ seated at the right hand of God than in the historical Jesus of Galilee, and they were expecting his speedy return on the clouds of heaven to usher in the messianic régime. No one thought of writing books. The few letters, perhaps twelve in all, which have come down to us from the first thirty-five years of Christian history were each written to serve some immediate and pressing need, not for preservation as books.

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In the seventh decade of the first century something occurred to change this. The first Gospel was written. This was not simply the reduction to writing of the familiar "tradition," for it does not accord with the two fragments of that tradition which we find in First Corinthians. The earliest Gospel embodies a rival "tradition," differing at important points from that of Paul. How is this to be explained? And above all how came a Gospel to be written at all when men were expecting the speedy end of the age? The ancient explanation was, that upon the death of Peter, Mark, who had served as his interpreter in his preaching among the Greek-speaking congregations of the West, sought to preserve from oblivion the memorabilia of Jesus which he had often heard Peter relate, and so committed them to writing. This idea is clearly reflected in II Pet. 1:15, and in Justin *Dialog.* 106.3, and it is expressly stated in a fragment of Papias preserved in Eusebius *Church History* 3. 39. 15. It is not improbable that the Gospel of Mark originated in this informal way, and many of its peculiar traits are thus explained.

The Gospel of Mark with all its limitations showed the churches how useful a written Gospel might be, and led to its expansion into the Gospel of Matthew, in which much other material, especially sayings of Jesus, is combined with the material of Mark. Another effort to improve and supplement Mark was made by Luke, who sought to produce an orderly historical record. These books were much more popular and influential among early Christians than Mark was, probably because these improved forms of it appeared so soon. The Gospel of Matthew was probably written within ten years after the appearance of Mark, and Matthew remained for a long time the favorite Gospel of the early church.

The defects of Mark were largely supplied in these Gospels that were built upon it. But they were not wholly met even in them. The Gospel was still cast in highly Jewish forms, although its public was now mainly gentile. It was not related to contemporary philosophical thought in any way, and the picture these Gospels gave of Jesus was very unlike the Christ of Paul's teaching. Early in the second century a Gospel was composed at Ephesus to supply these wants. It transplanted the Gospel into Greek soil, set it in relation to Stoicism, the leading philosophy of the time, and represented Jesus in a way much nearer to the Pauline picture of him, glorified at God's right hand. Opposition to contemporary Judaism and opposition to the sect of John the Baptist appear as subordinate motives in the new Gospel, and there is besides a strong symbolic element in it which must be taken account of.

A comparison of the Gospel with the Synoptic Gospels shows that the writer is acquainted with them and in a great many instances makes use of materials taken from them, at the same time that he undertakes in other points to supplement and even to correct what they have said. This and

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the strongly Pauline color of the thought of the Gospel makes it very difficult to accept the testimony of the epilogue (chap. 21) that John or any other intimate personal follower of Jesus wrote the Gospel. On the other hand, there is much to show that valuable historical materials not supplied by the synoptists were used by the writer, and these may have gone back to the hand of John the apostle, or John the disciple if, as is sometimes supposed, they were different men.

The purpose of the Gospel is stated in its closing sentences to be that its readers may believe that Jesus is the Christ and that they may thus come to have life in his name. Its conception of faith and salvation seems sometimes wholly intellectual (belief that Jesus is the Christ), sometimes wholly mystical (a life of inward union with him). We are to think of it as designed to promote faith in Jesus as the Christ and the source of spiritual life, and to reinterpret the religious significance of Jesus in terms readily intelligible to its own day.

In doing this it sometimes departs widely from the synoptists and even from Paul. They had taught that Jesus must return to complete his messianic work.[1] The new Gospel declares that he finished his work on earth, and that his promised return has already taken place in the coming of the Spirit, the comforter, into the hearts of believers. Matthew and Luke seek to explain his divine nature by the Virgin birth. The new Gospel explains it in a loftier way by finding in him the eternal divine Logos made flesh. Paul had greatly emphasized the death of Jesus. The new Gospel finds his supreme significance in his life, in which the divine life was manifested. This idea which we call the incarnation is really central in this Gospel. It has, moreover, a splendid ideal of the possibilities of Christian development under the influence of the life of God which may be shared through union with Christ. "Its great ideas of revelation, life, love, truth, and freedom, its doctrine of the Spirit as ever guiding the Christian consciousness into larger vision and achievement, and its insistence upon Jesus as the supreme revelation of God and the source of spiritual life have given it unique and permanent religious worth."[2, 3]

[1] Read Ernest F. Scott, *The Historical and Religious Value of the Fourth Gospel; Modern Religious Problems* (Houghton Mifflin Co., 1909); Edgar J. Goodspeed, *The Story of the New Testament*, chap. xvii (The University of Chicago Press, 1916).

[2] *The Story of the New Testament*, p. 123.

[3] It is the intention of the author to present this course so simply that no reference books will be required. For the benefit of those who wish to make the work more comprehensive books will be mentioned from time to time.

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STUDY I

THE PROLOGUE (JOHN 1:1–18); THE PERIOD OF BEGINNINGS (1:19—4:54)

First day—§ 1. *The prologue.* Read John 1:1–18 through and note in it the expression of the great ideas of the Gospel, *incarnation, revelation, regeneration, communication of Life.* Religion has been described as the life of God in the soul of man. Does this throw any light upon these leading ideas?

Second day.—Read John 1:1–2. Cf. Gen. 1:1. Does the evangelist intentionally begin his Gospel with the opening words of Genesis? Is the "Word" the prophetic revelatory word of Jehovah which came to the prophets (Jer. 1:4; Joel 1:1, etc.) or the metaphysical "word" or *Logos* (reason) of Stoic philosophy, or are these identified by the writer, as they were by Philo of Alexandria fifty years before? In any case what is the meaning of finding in Jesus the embodiment of the *Logos?*

Third day.—Read John 1:3. Compare the idea of Christ in creation in Heb. 1:2 and especially in Col. 1:15–17. Colossians has been called "the connecting link between the Pauline writings and the Fourth Gospel." Why?

Fourth day.—Read John 1:4. The Word was not only the medium of creation, it was the source of life and light for men. Life means in John the divine life, and light means truth, or divine reality. The attainment of this higher life admits one to the light, the divine reality.

Fifth day.—Read John 1:5. The description of the Word as the seat of light is a way of saying that God had always been seeking to reveal himself to men. Light by its very nature tends to show itself. "Involved in God's inmost nature there was the will to shine forth and communicate himself to his creatures" (Scott). What in view of these facts is meant by "The darkness apprehended [i.e., admitted, appropriated] it not"? Sum up for yourself the conception of the Logos gathered from those five verses.

Sixth day.—Read John 1:6–8. John the Baptist is introduced as though already known to the reader. What is affirmed of him in these verses? What would this mean for any who still followed John's baptism without having accepted Jesus? Cf. Acts 18:25; 19:3. Does this definite subordination of John to Jesus appear again in John? Cf. 1:20, 27, 29, 33, 36.

Seventh day.—Read John 1:9–11. The identification of Jesus with the light already suggested in vs. 7 is now made more explicit. The evangelist forecasts the rejection of Jesus, which he is to describe more fully later in his Gospel. A special sense often attaches to the word "world" in John. What is it? Cf. 15:19; 16:20; 17:14, 16, 25, etc. Vs. 11 might be rendered, "He came home, and they that were his own received him not."

Eighth day.—Read John 1:12, 13. A description of the Christian salvation as the writer conceives it, that is, as the attainment through Christ of the life of God whose sons men thus become. What great idea of this Gospel appears in these verses?

Ninth day.—Read John 1:14. Is this a restatement in other terms of the thought of vss. 9 and 11? What if anything does it add to them? What great characteristic idea of this Gospel is expressed here? Truth is also a character-

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istic word of this Gospel. Compare the parenthesis with John 1:2. "Only begotten": While all men may become sons of God, the evangelist wishes to emphasize the idea that Jesus was in a unique sense the son of God. Does Jesus continue to be described in this Gospel as the Word or is he generally described as the Son of God? Did Paul often refer to him in this latter way? Did the Synoptic[1] Gospels do so?

Tenth day.—Read John 1:15. The testimony of John the Baptist already mentioned in vs. 6 is now given in a form reminiscent of the synoptists, Mark 1:7; Matt. 3:11; Luke 3:16, and anticipatory of John 1:33, 34. Justin mentions Baptists (referring to John the Baptist) among the Jewish sects (*Dial.* 80 . . . .) and even in the third century the Clementine Recognitions speak of persons who proclaim John to be the Messiah. It is in opposition to such views that this summary interpretation of John's testimony to Jesus is given.

Eleventh day.—Read John 1:16, 17. These verses resume the thought of 1:14, "full of grace and truth." Jesus is the medium through whom we have received the divine life. Grace, a word not used in Matthew or Mark but very frequently by Paul, occurs only in 1:14–17 in John. It thus links to Paul's emphasis of grace its own emphasis of truth. Vs. 16 contrasts the two dispensations: the Law and grace. Does the evangelist reflect upon the Law (cf. 1:46; 3:14; 5:45), or upon the Jewish scriptures (cf. 5:39; 10:35)?

Twelfth day.—Read John 1:18. What light does this verse throw upon the writer's view of the Mosaic Law, in contrast with Christian truth? What great idea is set forth in this verse? Reread carefully vss. 1–18. What are the leading ideas and the great words of this prologue? What view of the gospel does it present? How does it view Christian salvation? In what does this consist? What does it regard as the religious significance of Jesus? By what titles does it designate him? What are the sources of these titles? There has been much discussion of the question whether the ideas of the prologue characterize the Gospel as a whole, or play little part in the further development of the writer's thought. Keep this question in mind as you advance.

Thirteenth day.—§ 2. *The testimony of John and the beginnings of faith in Jesus:* John 1:19–28. The significance of John for the evangelist is wholly that of a witness to the light: cf. 1:7, 15 above. What does this add to Mark 1:3, 7; Matt. 11:3? The Clementine Recognitions, already referred to, say (1:60): "Then one of the disciples of John asserted that John was the Christ, and not Jesus, inasmuch as Jesus himself declared that John was greater than all the prophets." "Some even of the disciples of John who seemed to be great ones have separated themselves and proclaimed their own master as the Christ" (1:54). Observe the way in which the Jews are spoken of in vs. 19 as over against John and Jesus and their followers, though these were all alike Jews. What does this suggest as to the relations of Jews and Christians when this Gospel was written? Were many Jews Christians?

Fourteenth day.—Read John 1:29–34. How does this compare with 1:15? The evangelist understands John to have been a witness of Jesus' baptismal experience. What is meant by describing Jesus as the Lamb of God? We shall observe later that the evangelist puts the date of the crucifixion on the afternoon

[1] Matthew, Mark, and Luke are called the Synoptic Gospels.

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on which the Passover lamb was sacrificed. Note the words of Paul in I Cor. 5:7: "For our Passover also hath been sacrificed, even Christ." The sacrificial and atoning death of Christ is central in Paul's thought. Is it in that of the Gospel of John? Or is the evangelist's whole emphasis upon the life of Christ? The term "Lamb" is frequently applied to Christ in the Revelation, though the word there used is not the one employed here and in vs. 36. Note that John finally bears witness that Jesus is the Son of God (vs. 34).

Fifteenth day.—Read John 1:35–42. John directs two of his own followers to Jesus, again calling him the Lamb of God. How would this affect the claim of later followers of John that he and not Jesus was the Christ? How does this story relate to the call of Simon and Andrew in Mark 1:16–18? How does it relate to the story of Peter's confession at Caesarea Philippi, "Thou art the Christ" (Mark 8:29)? Matthew connects Simon's new name Peter with that confession (Matt. 16:18). Both John and Matthew thus explain the fact briefly stated in Mark 3:16. In the synoptists the disciples come *gradually* to the conviction that Jesus is Messiah. How is it in John? Note especially vs. 41.

Sixteenth day.—§ 3. Read John 1:43–51. Notice that in some particulars this paragraph supplements and in others corrects the information given by the synoptists. Jesus is the son of Joseph (vs. 45). Does the Fourth Gospel show any acquaintance with the Virgin birth of Jesus, recorded in Matthew and Luke? Or does it conceive his sonship to God in a much loftier way, the incarnation of the eternal divine *Logos* in Jesus? Notice Jesus' commendation of Nathanael as an Israelite of the highest type. This frank approval of much that was Jewish runs through the Gospel along with a vigorous protest against Judaism. True to his doctrine of the nature of Jesus, the evangelist views Jesus as sharing God's omniscience, "He knew what was in man" (2:25), and his disclosure of this knowledge to Nathanael at once convinces him of Jesus' messiahship, which is stated in both the Jewish and the Pauline way. The familiar synoptic term Son of Man is here used, as usually in this Gospel, to suggest Jesus' human nature in close connection with his higher nature soon to be revealed.

Seventeenth day.—§ 4. Read John 2:1–12. This incident is perhaps suggested by the reference to the marriage celebration and the new and old wine in Mark 2:18–22. The writer records it as the first of a series of seven "signs" or wonders of divine power wrought by Jesus. But side by side with its evidential value the story has a symbolic meaning; it symbolizes the purpose and power of Jesus to transform man's nature into the higher diviner nature. Jesus' mother appears here in an attitude of approval and sympathy with his work which is nowhere suggested in the synoptists. In some passages of John the Mother of Jesus seems to symbolize the older Jewish faith from which Christianity had sprung. How would this apply here? The reference to Capernaum, vs. 12, brings us for the first time into scenes familiar in the Synoptic Gospels.

Eighteenth day.—Reread John 1:19—2:12, noting John's attitude to Jesus, Jesus' first disciples, the kind of knowledge and power he displays, and the titles applied to him. What ideas of the prologue have reappeared in these verses? How does the miracle at Cana compare with Jesus' wonders in Mark? Is it like most of them an illustration of Jesus' attitude of helpfulness and compassion? Is it like some of them capable of any natural explanation?

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SUGGESTIONS TO LEADERS OF CLASSES IN THE GOSPEL OF JOHN

BY GEORGIA L. CHAMBERLIN

In the preparation of suggestions for leaders of classes in connection with this course, the writer has in mind those leaders who are either untrained, or pressed for time in which to think through the problem of holding the interest of a group to the theme in hand. The leader of a club should feel at liberty to choose from the suggestions offered any which seem to be appropriate for the work of his group, and to reject the rest, or to work out his own plan of presentation and discussion independently. It is taken for granted that the members of the group will have leaflet reprints of the studies in the Gospel of John prepared by Professor Goodspeed. This course presents such a well-defined task that it should result in a genuine and accurate appreciation of this Gospel by all members of the group. Any program which will insure this result may be safely used.

An older generation would have found it difficult to pass from the apparently settled question of the authorship of this Gospel, by John the apostle, to the more recent views which are the basis of these studies, for that older view was part and parcel of the love which has from very early times been manifested by Christian people for this Gospel. But the religious education of the present generation has been so unscientific and desultory that no such prejudice in favor of a particular author will hamper the leader. It is best, therefore, to take it for granted that the group knows little about the fundamental questions of date, authorship, and purpose of the book. Waste no time, therefore, in talking about old theories, but proceed at once to set forth the newer views as presented by the author of this course.

It is most desirable in the study of a single gospel that notebooks should be prepared. If the group is small, and a two-hour meeting is possible, all notebook work may be done in the class. If by reason of the size of the group the work must be done by the lecture method, notebooks may be prepared at home and added to during the lecture. Many pastors are adopting this course as a basis of the weekly devotional service, where, of course, the lecture method must be largely used, although it may be varied by contributions and discussions by members of the group.

Each student of this course should procure two New Testaments, or at least two copies of this Gospel, from which clippings may be made, and also a notebook with a page not less than eight inches in width.

FIRST MEETING

Let each member be provided with the necessary copies of the New Testament or of the Gospel of John and the notebooks referred to above. The leader may dictate, multigraph, or place upon the blackboard the following outline of the gospel:[1]

[1] Burton, *A Short Introduction to the Gospels.*

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ANALYSIS OF THE GOSPEL

I. THE PROLOGUE OF THE GOSPEL.—The central doctrines of the book so expressed in terms of current thought as to relate the former to the latter and facilitate the transition from the latter to the former 1:1–18

II. THE PERIOD OF BEGINNINGS.—John bears his testimony; Jesus begins to reveal himself; faith is begotten in some, and the first signs of opposition appear..... (1:19—4:54)

1. The testimony of John and the beginnings of faith in Jesus..... (1:19—2:12)
   - *a*) The testimony of John to the representatives of the Jews..... 1:19–28
   - *b*) John points out Jesus as the Lamb of God and the one whom he had come to announce..... 1:29–34
   - *c*) John points out Jesus to his own disciples, and two of them follow Jesus..... 1:35–42
   - *d*) Jesus gains two other followers..... 1:43–51
   - *e*) In Cana of Galilee Jesus first manifests his glory in a sign and strengthens the faith of his disciples..... 2: 1–12

2. Jesus in Jerusalem and Judea: opposition and imperfect faith..... (2:13—3:36)
   - *a*) The cleansing of the temple: opposition manifested.. 2:13–22
   - *b*) Unintelligent faith, based on signs, in Jerusalem..... 2:23–25
   - *c*) In particular, Nicodemus is reproved and instructed. 3: 1–15
   - *d*) The motive and effect of divine revelation in the Son. 3:16–21
   - *e*) The further testimony of John the Baptist to his own inferiority and Jesus' superiority..... 3:22–30
   - *f*) The supreme character of the revelation in the Son... 3:31–36

3. Jesus in Samaria, and the beginnings of work in Galilee. (chap. 4)
   - *a*) Jesus' self-revelation to the Samaritan woman, and the simple faith of the Samaritans..... 4: 1–42
   - *b*) The reception of Jesus in Galilee, for the most part on the basis of signs seen, but in one case without waiting for such evidence..... 4:43–54

III. THE CENTRAL PERIOD OF JESUS' MINISTRY TO THE END OF HIS PUBLIC TEACHING.—Jesus declares himself more and more fully, many believe on him, and the faith of his disciples is strengthened, but the leaders of the nation reject him and resolve upon his death..... (chaps. 5–12)

1. The healing of the impotent man at the pool of Bethesda, raising the sabbath question, and then the question of Jesus' relation to his Father, God..... chap. 5
2. The feeding of the five thousand and attendant events leading to the discourse on Jesus as the Bread of Life, in consequence of which many leave him, but the Twelve believe in him more firmly..... chap. 6

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3. The journey to the Feast of Tabernacles, and discussion concerning who Jesus is, whence he is, and whither he goes..... chaps. 7, 8
4. The healing of the man born blind, and the teaching of Jesus concerning himself as the Light of the World and concerning spiritual blindness..... chap. 9
5. Discourse of Jesus at the Feast of Dedication concerning himself as the Good Shepherd and the Door of the Fold. chap. 10
6. The raising of Lazarus, and the teaching of Jesus concerning himself as the Resurrection and the Life..... chap. 11
7. Jesus' last presentation of himself to the Jews of Jerusalem..... (chap. 12)
a) Jesus anointed by Mary at Bethany..... 12:1–11
b) The triumphal entry..... 12:12–19
c) The coming of the Gentiles to see Jesus; Jesus' announcement of his death and its results 12:20–36*a*
d) The rejection of Jesus by the Jews; its nature and explanation..... 12:36*b*–50

IV. The Fuller Revelation of Jesus to His Believing Disciples..... (chaps. 13–17)
1. The washing of the disciples' feet by Jesus, and the lesson of humility and service..... 13:1–20
2. The prediction of the betrayal, and the withdrawal of the betrayer..... 13:21–31*a*
3. The farewell discourses of Jesus..... 13:31*b*—16:33
4. The prayer of Jesus for his disciples..... chap. 17

V. The Culmination and Apparent Triumph of Hostile Unbelief..... (chaps. 18, 19)
1. The arrest of Jesus..... 18: 1–14
2. The trial before the Jewish authorities, and Peter's denial 18:15–27
3. The trial before Pilate..... 18:28—19:16
4. The crucifixion..... 19:17–30
5. The burial..... 19:31–42

VI. The Triumph of Jesus over Death and His Enemies.—The restoration and confirmation of faith..... (chap. 20)
1. The empty tomb..... 20: 1–10
2. The appearance of Jesus to Mary 20:11–18
3. The appearance to the disciples, Thomas being absent. 20:19–25
4. The appearance to Thomas with the other disciples... 20:26–29
5. Conclusion of the Gospel, stating the purpose for which it was written..... 20:30, 31

VII. Appendix..... (chap. 21)
1. Appearance of Jesus to the seven by the Sea of Galilee, and his words concerning the tarrying of the beloved disciple..... 21:1–24
2. Second conclusion of the Gospel..... 21:25

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Members of the group should then write the headings into their notebooks and paste under each that portion of the Gospel designated. The clippings should be placed at the extreme left of the page, leaving room for notes. It is well also to leave every other page blank for additional notes.

While this work is in progress, the leader may present a graphic picture of the beginnings of the church in Jerusalem, the work of Paul in carrying Christianity to the gentile world, the writing of his letters, and the subsequent writing of the Synoptic Gospels.

After the notebook work is completed, some time may be given to questions about the first three Gospels. The questions on the Gospel of John should be made note of and passed over to the following meeting.

SECOND MEETING

It is supposed that each member of the group has completed the study assigned to days 1 to 12. The leader should devote some time at the opening of the hour to presenting a picture of the life and thought in the gentile world at the end of the first century.

Then may follow a study together of the outline of the entire Gospel of John as presented on the preceding pages. The following points may be especially noted: (*a*) nearly one-half the book devoted to the last week; (*b*) the small number of stories of healing and other miracles; (*c*) the stories used to introduce "sermons" or discourses; (*d*) the prologue with its philosophy.

After this study one member of the group may present, with the use of the *Harmony of the Gospels*, a list of the events in the life of Jesus presented in the Synoptic Gospels, but omitted by John. Let the class discuss the significance of these omissions, and of the selection of events made by the author of John, especially as they may affect the purpose of the author.

Now take up for discussion questions 1 to 9 in the review list, spending all the remaining time in drawing out the thought of the members of the class and cyrstallizing the results of their work.

If, in addition to the daily reading, you can persuade any members to read the book through at a sitting (an hour's task), it will deepen their interest and help them to appreciate the peculiar structure of this Gospel.

REFERENCE READING

Goodspeed, *The Story of the New Testament*, chap. 17; Mathews, *A History of New Testament Times in Palestine;* Burton, *A Short Introduction to the Gospels*, chap. 5; Burkitt, *The Gospel History and Its Transmission*, chap. 7; Moffatt, *The Theology of the Gospels*, chap. 1; Holdsworth, *Gospel Origins*, chaps. 1, 2; Fisher, *The Beginnings of Christianity*, chaps, 1–6; Moffatt, *Introduction to the New Testament*, chap. 5; Case, *The Evolution of Early Christianity*, chaps. 2–6; Scott, *The Fourth Gospel;* Sanday, *The Criticism of the Fourth Gospel;* Hastings, *Dictionary of the Bible*, article "Gospels"; Hastings, *Dictionary of Christ and the Gospels*, articles "Gospels," "Gospel of John."

The first three titles are suitable for popular reading by members of the group.

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MOLLUSCAN RELIGION

In religion men too often become molluscan. They deposit a shell of ecclesiastism, creeds, confessions, heresy trials, about their deeply religious life. Like all molluscs, the man who relies on externalities, derived though they may be from his own inner self, grows fearful of the light, burrowing when he ought to walk.

Particularly do we adopt these protective devices in moments of prolonged crises. We distrust the enthusiasm with which we look to our ideals, and begin to protect hopes by outer defenses.

We have grown so accustomed to violence that we are losing the sense of its horror. A baseball game crowds out news of battles more bloody than Gettysburg. Even the horrors of Armenia fail to move us. Our moral nature no longer cries out as in the early days of the war against war itself.

We are growing sophisticated as well as prosperous.

A thousand fall at our side, and ten thousand at our right hand, but we are no longer shocked. We have grown prodigal in our preparedness, half-convinced that war is a human institution to be patiently endured. Is not attrition a part of military science?

Is then Christianity dead?

It is not dead, but too self-protecting from the miseries of life. Already we begin to be flooded with pamphlets insisting that instead of Christians uniting to serve the world, they should get together and develop a confederacy based upon some doctrine of uniformity. The faith in God and the sensitive regard for others' rights which real Christianity engenders are being incased in denominational and ecclesiastical machinery. With the whole

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world at war, Christians debate niceties in organization. Organization and the pressure of daily duties are slowly coming in between the Christian conscience and the horrors of the hour. We grow detached, academic, given to compromising with hatred as a possible necessary virtue, considering national rights as superior to human weal.

The church has been given an opportunity to champion the teaching of Jesus. Is it to join in the chorus that justifies war?

Christians are seeing misery unequaled in history. Shall they discuss how much assistance they can render after they have met the high cost of living? Armenia, Poland, Belgium, Serbia, Syria, are filled with orphans, widows, cripples, starving men and suffering women. It is no time for conventional piety that massages out the wrinkles of sin. The times are exigent. We are beginning to slip our idealistic moorings. If the anchor that is within the vale does not hold, there is no escape from a wrecked tomorrow.

The message of Jesus Christ to a world like ours is not an exhortation to theological and ecclesiastical precision. We are facing an epoch of international and private hatreds, reinforced by a desperate struggle for economic advantage.

Miseries, hatreds, rivalries, callousness—these are some of the penalties which two years of war are bringing upon us. If there is any power in our Christianity, any passion for humanity, any downright loyalty to the ideals of Jesus, now is the time of all times for them to be in evidence.

How can the minister hope to escape if he neglects to proclaim with the faith of those who move mountains that love is the heart of religion and the only sane basis for society?

What shall be thought of a religion that protects itself from eager response to human need by attention to those things that engender strife or sectarianism?

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ARE WE THROUGH WITH RELIGIOUS FAITH?

E. ALBERT COOK, PH.D.
Howard University, Washington, D.C.

The question which Professor Cook raises may seem to be purely rhetorical, but whoever looks upon religious faith as touching the whole range of human affairs will not so regard it. A diagnosis of the spiritual health of the country shows the intense conflict now going on between reliance upon force and reliance upon love. In order to have confidence in the teaching of Jesus one needs to have confidence in the sanity of his outlook upon life and the validity of his experience of being one with the Father. Unless we can feel that love is more than a sign of weakness we are not likely to hold to the Christian faith. Is not one aspect of the confession of our loyalty to Jesus a confession of deep religious faith in the God whom he reveals?

Who Raised the Question?

Are we through with religious faith? To some, this question may seem absurd; to others, a little startling; but to many, it is a very serious question today. Pilate raised the question when he asked, "What is truth?" for if there is a question whether we can gain truth, there is a question whether we can have faith or not, for faith is concerned with truth. Job raised the question, some centuries before Pilate, when he exclaimed: "Oh, that I knew where I might find him!" For religious faith is largely concerned with the way to find God, and if we do not know the way to God that means that we are through with religious faith, or have not yet attained to it. Hume raised the question when he said: "Our experience consists only of our sensations and resulting ideas, and we can never get outside of our experience," for men had thought that they could go from their experience up to the highest heaven and find God there running the universe. If they were mistaken, we must ask whether there is any way at all of getting from our sensations to God—or whether Hume was perhaps himself mistaken. Kant raised the question when he showed the futility of the traditional "proofs" for the existence of God; for if we cannot *know* that there is a God, the question arises as to what sense there is in *believing* that there is. Spinoza raised the question when he maintained that more than one person had a hand in writing the Pentateuch, for Jews and Christians had for many centuries rested their religious faith on an "infallible" tradition, a part of which was the doctrine that the first five books of the Old Testament were written entirely and exclusively by the man Moses. If, now, an error in this tradition should be admitted, its infallibility was gone, and where then should one rest his faith? Strauss raised it when he showed how religious legends arose and asserted that the Gospels contain a mixture of history and myth or legend. For the great

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doctrines of Christianity depended, or were supposed to depend, for their credibility, on the historical accuracy of every word in the Gospels. If history is here mingled with legend or myth, is not a grave shadow thrown upon all Christian faith? For who shall distinguish accurately where the one begins and the other leaves off? Spencer undertook to answer the question, "Are we through with religious faith?" in the affirmative, as he was generally understood, when he with great plausibility affirmed, "The reality behind Nature is utterly inscrutable." For if we cannot know that God created the heavens and the earth, or what God is like (if we call the original creative power by that name), then surely religious faith will have little left to say. But in later years Spencer raised the question again when he acknowledged that consciousness cannot be explained in terms of matter and motion, for his world of science consisted of nothing but matter and motion, and if there was something else in existence, then indeed he had failed in his heroic attempt to reconcile science and religion by reducing religion to a gigantic question mark. And finally the question is being raised today for the average man in this country by empty pews and full automobiles on Sunday morning—for what need remains for faith in God if you are rich enough to own your own touring car, and what profit in droning prayers in a stuffy church when you might be enjoying the fresh breezes and green trees in the country? And the question is being raised in Europe by empty hearth-chairs and full trenches of nations calling upon the same God to help them conquer each other. For the question echoes in the reverberations of the great guns, "If the kings and peasants and theologians of one-half of Europe are uttering vain prayers to a hostile God, how shall anyone know to which side God is favorable; and if he is indeed favorable to one side and opposed to the other, why does he allow the people he loves to die in anguish by tens of thousands, and raise no hand to relieve them—or are the sneers of the faithless that "Papa God is neutral" justified? I did not raise this question, "Are we through with religious faith?" but I should like to help you in finding an answer to it.

Why Was the Question Raised?

This question has been raised in a thousand forms, of which we have given a few random illustrations. Why should it have been raised at all? Sugar is a more or less prominent fact in our experience, and yet no one raises the question "Are we through with sugar?" The multiplication table expresses beliefs common to almost all of us, and yet the abolition of the wearisome creed that $2 \times 2 = 4$ is never seriously discussed unless by small, tired school children. Religious faith is both a fact of experience and a form of belief held still by many. Why then should the question of its permanence be raised? The answer will be twofold, corresponding to the illustrations. There is no practical doubt about the goodness of sugar. Sugar is good, and therefore we shall continue to use it. But in the minds of many it is an open question whether religious faith is good or not. There is not the slightest doubt but that religious faith has had a great influence upon life

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in the past—has been one of the great determining forces of history. There is equal certainty that its influence has often been evil rather than good. We could hardly mention or imagine a form of vice or crime which has not at one time or another been enjoined upon its devotees by some form of religious faith —murder, theft, prostitution, drunkenness, lying, treachery, treason, torture of every horrible kind—every imaginable superstition and abomination! One of the most earnest Christians I know today verily believes that he doeth God service when he denounces those who disagree with him in religious faith as thieves and hypocrites, and any learning that seems to come to a conclusion different from his as "impudent and pretentious ignorance." Suppose this man's faith is correct; then doubtless he is justified in such words, for they flow from his faith. But if his faith is quite correct we cannot think that it is quite good, for it makes him unjust and foolish in his treatment of others. In any case, religious faith is a costly thing. It costs in time and money and energy and sacrifice of all sorts—it costs in brain and in blood. Even if it should be found that it has resulted in more good than evil in the past, the question remains whether we have not reached a point where we can get on better without it. The first question then is: "Is religious faith—any religious faith—*good* —worth the price it costs humanity?" If not, then surely the sooner we are through with it the better.

Again, there is practically no doubt about the *truth* of the multiplication table, and there is serious doubt about the truth of any popular religious faith of the past or present. If we should become convinced that any given mathematical formula were false, we should be through with it. So any given religious faith becomes impossible for one who is led to believe that it lacks truth. Of course if we were absolutely convinced that some particular form of religious faith were true, we could not avoid holding it, good or bad. But when we consider that even people who claim and seem to possess such absolute certainty hold contradictory opinions, so that their certainty must be illusory, since contradictories cannot both be true, the question is reopened for us. Our main question, then, becomes two questions: Is there any religious faith which can be so confirmed that we may be assured of its truth and thus be *able* to hold it? and: Is there any religious faith which will give us a great *good* that we can obtain in no other way, so that it will pay us to bother with it?

I

What Is the Good of Religion?

There is a great deal of confusion in the popular mind as to the nature of religion, and particularly as to the nature of the *good* that religion does or should offer. In order to prepare the way for a presentation of the good offered by the best form of religious faith, it may be helpful to consider some partial failures of religion in the past, either to offer that which was most needed or to "deliver the goods" which it promised to the faithful.

Bread-and-Butter Religions

All of the earliest forms of religion might be called "bread-and-butter re-

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ligions." The needs most apparent in *primitive* human life are for food, health, and outward prosperity, and religion has always promised to meet the greatest needs of men, particularly those needs for which men found their own efforts insufficient. To take a most familiar example, we remember that the principal promises made by God to Abraham were that he should have innumerable descendants and that the land of Palestine should be their possession. Jacob's bargain with Jehovah at Bethel was that if he would prosper him, he would give a tenth of all the property which he acquired to Jehovah. Long life, many children, fruitful harvests, flocks and herds were the great blessings which the Hebrews desired from Jehovah, and when a man attained these things it was assumed that he was a good man suitably rewarded by his God. Even in the New Testament we are told that Jesus promised his disciples many times as many relatives, houses, and lands in this life, as a reward for all that they should sacrifice on his account, besides the eternal life of the future.

In the development of these religions and of society with them, two difficulties always arose. First, no religion has ever been able to guarantee to every faithful adherent health and prosperity. The Book of Job is the classic presentation of this difficulty. Job was a "perfect and an upright man," one who "feared God and eschewed evil," and yet God permitted terrible calamities to befall him and a loathsome disease to come upon him. And whether or not the story of the restoration of Job's health and prosperity belongs to the original book or was, as many think, added later, we know that there have been faithful adherents of all forms of religion from whom outward prosperity departed, never to return. And further, as civilization has advanced, men have found that their outward prosperity and even their health came ever more within their own control, so that now we have probably reached the opposite extreme and mistakenly fancy that religion has no effect upon either. Christian Science, and "New Thought" in its religious or quasi-religious forms, are modern reactions from this extreme, to which the scientific view of the world has tended to bring our generation.

But the important matter has been that men have discovered—a few of them at least—that bread and butter do not supply the chief needs of life. A man may have fair bodily health, and bread and butter in abundance, and jelly and syrup and all kinds of good things to eat with his bread, and yet be quite miserable; and, on the other hand, he may live for many years in poverty and suffering, and at the same time be radiantly happy. In brief, then, bread-and-butter religion has never been perfectly true; that is, able to keep its promises in all cases, and it does not do for us what a religion is required to do—meet our greatest needs.

Heaven-Promising Religions

A deeper form of religion than that which offers food and clothes to the worshiper is that which offers him some sort of a heaven. It may, like early Buddhism, look upon all ordinary forms of human life as containing much more suffering than happiness, and therefore offer a passionless state or Nirvana into

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which one may flee and escape from suffering even while the body still lives, and a condition of blessed annihilation after the body decays. Or it may look upon this life as a wilderness of woe, a state of exile, or at best of probation, from which at death the faithful pilgrim may go to his eternal home of bliss. Mahayana Buddhism, e.g., in China and Japan, and Mohammedanism and Christianity everywhere and always have made this promise of the future paradise of delight a prominent article of faith. Of these heaven-promising religions, again, we must make two criticisms. In the first place they fail to do justice to the *actual* good of this mortal life, and, much more, to its possibilities of good. The only consistent and practical denial of the good of this life is suicide. Doubtless many have been prevented from this step by religious prohibitions which asserted future punishment for such action, but it is not impossible that even such religious principles should be interpreted as the expression of the instinct to live, and the general consciousness of the value of life with all its pain. And on the other hand, in cases where the rules of religion cannot be said to be effective, it is significant that suicide is rare where there is the greatest amount of hard labor and physical suffering, but common among classes of greater wealth, health, and leisure. In spite of the fearful suffering which the world is now enduring on account of the war, we may say that it is probable that many in recent years have overestimated the relative proportion of pain to pleasure in human and sub-human life. In his *The Social Basis of Religion* Patten has called attention to the great change in outward conditions of the common people in Europe and America—conditions which have come within the recent decades, and are still rapidly developing in a favorable direction, and to the consequent change of view of and interest in religion. There is apparently no good reason why the life of the vast majority of the human race should not be made outwardly attractive within a comparatively short space of time. The desire for heaven as a place of relief from present distress seems certain to become rapidly less and less.

In the second place, we are just at the present day skeptical about religion's promises for the future. They may be true and valid—or they may not be true—who shall tell us? With the understanding that religion's promises of heaven may have come more from human desires than from supernatural revelations which can still be satisfactorily demonstrated to be true, these promises have come under the shadow of doubt. Since we have accepted the Copernican view of the earth's location and movements in space, the thought of the heaven "up above the sky" has lost all definite significance of locality, since "up" may be in any direction, and no reason is apparent for regarding one as more probable than another. No new proofs of the validity of the old promises of heaven have yet been found which satisfactorily take their place. Of the heaven-promising religions, then, both the goodness and the truth are in doubt.

Religions Which Save from Hell

Another form of religion, commonly although not always united with the

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kind which promises heaven, has been that which offered deliverance from hell, as the punishment due at the close of this life for the sins committed in it. This was one of the most common forms in which Christianity was presented up to a generation ago, and it still survives among great multitudes today. Mohammedanism, which derived many of its doctrines from corrupt forms of Christianity, makes even more definite and horrible its threats of purgatory or hell for sinner or infidel. Many who found this life fairly interesting and attractive as it was, or at least as it might have been had not religion hedged it about with too many prohibitions—in fear of the wrath to come—turned to religion for salvation, hoping thus not only to be spared endless torture but to attain to a more or less undesirable eternity of bliss. For the traditional conception, taken literally, of an eternity of hymn-singing has not always appealed strongly to men, even if the surroundings were to be of pearl, crystal, and gold. Here again two principal faults appear. We have come to understand that sin and its punishment cannot be any more completely separated than disease and the pain which accompanies it. And we hold that, after all, the destruction caused by the disease is a greater evil than the temporary pains which are generally the symptoms and accompaniments of its activity. The greater problem, then, is how to get rid of the disease—sin—and we strongly incline to the faith that if we can get rid of sin, its penalties will also disappear. We find it much more difficult than our fathers did to believe that a just and loving God would torture a man forever and ever, either for some unintentioned error in his faith or for some sin or sins committed within the brief span of mortal life and in conditions of great temptation. Our theories of divine criminology, like those of our human criminology, are changing. We are abandoning the idea that the chief responsibility of the law to the lawbreaker is to see that he gets a *quid pro quo* for each of his transgressions. Justice has fulfilled its duty to the sinner as well as to society, we are inclined to think, when and only when it has protected society and reformed the wrongdoer and reinstated him as a useful member of society. These and other considerations lead us to question both the goodness and the truth of the religion which offers deliverance from hell.

Let no one imagine that in the brief outline we have given above of the promises of historical forms of religion we have done or intended to do them full justice. It might well be questioned whether we have really touched the principal value of these forms of religion in thus calling attention to what their adherents have commonly regarded as their main advantages. We have noticed some of their most prominent and popular characteristics, but not their deepest meaning. We have intended, by the exhibition of these features of religion, to show why the question is raised today, "Are we through with religious faith?" in order that we might then see more clearly the greater and permanent elements of religion, and the characteristics which must belong to the ideal religion—the religion of the future. It will not be primarily the religion of

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bread and butter, of heaven, or of salvation from hell.

II

The True Office of Religion to Raise Life to Its Highest Power

The office of religion is to raise life to its highest power—the earthly, mortal life, in the first place and *most* certainly, and probably also the future life, continuing this earthly life. Successful religion will help a man—all men—to make the most of life, intensify life, multiply the value of life, fill life full—fulfil life. Finally it should be for them "a well of water springing up into everlasting life." If religion can do this for men, and nothing else can, then we are not through with it and never shall be. Have we any religion which will do this? Have we any religion which *has done* this? No, apparently not, in any universal way. We are inclined to think that the higher forms of Christianity are better than any other historical forms of religion. But of Christianity we must say that in only a few cases can we be confident that it has raised the life of the individual to the *highest* power, that it has at least partially failed for the larger masses of men, and has not thus far been successful enough, even with its adherents, to convince the multitudes who know them and live with them, of its value, much less to win the world. We may well hold that the fault was not in Christianity but in men's imperfect understanding and application of it. But the situation is for us the same—the popular forms of religion, even of Christianity, have not been fully successful.

To give "plans and specifications" of the ideal religion would be the work of years rather than of minutes, and indeed it would be impossible for any man or number of men to make them complete a priori; but I should like to try to sketch a kind of "front elevation" of the religion which would, if it could be realized, accomplish the task we have seen to be that set by the nature of religion and the needs of humanity.

Making Persons Out of Animals

The first task of religion is to make *persons* or *individuals* out of animals of the genus *homo*. The new-born child is a little animal with a few, possibly a few score, of instincts, latent or active. McDougall names seven primary instincts: flight, repulsion, curiosity, pugnacity, self-abasement, self-assertion, and the parental instinct. To these others add sociability, acquisition, rhythm and beauty, sexual instincts, climbing, hunting, the dramatic instinct. The child obeys first one instinct and then another. He has no will of his own. Whatever instinct or combination of instincts happens to be aroused controls him or becomes his will for the time being. Now he loves, now he hates, now he flees in terror, now he fights fiercely, now he feels himself superior to all others, now he is abject in submission to others. As he grows older, intercourse with other people and the conditions and needs of the daily life establish a superficial order in this chaos, and the memories of the pleasures or pains, the good or the evil experienced while under the control of one set of impulses, will modify his action when they recur, and add to or diminish the

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force of others. These experiences of satisfactions and dissatisfactions will tend to the formation of habits, and the possibility of gaining good things will in time be narrowed down to a few main interests, and the strife between the contrary impulses will become all the fiercer. He is divided—not an *in*-dividual, no longer a multitude of unrelated instincts in one body—he is a few contrary but powerful parties struggling for exclusive control of the one body and spirit. There is only one way of coming to peace, to strength, to a real will, and a real personality, and that is by reorganizing life in view of one aim or one principle, offering loyalty to one end or one person and thus acquiring a conscience and becoming a man. Some purpose in life must be found which will either empower certain instincts and suppress the others or else, if indeed there be such a meaning, find the one meaning of all the instincts and then turn the power of them all in the one direction, and with the full force of life become a single, compact, concentrated mind, heart, and will—an individual.

This work of unifying the personality, which gives happiness, peace, and power, is, as we have said, the first task of religion. It is the closing of the fingers to make the fist, or the choosing of the tones to make the chord. Any force which accomplishes this is to that extent religious, although not necessarily connected with familiar and organized religion. And we all know instances of people in whose lives this result has been brought about—some Moses or Isaiah, Paul or Luther, who, when their warring desires found their unity in religious faith, became superhuman in the impact of their personalities upon history. Conviction of sin, repentance, conversion, regeneration, and sanctification are familiar names for elements in this process of bringing the diverse impulses of a life together into one strong will. And we all know the multitude for whom life becomes more and more a failure as old age approaches, because the struggle between the various incompatible ambitions and desires made the satisfaction of any one of them impossible.

Making a Community Out of Individuals

The second task of religion is to unite the many individuals into one society—smaller groups of comrades, one larger group of allies. It is evident that the instinct of sociability could never be perfectly satisfied without such union, and even if there were no such instinct, men have to live together, for good or ill, and so far as they are reasonable they must try to live together for good. The state is the outward form or one of the outward forms which have been established to enable or compel men to live together with mutual profit, but its efforts become largely successful only as the invisible but stronger bonds of good-will and intelligence are established between its members. No state of any importance has been able to exist without that inner unity of its members which was determined by *religion*. All ancient kings ruled "by divine right," and they generally claimed to be direct descendants of the gods. Doubtless the worship of the Roman emperors as gods was established in the effort to give some religious unity to the heterogeneous mass

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of nations out of which the empire was composed. The decay of Greece and the fall of Rome quickly followed the spread of religious skepticism. The unity of Japan and the lack of unity of China today may largely be explained by differences in their religion. Japan is the gift of the gods from whom its rulers are descended. Its history and its people are then in a great sense divine. Bushido, the "way of the warrior," is the system of religious ethics which demands of everyone complete and absolute loyalty to the land and its ruler. In China the national religion is centered in the worship of Heaven and Earth, conducted by the ruler, and in which the common people have no part or responsibility. The emperor is chosen by Heaven. If he be a bad emperor, he thereby forfeits his right to the throne, and anyone is justified in rebelling against him and deposing him. There is no provision in the Chinese religion for a president. The religious interest of the empire—or republic—doubtless furnished an apparently sufficient reason for the late president, Yuan Shi Kai, to assume the position of emperor in the worship of Heaven and Earth, and one of the motives for desiring to accept the *title* of emperor. The proper worship of the common people is of their ancestors, but besides that there is a great amount of illicit worship of local gods and spirits, good and bad. There is then little in the religion of China to give national unity at any time, and almost nothing that serves for the present situation, for which tradition offers no precedent.

Many of us think that the terrible events of the present are hastening the coming of the Federation of the World, the Parliament of Man; that eyes now looking upon the anarchy of Europe shall not be finally closed until the fruitful harvests of a *permanent* peace are ripening in the fields that have been fertilized by rivers of blood. But if that shall be, although a hastening motive should be the dread of war, and the knowledge that no nation can by means of it gain as much as it will lose, the underlying foundation will be a great religious belief in the brotherhood of man.

Making a Universe Out of Man and Nature

Man is a part of nature. In the early days, men looked at the animals about them and thought them men in other forms. They looked at the sun and stars, the trees and fountains, they listened to the thunder and felt the wind, and to all they attributed human spirits. Then followed a period of sophistication, in which men felt their difference from and to some extent their superiority to all these things.

Who knoweth the soul of the man that goeth upward,
And the soul of the beast that goeth downward to the earth?

. . . . . .

Thou hast made him [man] a little lower than God
And crowned him with glory and honor.
Thou madest him to have dominion over the works of thy hands,
Thou hast set all things under his feet;
All sheep and oxen, yea and the beasts of the field,
The fowl of the air and the fish of the sea,
And whatsoever passeth through the paths of the seas.

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Now again the original attitude is returning, but in reversed form. Evolution has humbled the pride of man. In him we find but a developed animal, superior to other animals, doubtless, in some ways, but inferior, certainly, in other ways, yet largely subject to the same laws, and tracing his ancestry back to the same parents—bone of their bone and flesh of their flesh. And those parents, finally, as in the old mythologies, are the Heaven and the Earth. And still man is *man*, and as he cannot deny his mind and heart in order to assimilate himself to a heaven that is nought but vibrating ether and an earth that is merely matter in motion, he is bound again, like the *primitive* men, to think of a heaven-*father* and perhaps an earth-*mother*.

Man doth usurp all space
Stares thee in rock, bush, river, in the face.
Never yet thine eyes behold a tree;
'Tis no sea thou seest in the sea,
'Tis but a disguised humanity.
To avoid thy fellow, vain thy plan;
All that interests a man is man.

—HENRY SUTTON

Willy-nilly, man is a part of Nature. Nature surrounds him, dogs his every step, hears his every laugh or sigh, feeds him, clothes him, rewards him, punishes him, smiles upon him, threatens him, and finally takes him to sleep in her embrace. On what terms shall he live with Nature? for he must live with her, on good terms or evil! Some men are trying to live with Nature as with a great, mysterious, terrible machine, which will finally crush out their lives. But whether this relation be the true one or not, it is not a cheerful one, and it is not a *natural* one if the history of man and his relations with Nature be any indication of what natural relations between them are. The mechanistic view of Nature has been extremely useful for certain purposes, but it satisfies no philosopher today. Psychology seems to contradict it, and it is the mortal enemy of religion. If the one survives, the other must perish. And so we have to say that the third task of religion is to unite man and Nature in the bonds of a *personal* affection; that man's life is not raised to its highest power until he is no longer a stranger in the great palace of the universe, but has become the guest and friend of its maker and owner and feels himself in league with the trees and stones, the winds and waves, the summer and the snow.

Summary of Religion's Tasks and Tests

The religion which will thus make a person out of an assembly of stubborn, headstrong instincts, a brotherhood out of a billion and a half of germinating and imperfect persons, and a family out of humanity and the rest of the universe must be at the same time simple enough to be grasped and practiced by the unlearned and so reasonable as to meet the needs of the highest intellect and the severest science. It must be suited to the temperaments of the oriental and occidental, the phlegmatic and the impulsive, the philosopher, the artist, and the business man. It must embody the principles which will solve all the great difficulties of mankind, racial, social, industrial, political. For although we commonly think of these difficulties as

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ultimately *ethical* problems, yet ethical maxims, if they are ever to have any logical justification or permanent value, must be based on some religious principle and find their power of enforcement in religion.

[*To be concluded*]

THE CONTRIBUTION OF CHURCH HISTORY TO MINISTERIAL EFFICIENCY

JOHN FREDERICK VICHERT, D.D.
Dean of the Theological Seminary, Colgate University, Hamilton, New York

We are beginning to see that church history is one phase of universal history, and universal history is a phase of social living. To understand the church we therefore need to understand the people who composed it, the institutions in the midst of which it lived, and which it somewhat approved. So to understand the past is a training in the understanding of the present. It is one thing to let conditions affect life unconsciously and quite another so intelligently to organize our church life that when it is given its true perspective it shall be seen not only to construct a future, but genetically to connect that future with a past. The minister's task is certainly not alien to such an undertaking.

What may the church with reason expect of the seminary graduate whom it calls to its pastorate? To answer that question is to describe the task of the theological seminary. Surely the church may justly require that he who becomes its minister shall be able to lead it wisely and so to marshal its forces that the church shall be getting done the things it ought to do for the good of men and the glory of God.

The great business of the church is religion: its task that of promoting religion in the lives of individuals and of making it effective in all human relationships. In a word, the church prays "Thy kingdom come, thy will be done in earth as it is done in heaven," and it works to achieve a perfect answer to that prayer. That is the path along which the church must go. That is the undertaking to which it must address itself.

Here, as elsewhere, leadership is essential to success. To the minister the church looks for leadership. If he fails at that point, the church fails; and its high enterprise is delayed by his incompetence. If, however, he proves wise and tactful, capable of inspiring and directing the forces at his command, the church will go grandly on, advancing from strength to strength, and fulfilling nobly its mission.

To the theological seminary falls the task of training the men for whom the church has need. It is in the strictest sense of the term a professional school,

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and the profession for which it trains is that of religious leadership. The work of the ministry is indeed a calling, high and holy, and I for one should be the last to minimize the importance of a direct, divine call to that exalted office; but upon its practical side it is a profession for which highly specialized training is required. Such training it is the business of the seminary to provide.

That conception of the task of the seminary, if accepted, must be determinative in shaping the theological curriculum. What subjects may properly hold a place in such a course of training? That question has been widely and earnestly discussed, especially in recent years; and a study of the bulletins of theological seminaries reveals a considerable variety of opinion. The tendency is to cast out the old; but when it comes to deciding what new shall be brought in, there is no agreement. Decision must be made, it seems to me, upon the basis of the relationship of the subjects under consideration to the true function of the seminary. If that function be the training of men for religious leadership, then the question we must ask concerning every subject proposed for the curriculum is, What contribution can it make to efficiency in religious leadership? If it can prove itself vital and valuable in that connection and to that end, then it may fairly hold a place in our theological discipline. All subjects, as it seems to me, must meet that test, and be retained only so far as it appears that they assist in achieving the real ends of seminary training.

This paper proposes to view church history in the light of that test. From the beginning, church history has held a place in the theological curriculum. Shall it be retained? The answer to that question must be determined by the contribution which church history can make to ministerial efficiency, and that is the subject which I am to discuss.

We may very well begin with an inquiry as to the nature of history in general and of church history in particular. Definitions of history may be multiplied. I like this one as well as any, formulated as it is by one of the most eminent of our church historians: "History in its broadest sense is the setting forth in literary or oral form of the development in time of the divine plan of the universe in so far as this development has become an object of true knowledge. Human history would include a narration of all that is known of the origin of mankind, and the development of human nature in all its aspects and under all circumstances."

That definition, with its assertion of a divine plan unfolding in the universe, may incur the criticism which Ranke made of a fellow-worker. "You," he said, "are in the first place a Christian; I, in the first place, a historian. There is a gulf between us." The gulf is not a great one, and perhaps, in the final interpretation of history, may entirely disappear. It is not impossible that the study of history may confirm the student's Christianity, while at the same time his Christianity may give him insight into the meaning of history.

At any rate, let us recognize that in the study of history we are dealing with life. History is not merely a matter of facts and dates. It is life, expressed in words and deeds. Every fact is an in-

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carnation. Somebody thought something; somebody felt something; and thought and feeling leaped into action. Man has been upon this earth now for some considerable time. He has been an active being. He has been doing things throughout that period. It is the province of history to consider the things that he has done, and thus come face to face with the life that he has lived.

In Haskell Museum lie some discolored bones. We may look at them, walk round them, handle them. That's as far as some conceptions of history would carry us. A card, however, accompanies these unattractive fragments, and tells us that they are the bones of the Princess Mery who lived 3,000 B.C. That is the point; she lived. The true historian will not stand staring at those bones. They are nothing. She lived. That is the central and vital fact for him. Put the flesh upon those bones again, kindle the light within the brain, make that heart warm and sensible once more. Then walk step by step with our lady through the life which she lived in the far-away past. That is the task of the historian.

In pursuing such a task, he is not moving through a dead past. Every moment of that past was once living, throbbing, passionate present, and it must become such to him, else he will not understand it at all. He is observing the ceaseless conjugation through the centuries of the verbs "to be" and "to do." Life with all the forces that strengthen or weaken it; with all the forces which have shaped its character or guided its course; with all the forms of activity in which it has found expression; the life of humanity as it has been supported, directed, and expressed in the world is the subject-matter of history.

That conception of history does not admit of clear and definite division in the field. We are watching an onward-moving stream, the waters of which are constantly flowing together. Institutions and movements may be singled out for observation, but they cannot be understood except as they are seen in their relationships to other forms in which the thought and life of men have come to expression. The student of church history must remember that the men and women who worshiped, who organized themselves into religious communities, who shaped creeds, were for the most part men and women who had other interests also. They ate and drank; they bought and sold; they lived in social relationships; they waged war; they engaged in politics; they shared actively in the busy life of the world. That life in all its forms and expressions the student of church history must survey before he can rightly understand and justly appraise the institutions and the forces with which he is particularly concerned. He wishes to follow with special care one part of the current; but he has got to keep his eye on the whole stream.

What contributions can church history, thus considered and studied, make to ministerial efficiency? That is the question to which I now attempt an answer. I shall make a threefold division in my treatment—presenting church history as a means of discipline, as a source of insight, and as a ground of faith. Happily, the things which I have to suggest are so obvious that they require but little discussion.

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First, then, church history as a means of discipline. Though the seminary is of necessity a school for professional training, the ideals of discipline and culture are not to be excluded. Presumably, these are the main designs of the college course; but they may very well be carried over into the seminary, especially as they bear directly upon efficiency.

No subject, I am persuaded, is richer in cultural value than church history. How vast the field which the student is summoned to explore! How varied its content! How directly and intimately related to the highest interests of humanity are all the issues with which he has to deal! "The first of human concerns," says Lord Acton, "is religion, and it is the salient feature of the modern centuries." He who studies its unfolding in the lives of men, its embodiment in institutions, comes close to the heart of humanity, and such study cannot but have a humanizing and liberalizing effect, which will ever be a cardinal element in the culture requisite to ministerial success.

Further, the student of history is in pursuit of facts, and his quest must be tireless and persistent. He must be mindful of the admonition of the humorist that it is "better not to know so much, as to know so many things that ain't so." Facts, however, are not always easily discoverable or verifiable, and they are not to be ascertained except by the most careful, patient, and laborious investigation. Perhaps no other subject of study calls for such clearness of judgment, such penetrating discernment, and such careful weighing of evidence as does history. In that is disciplinary value of the highest order.

But it is not enough to get at the facts. What lies back of them and comes to expression in them? There are fundamental truths, there are germinal ideas, there are causal forces which underlie and work up through the field of action. The mere arrangement of events in chronological order is not history, and the historian cannot be a mere chronicler, for his narrative must move from cause to effect, rather than from point to point in time. The phenomena with which he has to do present a bewildering variety; but there is a unifying principle which binds all together, and apart from this nothing which comes under review can be understood or explained. That principle is causal in its nature; and however it may be defined beyond that, it is conditioned in its operation by its material environment. The principle must be apprehended; all that conditions its working must be fairly weighed; and then the attempt must be made to exhibit the movements and events which are under observation, as related and conditioned by this principle and the environment under which it works. Such a task requires all the acumen of a philosopher, and concerning its disciplinary efficacy there can be no question.

I emphasize, first, therefore, the cultural value of church history. He who studies it carefully and diligently is, in the process, acquiring rich stores of varied knowledge, and disciplining his intellectual powers in the highest degree. He is attaining mental wealth and strength, which will make a direct and vital contribution to his efficiency as a minister.

In the second place, I wish to present church history as a source of insight.

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The writer of Chronicles tells us that the children of Issachar were "men that had understanding of the times to know what Israel ought to do." There could be no better description of the type of minister needed today. He must understand his times. He must discern the direction of the main currents. He must know the men of his own day. Now it was a saying of Confucius that he who knows one generation knows all. Certainly he who has followed the main lines of development which run through the past and lead to the present will not be without some insight into the perils and problems of his own time, and the determining forces which are at work. The past reports itself in the present and affords the best light in which to view what the present holds. Indeed, the path which history opens furnishes the best approach to any subject, and we are all agreed as to the value of the historical method. Let us recognize its worth as an aid to understanding the temper and trend of our times.

Further, the study of history gives steadying power. One is always in danger of mistaking eddies and backwaters for the main stream, and of being disturbed unduly by surface agitations. But it is the merit of history, according to one great teacher, that it rescues us from the temporary and the transient and compels us to fasten upon abiding issues. That steadies a man. He can survey calmly the forces at work about him, he can discern those which help humanity toward ideal ends, and he can take some share in shaping the course of events. Indeed, without that insight which the study of history gives no man is qualified for leadership. The minister who has no knowledge of the past cannot "cope with the intricate problems which thrust themselves continually into the life of every man who is a force in the real world of ideas. The present and the future are alone for the strong student who is as wisely conservative as he is truly progressive, who understands the new because he can understand the old." In the words of Professor Swing, he who has become sympathetic with every old form of thought "is alone fitted to step forth and assume leadership in an age which, apart from him, knows not really from whence it came, and even less whither it is tending, and least of all whither it ought to go." In that way and at that point the study of church history can make to the minister's efficiency a contribution of the greatest possible value.

It remains to treat of church history as affording a ground for faith. The minister must be a man of unconquerable optimism. For him there can be no yielding to fear or to pessimism. Such yielding would be fatal. He must ever go with dauntless courage and high hopes, and these spring out of an abiding faith, a faith that there is a divinity which shapes humanity's ends and shapes them wisely and well. Such a faith finds encouragement and support in the study of history.

History affords opportunity for the long look which enables the student to see things in proper perspective. He who looks only at the narrow section of the life of the church which fills the present may be in danger of despair, for, as Coventry Patmore reminds us, "Christianity has always seemed to its contemporaries to be in a state of decline." The centuries, however, reveal the

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triumphant advance of what has commonly seemed a dying cause. Contemplation of that inspires courage in the present and awakens hope for the future.

The student of history ought to have something of the spirit of the child who wants to look into the watch to see the wheels go round. The historian sees how the wheels have been going round. He does not look at them long before he realizes that behind their moving is a master-hand; and he is persuaded that in their moving God's great purposes go marching on, not to fall down in utter failure and defeat, not toward some final and fearful catastrophe, but to a consummation in harmony with God's wisdom and love and with humanity's highest good. I am sure that Lord Acton is right when he affirms that the study of modern history will aid us to see that "the action of Christ who is risen on mankind whom he redeemed fails not, but increases; that the wisdom of divine rule appears not in the perfection but in the improvement of the world."

The minister, of all men, ought to go with the sunlight on his brow and the conviction in his heart that there is one "who worketh all things after the counsel of his own will." The study of all history, but in particular the study of church history will awaken and support that courage and that conviction and thus nerve the minister for the tasks which challenge him.

Such seem to me some of the contributions which the study of church history may make to ministerial efficiency. It has cultural and disciplinary value to a high degree; it opens the safest, surest path into understanding of the present, and it supports and strengthens a faith upon which courage and optimism may build. So far as these things qualify and equip a minister for his arduous and exacting work, they justify assigning an important and permanent place in the training of the ministry to the study of church history.

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JEREMIAH AS HIS NEIGHBORS KNEW HIM

LINDSAY B. LONGACRE, PH.D.
Professor of Old Testament in the Iliff School of Theology, Denver, Colorado

How many of us really feel that the prophets of the Old Testament were actually men and women? Is not our attitude somewhat that of the college student of whom Professor H. Moore Stevens tells the following story? He had been lecturing on the history of Solomon and his relations with the trans-Jordanic regions. After the class a student said to him, "Professor, do you really mean that Solomon was a real person? I thought he was just somebody in the Bible."

Every effort we can make to give a sense of record to the prophet is a gain. Dr. Longacre's article will help to make Jeremiah something more than a name.

The study of a prophet is often begun too far from the beginning. He appears in the Bible as one of the sacred authors; his work and authority have been accredited and vindicated; his religious position is firmly established; he has unquestionable historical importance; in brief, he is a prophet, he has arrived. When he is thus approached from the conviction of his assured greatness, it is easy to ignore the experiences which preceded his ultimate victory; to regard him as one aloof from the discouragements and perplexities that harass the souls of laymen; to see in him a perfection without a process.

Where mankind is concerned, this is not the divine order. The prophet was a man before he was a prophet. And any study that does not make due allowance for this hangs in the air, loses its touch with life, and becomes unreal and unconvincing. The search for the secret and significance of a prophet's character and work must begin as nearly as possible where he began. "That is not first which is spiritual, but that which is natural; then that which is spiritual." Before any character can be understood, it is necessary to learn what conditions surrounded his birth and training, what his personal characteristics were, and what influences were operative in the years of his maturity. It may not be possible to discover these in any fulness. If so, the estimate of the man and his work must be to that extent tentative. Even then, however, if the man in question has left behind him a history of undoubted importance, the difficulty of securing adequate information regarding his early life is no release from the obligation, nor from the desirability, of doing the best that is possible with the materials that are available.

It is interesting to note that, in the case of Jesus, one of the evangelists (Luke) seems to have felt the importance of filling in as far as possible the story of the so-called "silent years" that preceded Jesus' public ministry. Even at the comparatively early date when Luke wrote, no material seems to have

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been available, so that he has to content himself with the meager statement that Jesus "went down along with them [his parents] to Nazareth, and did as they told him"; and that he "increased in wisdom and stature, and in favor with God and man" (Luke 2:51, 52). The latter statement is simply quoted from the story of the child Samuel (I Sam. 2:26).

In the case of Jeremiah, while there is little that deals directly with his early years, his book is rich in biographic material which indirectly supplies outlines that can be filled in without serious error. No other prophet had a biographer of such devotion and assiduity as Baruch, and while the present order, or disorder, of the book leaves much to be desired, it contains such a wealth of personal touches that the figure of Jeremiah stands out far more clearly than that of any other Old Testament prophet.

Jeremiah's home, Anathoth, a small town not far from Jerusalem, had been a residence of priests since the days of David. When Solomon came to the throne, it was to Anathoth that he banished Abiathar, the priest who had opposed Solomon's accession (I Kings 2:26, 27). It has been suggested, and it is not impossible, that this Abiathar, who was a descendant of Eli, was an ancestor of Jeremiah. This would carry his family back to the days of the Judges. But the fact that Jeremiah was of priestly descent does not necessarily connect him with those famous priests of early times, interesting as that connection would be. All that can be asserted is that the little Jeremiah grew up in a town where dwelt priestly families of ancient and distinguished traditions.

There can be no question that as the boy grew up he learned and treasured the stories of the great men of old. Not the least famous of these national heroes was, of course, Saul, the great first king of Israel, who had come from the tribe within whose bounds the little town of Anathoth was situated. Naturally, the stories the youthful Jeremiah heard were not told as scientific history, but rather as precious traditions that reflected the interests and aspirations of those who told them. In those days, and for many years afterward, no distinction was drawn between politics and religion, so that all history was religious history; and there can be no doubt that priests, who were the special custodians of the religious teaching, would not only preserve the traditions of the past, but would incorporate with those traditions their own interpretations and ideals.

The devastation of the Northern Kingdom a century before the time of Jeremiah stood out as a dark and desperate conclusion to a period of lessening loyalty to Jehovah, a period whose colors were all the darker in contrast to the tradition of Jeremiah's day, that Israel, in the still more ancient time of her sojourn in the wilderness, had been as a happy, faithful bride whom Jehovah had wooed and won. The tendency was as marked then, as now, to glorify the distant past—the more distant, the more glorious.

The traditions above referred to are to be thought of as mainly oral. It is impossible to discover what writings, if any, may have been at hand for Jeremiah to consult. Of the writings extant in his day, some were later incorporated in the Bible books, while many others,

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and perhaps the larger part of them, have disappeared. It is doubtful whether Jeremiah, either in his youth or in his maturity, regarded any of these writings as having that sacred character which is today associated with the Bible. At that time the movement had barely begun which tended to regard any writing as having sanctity in itself. God was still recognized as a living God, speaking through the living voice of his prophets, rather than as a God who had enshrined his will once for all in a fixed and changeless book.

Jeremiah, however, had more to do than to listen to the stories of the past. Life called to him through many other channels than the reading of many rolls. His was a rich nature, observant, imaginative, poetic, and quickly responsive, not only to those aspects of life which appeal to the senses, but equally to those which are significant of spiritual backgrounds and origins.

On the testimony of his book, it is obvious that he was no recluse. He moved through life with open eyes and a loving heart. The pages of the book are richly strewn with allusions to the life of town and country. They are not dragged in as formal illustrations, but fall naturally and spontaneously from the lips of one who was at home among them. He had watched the farmer in the field (4:3), the children in the street (6:11), and the refiner of silver sitting over his crucible (6:27–30). He knew the strife of debtor and creditor (15:10), the humiliation of the thief when caught (2:26), the lamentations for the dead (16:5), and the innocent festivities of brides and weddings (2:32; 7:34). A good idea of the variety and spontaneity of his allusions may be gained by reading a few chapters consecutively and underlining each illustrative reference. As in the case of the first Psalm (cf. Jer. 17:5–8), later Bible writers are often his debtors for ideas or imagery.

These allusions throw much light on the man's temper and spirit. They are used with such appreciation and with such sympathy that one is forced to conclude that they reflect an appreciation and sympathy that noted them in the first place. As the illustrations used by Jesus reflect the country life of Palestine, and as those used by Paul reflect the highly organized life of the Roman city, so these illustrations used by Jeremiah reflect a very real background; and indirectly, but quite reliably, they reveal much of his early experience and of his personal character. They portray him as a man at once discerning and friendly, one whose piety involved no asceticism, and one whose directness of appeal or rebuke, in later life, was based on a thorough knowledge of the habits and limitations, the needs and possibilities, of those whom he addressed.

His ability to make effective use of his early experience was due largely to intellectual powers at once reflective and alert. Here again the true order of development must be emphasized. He was a thinker before he was a prophet; or, one might almost say, he became a prophet because he was first a thinker. While such a statement is, of course, inadequate as an account of the whole fact, it is one which is essential. The intellectual vigor of the prophets generally has been submerged in their religious importance. For downright intellectual acuteness, as well as for

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mental powers that gave them a firm grasp of difficult situations, they have no superiors in the Old Testament. One cannot read the first chapter of Jeremiah's book without realizing that this great soul dares to challenge even a divine impulse until consent can be based upon conviction. This attitude is conspicuous throughout his career.

On the other hand, Jeremiah shared with the other great prophets their condemnation of a religion that was unintelligent, or that grew out of ignorance. This has been obscured, if not entirely hidden, from many an English reader of the Bible through an unfortunate confusion of uses for the word "heart." In current figurative use this word stands for feelings and emotions, so that a heartfelt religion, or a "religion of the heart," is regarded as more earnest, more vital, and more valid than a form of religion that may be supposed to lack this "heart" element. The English Bible seems to confirm this view. The word is of frequent occurrence, and its contexts easily permit the piously passive mind erroneously to assume that when the Hebrew writer or speaker, 2,500 years ago, used the word "heart" figuratively, he used it in the modern English sense. This confusion is as misleading as it is unfortunate; or rather, it is unfortunate because it is so misleading. In the ancient, biblical use the heart was regarded as the seat of understanding, of the broad practical knowledge on the basis of which man orders his conduct in the life of every day. And this is Jeremiah's use of the word. Thus, the Hebrew expression "came up upon my heart" is the idiom, not for the modern "I felt," but for "It occurred to me" (cf. Jer. 3:16; 7:31; 19:5; 32:35; Acts 7:23). When Jeremiah represents Jehovah as saying, "I will give them a *heart* to *know*" (Jer. 24:7), he speaks the same idiom as Jesus himself, who said, "Out of the *heart* proceed . . . . *thoughts*" (Mark 7:21).

This Hebrew usage did not grow out of any lack of words by which to express the ideas of warmth, earnestness, or emotion. These phases of the life of the spirit were supposed to have their seat in the reins or kidneys or bowels. The modern expression, "heart and mind," the Hebrew would render as, "reins and heart" (Jer. 11:20). Occasionally, as at Jer. 17:9, 10, the translators have gone beyond their strict duty of translation and have rather interpreted the words in question. The same ambiguity occurs in the New Testament as well as in the Old Testament, e.g., Phil. 1:8; 2:1, where the English reader should compare the King James and the Revised versions.

It is difficult, indeed, for the modern reader to adjust himself to the Hebrew senses of English words, but this kind of necessity is inevitable in translations from any foreign language, and when, in the books of the prophets, the adjustment is once made, their spiritual values are seen in far clearer light, and an intellectual vigor is revealed that has been too long obscured. Jeremiah belongs in this intellectual fellowship, and the high position he holds in the gallery of the prophets is due, at least in part, to his mental gifts and to his intellectual power.

One other personal trait should be mentioned, and it is one not usually

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attributed to him; namely, his courage. He was bold and vigorous, with a courage that was at once physical, intellectual, and spiritual. It was not a courage that was mere physical recklessness, but that deeper and more steadfast courage that is often found in refined and sensitive natures. In these courage has passed beyond the physical abandon springing out of an intense but transient excitement, and has become a vigor and endurance depending on an utter surrender to exalted principles clearly seen and firmly grasped.

It was by virtue of such high-souled bravery that Jeremiah was able to withstand isolation and persecution. His book offers no complete list of the physical dangers into which he was forced, such as Paul gives in II Cor. 11:24–27, but it reports at least two occasions when he was in danger of his life (11:18–20; 26:8). He had been placed in the stocks (chap. 20). Once he was imprisoned and left to die (37:16, 20); and at another time he was cast into a dungeon for the same fatal purpose (38:4–6). But none of these things moved him. Not only was his message searching and uncompromising, but his courage matched his message.

He has been called "the weeping prophet." This is due in part to the supposition that he may have been the author of the book entitled, The Lamentations of Jeremiah. But Milton is not a weeping poet because he wrote "Lycidas," nor is Tennyson a weeping poet because he wrote "In Memoriam," and neither is Jeremiah necessarily to be regarded as a weeping prophet because he may have written these touching laments, whose title, at least, is obviously from some other hand than his own. There are a few places in his book that mention him as weeping, or as wishing that he might weep (9:1; 13:17; 14:17), but, surprising as it may seem, they are not more numerous than similar references to the apostle Paul (e.g., Phil. 3:18; Acts 20:19). And, indeed, these scattered suggestions cannot stand against the direct and indirect testimony of the whole book.

As a matter of fact, Jeremiah wept, just as Paul wept, and just as every Oriental wept, and weeps today. But he was no such lachrymose weakling as might be supposed from the mild aversion with which he is regarded by some energetic Christians, and still less from some of the cheap wit that claims him for its victim. Such a reputation is quite misleading and is contradicted by his whole history. He calls himself an assayer of the people, one in whose furnace the precious metal is separated from the dross. The word of God was in his heart "like a fire, and like a hammer that shatters the rock" (23:29). He was, again in his own words, "an iron pillar, a fortified city, and brazen walls against the whole land," and they fought against him but did not prevail (Jer. 1:18, 19; 15:20, 21). The opposition he aroused is alone a sufficient tribute to his force and vigor.

Gentle and refined he was, but neither timid nor tearful. Sympathetic, alert, courageous, he is the Invincible Saint of the Old Testament, with the force of the Hammer, the consuming power of the Flame, and the inflexible strength of the Iron Column. It is these figures that must describe him, and it is thus his neighbors knew him.

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THE DEVIATIONS OF MATTHEW AND LUKE IN THE "SERMON ON THE MOUNT"

REV. CARL S. PATTON, PH.D.
First Congregational Church, Columbus, Ohio

From the days of the old fathers Christians have been conscious of the variations in the gospel accounts of the life of Jesus. Some have looked upon this fact as an injury to Christian faith. Others have seen in it a new proof of the trustworthiness of the gospel narrative. The champions of each view may sometimes have made overstatements, and the following serious and impartial study of the actual facts will certainly be helpful.

It is assumed in this article that the verbal resemblances between Matthew's "Sermon on the Mount" and Luke's "Sermon on the Level Place" are so striking as to make it certain that the two evangelists are here working over the same documentary source. That portion of Matthew's "Sermon" which is not duplicated in Luke's, but which Luke has either omitted or placed in other connections, does not here come into consideration. The purpose of the writer is to throw some little light upon the literary habits of the first and third evangelists. The whole passage discussed is so brief that the writer avoids burdening his text with citations.

Matthew's first beatitude reads, "Blessed are the poor in spirit," Luke's parallel reads merely, "Blessed are the poor." A deviation very similar in sentiment appears in Matthew's beatitude which reads, "Blessed are they that hunger and thirst after righteousness," and Luke's saying, "Blessed are they that hunger." It has often been remarked that Luke's Gospel shows a special interest in the poor. That he intends his words in these two beatitudes to be taken literally is indicated by the fact that he adds the word "now" ("Blessed are those who hunger now"), and in a later verse appends a corresponding woe to those who are rich and well fed. Matthew on the other hand has a tendency, observable in many other instances, to "spiritualize." The word for "righteousness" is a favorite with him, occurring seven times in his Gospel and but once in Luke's. It has been said, quite correctly, that "righteousness belongs to the gospel in Matthew alone." The little word "now" is likewise a favorite with Luke, occuring fourteen times in his Gospel as against four times in Matthew. Whether the report of what Jesus said be more correctly given by Matthew or by Luke will have to depend upon larger considerations than are here in question, though the balance might seem to incline to the side of Luke.

In the passage where Matthew says "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love

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your enemies," Luke says simply, "I say unto you that hear, love your enemies." If Luke be here regarded as the innovator, he may naturally have omitted Matthew's earlier clauses, because he did not remember that in the Old Testament commandments, which Jesus is here revising, it had really been said that one was to hate his enemy. That Luke may here be the innovator is indicated by the facts that the word he uses slightly later for "hate" is one which in another connection he substitutes for a corresponding phrase of Matthew, and that his word for "bless" is also a favorite with him, being used by him fourteen times as against six times by Matthew.

The injunction of Jesus according to Matthew, "Be ye therefore perfect," Luke seems to have softened into the injunction, "Be ye therefore merciful," as being more within the bounds of attainment. Besides, "mercy" is a favorite conception with Luke, coming out strongly in several of the parables peculiar to him. In another connection where Matthews says, "It is enough that the disciple should be as his Master," Luke says, "The disciple when he is perfected, shall be as his Master." This and similar tonings-down of utterances which in Matthew might seem to set an impossible standard betray Luke's hand in the passage in question.

To Matthew's command, "Judge not, and ye shall not be judged," Luke adds, "Condemn not and ye shall not be condemned." As the verb for "judge" is ambiguous, not necessarily implying an adverse judgment, Luke may not have thought the statement as given in Matthew sufficiently explicit. Or Matthew, if he found the saying in his source as it now reads in Luke, may have considered the second sentence superfluous, and may have omitted it through his well-known habit of condensation.

To the "Golden Rule" Matthew adds a phrase not found in Luke: "For this is the law and the prophets." Matthew's inclusion of the phrase may be accounted for by his special interest in harmonizing Christianity with Judaism; Luke's omission of it (if it lay before him and was not added by Matthew), by his lack of interest in Jewish matters. Or the phrase may have been a proverbial or oft-repeated one in the Jewish Christian churches. It is found in Tobit and Sirach.

Matthew's warning to "beware of the false prophets," with its definite article before the noun, seems to imply that the false prophets had become a somewhat definite and well-known class. It seems to bespeak the experience of the early church. Perhaps, since it is not included by Luke, we should attribute its addition to Matthew. The saying about the trees and their fruits, to which the warning about the false prophets is Matthew's introduction, Matthew enforces by repeating the same sentence twice. In other instances, as where Matthew makes Jesus say to Peter what he has earlier said to Satan, Matthew seems to betray a weakness for repeating words or formulas which he has used in an earlier place. In the present instance, beside repeating the same verse twice, Matthew seems, in his words about the tree being hewn down, to have carried over a reminiscence from the initial speech of John the Baptist.

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The simile of the two houses, with which each evangelist concludes Jesus' sermon, betrays such divergences as to lead Harnack to question whether the two evangelists are here depending upon an identical source. Matthew's contrast is between a house built on the rock and one built on the sand. Luke's is entirely between one built with a foundation and one built without a foundation. As Luke's form of the simile is the more elaborate, involving the observation that, irrespective of the soil, a stable structure may be reared if only the foundation be deep enough, it may be safe to consider Luke as the innovator here. A careful comparison of the wording throughout the passage shows the actual verbal resemblance to be much slighter than in most other sections of the sermons. Yet the words in which the similes are introduced in the two Gospels are identical, and their position as the conclusion of the respective reports of the sermon may be taken to indicate that the evangelists here consider themselves to be reporting the same saying. If Luke re-worked the saying to fit conditions of a soil and climate unlike those indicated in Matthew's form, this may have led him to be careless of the actual wording of his source, even in those parts of the saying where he might have followed that wording more closely if he had cared to do so.

This sketch, which might easily have been much more detailed, leaves us at least with a glimpse of some of the literary habits of Matthew and Luke. Matthew seems in general to follow his source more closely and to permit himself fewer improvements upon it than Luke; and this agrees with what we learn from the treatment which both evangelists accord to Mark. Yet Matthew, apparently, has his tendency to "spiritualize"; he has his Jewish point of view; he shows his habit of repeating himself. But Luke seems much more conscious of his responsibility to improve the style of his source, to correct ambiguities, or remove repetitious phrases; he permits himself much greater liberties in re-wording or even re-working passages; though Luke may occasionally be suspected of being nearer the original than Matthew.

If one, however, compares the amount and character of the divergence shown in these reports of the sayings of Jesus with the comparative agreement between Matthew and Luke in the sayings which they copy from Mark, one is led to raise another question: Had the sayings-source, which evidently lies ultimately back of Matthew and Luke, passed through one process of development before it came into the hands of Matthew, and through a somewhat different history before it came to Luke? And did it, therefore, as it finally lay before the two of them, really constitute two immediate sources with considerable divergences between them, though both ultimately derived from the one original sayings-document? But that is another question.

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THE SPRINKLING OF THE NATIONS
AN INTERPRETATION AND A PARALLEL

REV. JOHN M. WADDELL
Bellevue Presbyterian Church, Pittsburgh, Pennsylvania

Prophecy, so far as it deals with principles, is perennially true and vital. Not infrequently it finds specific fulfilment in the facts and circumstances of widely separated generations.

Thus the prophet Isaiah, in the familiar passage of the "Suffering Servant" (52:13—53:12—the passage which has been so beautifully called "the golden passional of inspired poetry"), plainly had in mind, and clearly enunciated, the great vital principle of vicarious suffering—the blessing of the many through the suffering of the One.

And doubtless the "One" whom Isaiah had in mind, Jehovah's "Suffering Servant," of the marred visage and the uncomely form, despised and rejected, was a composite "One," symbolizing the Jewish people as a whole, scattered, suffering, exiled among strange peoples, and yet, by that very fact, "sprinkling the nations" with the saving knowledge of the true God.

The prophet in his vision, it will be remembered, saw his people led away captive, Israel's very nationality marred almost beyond recognition—"his visage so marred, more than any man, and his form more than the sons of men"; and yet he also saw this very suffering and humiliation of his beloved people working out in the wider blessing of the world at large, old Babylon herself catching something of the knowledge of the true God from the captive people. And as a matter of fact, not only in the Jewish captivity in Babylon, but in the later dispersion of the race throughout the world, the great nations were sprinkled with the knowledge of God, and the way was definitely prepared for the coming Messiah. Such, doubtless, was the prophet's own vision.

But as the centuries passed, and Jewish history developed, and the Messiah came, there was seen to be such a parallel to all this in his own suffering and rejection, and the resulting world-benefit, that he came to be recognized as the "Suffering Servant" of the marred visage, through whose sufferings the nations were to be sprinkled with saving truth and power; and this passage of the prophet has become the classic expression of the vicarious atonement.

And reasonably so; for his visage was marred, not merely by the thorn-crown pressed down upon his unresisting forehead, not merely by the spear-thrust and the driven spikes—the physical marring of the Christ-visage was the very least part of his suffering—but all his humiliation, all his hardship, all his self-abnegation, all his Gethsemanes contributed to the full cup of his suffering, that he might sprinkle the nations with the hope of salvation. And in the ingathering of the nations to him, through all these Christian centuries, there is to be seen the constant witness of the power of vicarious suffering—the

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literal "sprinkling of the world's nations" through the marring of the world's Savior.

So much for the prophecy, and its specific fulfilment in Christ.

And now, again in these latter days, in this twentieth century after the specific marring of the Christ visage, history seems to be repeating itself in all the essentials of this prophetic passage. Suffering, not of the One but of the many, and yet vicarious suffering, is again being used, in the great plan of God, for the "sprinkling of the nations."

Without attempting to justify the stupendous tragedy of the European War (any more than Calvary, as man's deed, was justified, for both sprang from the culmination of human hate and selfishness), and certainly without crowning with a halo, or assuming to nail to the cross of hate, Belgium or Poland or Serbia or even bleeding Armenia, but thinking rather of the whole vast panorama of suffering peoples—this marring of the many—can we nevertheless say that through all this vicarious suffering the great hand of God is not again "sprinkling the nations"?

When on that midsummer morning two years ago we wakened with a shudder to the realization that war was actually on among the great nations of the world, the instinctive thought of every Christian heart was that the Christ was again being wounded in the very house of his friends—his visage again marred.

Not merely in the awful inhumanity of it all; not merely in the suffering of the soldiers in trench and field, in mountain and morass, in sea and air, in liquid fire and withering gas; not merely in the desolation of countless happy homes, the suffering of the aged and the helpless and the little children—all this, of course, the Christian consciousness shared with humanitarians the world over—but over and above all the pathos of it, and the horror of it, there was this outstanding, benumbing realization that the Christ was being marred. If the great Christian nations were Christian only in name, if the fabric of a Christian civilization, twenty centuries in the weaving, was to be rent in a night, like the temple veil, was not something, somewhere, tremendously wrong? And there were not wanting, it will be remembered, multitudes to shout it from the housetops that Christianity was a colossal failure.

Oh, yes, the Christ-visage was marred in that year 1914; and it is being marred today, "more than any man." But what of the "sprinkling of the nations"?

Is it merely coincidence, can we think, that from all quarters of the globe today, from all the great mission lands, reports are coming of teeming thousands crowding to the standards of the Christ, the old "ensign of the people"?

Why, Paul himself never had a story to bring back to the Jerusalem Council more wonderful, more thrilling, than the stories brought back this year by the missionaries to their various church bodies: stories of nations literally "crowding to be born."

In a recent number of the *American Review of Reviews* there was a thoughtful article under the caption, "The World's New Turning to Christ." It was written, not from the standpoint

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of the religionist at all, but of the keen observer of world-conditions, and was based on reports from the mission fields, as given at Saratoga, Atlantic City, and elsewhere.

It showed that in Korea alone there is a Pentecost every week—an average of 3,000 converts each week for a year. In China, 7,000 of her most influential men—scholars, officials, leaders—have openly accepted Christ, and are enrolled in classes for Bible-study.

In Japan, a great wave of evangelism is sweeping over that hitherto unemotional people, and all the Protestant Christian forces are united to make the most of the opportunity.

In India, there is a waiting-list of 150,000 applicants for baptism, waiting because there are not schools enough and churches enough to accommodate them, nor enough missionaries to train them; and this waiting-list is growing more rapidly than the agencies for taking care of it. The missionary force in India finds itself completely overwhelmed; whole villages and countries are turning, *en masse*, to Christianity. Recently 200 mayors, or head-men, of as many villages voted in conference to use all their influence to make their entire communities Christian.

From at least three different countries come stories of churches, with seating capacity of 1,000, finding it necessary to hold three successive services on the Sabbath, no one worshiper being allowed to attend more than one of them.

Africa, South America, and even pitiful Mexico, each sends her thrilling story, while in war-stricken Europe there is everywhere a new emphasis on religious faith and hope. There is a renaissance of prayer: soldiers praying on the eve of battle, thousands of testaments being thumbmarked in the trenches. Revivals are on in portions of France and in Bulgaria.

Is it merely coincidence, we may thoughtfully ask—just a colossal coincidence with the world-war and its pitiful marring of the Christ-visage? Just coincidence? Or is the divine "so" of the prophet still vital? "*So*, shall he sprinkle many nations."

Some elements of coincidence there may possibly be, doubtless are; but on the whole is it not more consonant with both reason and faith to conclude that the great war is having a sobering effect upon the world; that a subtle influence from it is turning men's minds toward God and eternity?

In some instances the relation between the war and this widespread spiritual awakening may be very definitely traced. Take the case of China. The world-war is giving to poor old China the opportunity to work out her own birth-struggle without outside interference, an opportunity such as, humanly speaking and politically speaking (as everyone knows who has given any intelligent thought to the eastern question), she never could otherwise have had. And as a result there is a marvelous transformation going on in China. In spite of her frequent political revolutions —by means of them, possibly, in the last analysis—she is experiencing a real revolution. And fundamental in her transformation is the moral and religious change that is going on.

Descending for a moment to particulars, China has just succeeded in abolishing the institutional pawnshop, a thing

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that has been a moral and economic octopus, oppressing her unhappy people; and many properties, strategically located in her great cities, thus being vacated, are being secured as propagating centers of the Christian faith.

The relation of all this to the war? It is very clear and direct; in fact it is a double relation. Not only does the war, the preoccupation of the western nations, give China the opportunity to solve her own problems in peace, but here in America vast sums of money are being made in the traffic in munitions, and trade in many lines is stimulated by the war conditions. These facts are being urged by the leaders of various churches as the basis of an active campaign to raise, this year, extra millions of dollars, a part of which at least will be used for the purchase of those desired properties in Chinese cities.

This is just one direct line of cause and effect, connecting the great war and the progress of the Kingdom. Many more might be traced; but the chief factor, doubtless, in the world-wide sprinkling of the nations today, is the subtle influence of the world's suffering and futility, turning men's hearts longingly to the really permanent and divine: the age-old influence of a vicarious suffering.

And now when all is said, what does it amount to? Not that the war is justified. Here is no belated contention for the worn-out plea that ends justify means. But it does amount to this, namely, the strengthening of our own conviction that in spite of the awful ravages of men's hate, in spite of wars and rumors of wars, Christ's great Kingdom is still coming on—and coming by the same power of *vicarious suffering;* that the same Jehovah-God, who sprinkled the nations with saving truth through the suffering and dispersion of his Servant, Israel, the same Father-God, who gave his only begotten Son, that by his marred visage he might sprinkle the nations anew, *this* God, *our* God, is still *God*, and is able, out of the turmoil and the hating, out of the chaos and the suffering, to bring righteousness and peace, sprinkling new-born nations with the saving power of his truth. And the day of the pessimist has not yet dawned!

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CURRENT OPINION

The Decline of the Rural Church

In the September number of the *American Journal of Sociology*, the diminishing usefulness of the rural church is discussed by Anton T. Boisen of Maine under the caption of "Factors Which Have to Do with the Decline of the Country Church." During the last five years the writer has worked as field investigator for the Department of Church and Country Life of the Presbyterian Church of America, his operations extending through Missouri, Tennessee, Kansas, New York, and Maine. The method used combined features of the social survey worked out by Dr. Warren H. Wilson with an intensive study similar to, although not derived from, that presented in Gill and Pinchot's *Country Church*. The chief measure of interest in the church was accepted as evidenced in church attendance. The data on this, as well as on school training, financial standing, social activities, and other pertinent questions, were obtained by submitting the names of the residents of the community to a few well-informed men and accepting their classification. The study embraces in all about 12,000 persons. In the districts studied the proportion of non-churchgoers varies considerably, from 20 per cent in Tennessee and 28 per cent in Missouri to 45 per cent in Kansas, 53 per cent in Westchester County, New York, and 65 per cent in Maine. It is pointed out by the writer as a startling fact that in the two sections exhibiting the feeblest efficiency as regards church management the church attendance is most general. The school training of the people in the different sections indicates with sufficient clarity the educational advancement in these communities. From the tables it is shown that "in the Tennessee and Missouri districts, where the interest in the church was general, the percentage of people with more than common-school training was relatively low, while in Kansas, New York, and Maine, where interest in the church was restricted, the percentage of people with more than common-school training was relatively high." The increase in tenancy is commonly understood to be one of the chief causes of the decline of the country church. The writer's investigations tended to disprove this. In Maine, with the lowest proportion of tenancy, was also found the most meager church interest. "In four Maine communities studied, 73 per cent of the farmers did not attend church." The scarcity of labor in rural districts is a marked factor in lowering church attendance. The facilities for social intercourse outside the church determines largely attendance at church. In New England communities, where the attendance was relatively small, societies such as the Masons, Rebeccas, and the Knights of Pythias were flourishing, while in Tennessee, Missouri, and Kansas similar organizations were either absent or poorly developed and church interest very general. The factor which appears to bear most directly upon the decline of the country church is the conception of religion in the various districts. The author goes so far as to state that the removal of the fear-compulsion from the preaching of a literal hell, due to the liberalizing of public opinion, is the main cause of the restricted interest in the church. "In the five sections studied the proportion of those who have lost interest in the church varies directly with the liberalizing of popular religious opinion; and in the process of liberalizing popular opinion the efficiency of the schools and even of the churches themselves has worked, at least temporarily, to the church's disadvantage." A significant and hopeful fact remains, namely, that even in the more liberalized sections the better-educated and the more public-spirited are

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still, for the most part, interested in the church, and the chief losses are among those in whom the altruistic and social interests are poorly developed.

Is a Creed a Sine Qua Non of Religion?

This question is given an emphatic negative by R. A. C. MacMillan in the *Expositor* for September, in an article entitled "The Religion without a Creed." In the present time when religion is expressing itself in all sorts of unconventional forms it may be pertinent to ask whether principles of religion exist today which are real and yet are not the simple product of experience. Principles may be adduced in the religious field which are discovered in experience, like every other form of knowledge, but are not derived from it. "Such principles would be described as a priori convictions of God and intuitions of the Unseen which owe nothing to the facts of history, except in the secondary sense that all truth is enriched by experience." Have these the reality of fact? Do they make possible a real relation between man and God, or does the religious consciousness remain within a closed circle of subjective feelings and ideas, imagining reality where none exists? Religion is generally evaluated in two entirely different ways. One is that religion is with its principles and institutions exclusively derived from facts of history and that when the significance of these facts disappears the decay and disappearance of religion itself are assured. Christianity is moribund because the facts from which its experience is derived are losing significance. The other evaluation of religion is that it is a congenital element of consciousness, "instinctive, original, and of universal acceptance." The indifferent skeptic holds that with either alternative the principles of religion remain purely subjective, having no substantive reality. The effect of such a time spirit is seen today in the large majority of those who are losing sympathy with tradition and with all the institutions of historical religion. Many of these have a religion which is sufficiently real to them. They have a religion without a creed, containing all the elements necessary to religious experience. They have a genuine religious life, but find it difficult if not impossible to relate it to the historical facts of Christianity. Such a religion, although not dependent on fact as if it were only a derived product, really has a near affinity for fact. This religion without a creed is not actually out of sympathy with historical religion. It is a mental suspension of historical elements which have not yet been assimilated, and is really a religion historical in both character and motive. It is akin to that elemental religion expressed in the Hebrew psalms, as a "pure experience of God." "The only certain knowledge I have of God is the knowledge that he knows me through and through." This elemental religion is not a substitute for the historical religion of the New Testament. It contains all that is essential in historical religion until the particular type of mind which holds it is capable of entertaining more definite ideas. "Jesus Christ did not come to destroy such elemental knowledge of God, but to bring it to maturity by the demonstration of his own flesh and blood." "Whatever our own religious profession may be, however orthodox and doctrinal we may like to be, times will come in our lives when stress of experience, overcoming our accustomed habitudes of feeling and reflection, drives us back on this elemental knowledge of God, and then the most of historical fact that remains to us may only be, not even a face, but perhaps a hem that we can hardly recognize."

Nation-Building

In the *Expositor* for October is found an address on "The Building of the Nation," which was delivered by President Nicholas

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Murray Butler at the annual luncheon of the Associated Press held in New York City. The opinion of George Meredith, given twenty years since, that with the happy outcome of the Civil War the American people had become leaders in civilization, is quoted and the following questions are asked: "Have we an American nation? If so, is that nation conscious of a unity of purpose and of ideals? If so, what is to be the policy of that nation in the immediate future?" The comparatively recent emergence of the nation-idea is noted. Not till the dream of a universal political empire had lost its hold upon the leaders of society did the organizing force of nationhood make itself felt in the thoughts and lives of men. A nation is defined as "a population of an ethnic unity inhabiting a geographic unity under a common form of government." The great danger has been, and still is, that people in seeking a geographic unity for nation-building have endeavored to incorporate discordant ethnic elements and to hold them in stern subjection. Again, in the development of the national ideal the nation has come to be conceived by many as an end in itself, "superior to law, to the conventions of morality, and to the precepts of religion." The present European war is an inevitable result of this type of thinking. There is an American nation. This has come into being as one of the issues of that movement for civil and political liberty, and for individual freedom, which displayed itself in Europe in the sixteenth and seventeenth centuries, and which traveled westward with the Puritan to Massachusetts Bay and with the Cavalier to Virginia. The two divergent forces of absolute federal control and sovereign authority in the individual state mainly brought about the war. These happily met adjustment. Then two other disintegrating forces appeared: (1) economic differences over a wide territory, creating a class conflict between capital and labor, and (2) immigration from other countries, bringing from the Old World its animosities and feuds and hates, and depriving America of unity of attitude, of feeling, and of policy in dealing with international questions. This last forms the gravest menace to nation-building today. The task before the American people is the integration of all the heterogeneous elements within the body politic around those great principles which will make an America free, just, forward-facing, and spending itself, not in mere self-aggrandizement, but in the highest service for the general good of all mankind.

The Rural Church and Its Pastor

"Why Pastors Leave Country Churches" is the subject of an article in *The Continent* for August 10, the authorship of which is not given. One reason for the exodus of the country minister is the fact that he is underpaid. The argument that money is more valuable in the country than in the city fails to make good. Again, the country minister not infrequently feels or is made to feel that he has no place in the denomination. The positions are all filled and the work all done by the men in city pastorates. Such being the condition, it is natural for the budding preacher to remain in a country parish no longer than absolutely necessary and to move to the city for the much-dreamed-of lengthy pastorate. The usual assumption is that not much can be expected from country ministers. A third reason for leaving the country church is the distressing provincialism against which the rural pastor must wage a life-long battle. In the city one can get away from provincialism but in the country one has to live with it. Against it, the preacher "will batter his head and bruise his heart all the days of his ministry, unless, alas, he loses the bright dreams and the high ambitions of his youth and settles down into the same rut as his parishioners, or goes off to the city—another minister finished practicing."

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Pauline Theology and the Conception of Christian Sonship

Professor H. A. A. Kennedy in *The Expositor* for July writes on "The Regulative Value for the Pauline Theology of the Conception of Christian Sonship." Paul's conception of Fatherhood may fitly be made to revolve round two conceptions, "the Father of Compassions" (II. Cor. 1:3) and "the Father of Glory" (Eph. 1:17). The first conception implies love and tenderness. This divine compassion which has its counterpart in Jesus' gracious attitude toward human need, finds supreme utterance in God's redeeming purpose. This constitutes its central significance for Paul.

The second aspect of Paul's conception of the divine Fatherhood implies majesty, divine energy operating in and on behalf of those who are "sons," and the infinite divine resources placed at their disposal.

What is the bearing of Paul's conception of Christian sonship upon Pauline theology? In the first place it forms "the link between certain more or less technical ideas and the demands of practical experience. For example, whatever else justification may mean to Paul, it at least means a new relation to God, and when this relation turns out to be essentially that of sonship the entire significance of justification appears in a new light.

Secondly, Paul's idea of sonship strikes the "balance between the individual and the social aspect of Christianity. Paul was ever seeking to adjust the relation of the individual to the society, and no category so fitly meets his requirement as that of sonship."

To Paul the relation of sonship to the Father implies a blessedness which cannot essentially be surpassed. The eschatological outlook of Paul must always be judged in the light of his filial consciousness. In a unique way he takes precisely the same position as does Jesus. His entire idea of Christian sonship is most intimately related to the teachings of the Master. The very aspects of divine Fatherhood stressed by Paul are the very features emphasized in the teaching of Jesus. Paul's Epistles are in reality an interpretation of the mind of Christ.

Religious Advance in Fifty Years

In the *American Journal of Theology* for July, President W. H. P. Faunce writes on the theme "Religious Advance in Fifty Years." The most noteworthy element in the religious advance of the past fifty years is in the rise of the idea of progress and evolution in religion. Instead of being static and unchangeable, religion has become dynamic and is conceived of as an unfolding, a forward-looking, upward-striving power. This conception of progress has given a new expression to religious faith in the hymnology of the church. The old hymns were peculiarly plaintive. Today we hear hymns of virility and joyousness.

Another profound change in the realm of religion during the last fifty years lies in the direction of a preference for the psychological approach to reality in place of the old dogmatic approach. "The forgiveness of sins, once a forensic process, is now interpreted as an inner experience, a change in the consciousness of God and man. The second coming, once a stupendous spectacle, has become a far more significant entrance of Christ into the consciousness of humanity —his immergence in the thinking and hoping and toiling of the entire world." This changing point of view is having its effect on denominationalism. Christian unity is making rapid advances. Together with this development is found the growth of comparative religion. The human processes by which other races have reached religious truth are being recognized.

This transition involves peril. The dogmatic method gave a sense of authority

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which the psychological approach has not yet attained. With this shift comes the danger of the loosening of life, but also there comes the joy of a new inspiration in living.

Another notable change is that the sense of sin is becoming increasingly more urgent and compelling. The discovery of new sins has accompanied each new religious insight.

Religion is launching out on a great social movement. The social order is undergoing reconstruction. God is conceived of, not only as transcendent over the cosmos but as immanent in the social process. The vital task now before the church "is to make its formulas and its hymns reflect its new faith in a God immanent in the unfolding life of humanity."

These advances create problems. "The success of the Christian faith is the thing which imperils it." Can the church control the children to which it has given birth, or shall it be devoured by them? "If it is to survive, it must refuse to change its nature. It must hold itself more sacred and more divine than any of the changing channels through which it flows. It must keep the soul on top. It must rise above all its varying expressions and remain, as it has been in all its most triumphant days, at once the power of God and the wisdom of God."

Religious Education in the Home

"The Layman and His Home" is the subject of an article by R. E. Gaines in the *Review and Expositor* for July. Education has become the chief concern of the human race. Interest in the matter of training is increasing because of our growing appreciation of the social significance of our modern life. With the growing appreciation of social forces and the establishment of social institutions there is emerging a consciousness of social responsibility.

Of the social institutions which have been built up none is so important as the home. Moreover we are living in a time when the home is undergoing changes which seem to be lowering rather than raising its efficiency. "Some of our homes are going out of business—and into the divorce courts."

From the standpoint of education in the home, religious training and the use of the Bible have almost entirely disappeared. No doubt secular education has profited greatly by this change, but religious education has fallen by the wayside. The Bible ought to be a larger factor in our homes. Much of this book is not only interesting to children, but is nourishment to the social, intellectual, and spiritual life.

Family worship must be so restored that it will administer to the child's needs. This means that the child should have an active part in it. To accomplish this end parents will not only need direct instruction, but such teaching must be related to life itself. Certain great ideals should be found in every home which during plastic adolescence will find lodgment in the child's mind and life.

In order really to educate the child, the parent must understand him. A knowledge of child-nature will eliminate many an educational blunder. Particularly essential is it that the special problems which definite periods present should be understood. In all the training the relationship of a comrade rather than of a superior should be cultivated.

The home in its educational work cannot live unto itself. It must first have a vital relation to the church. Its organization should facilitate the fullest co-operation with the church. The home also should sustain a vital relation to the community as a sharer of and contributor to the community life.

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THE CHURCH AND THE WORLD

MISSIONS

Revolt of the Arabs Means the Division of the Moslems

Christian missionaries have beheld in the Arabs' revolt against Turkey a rift in the clouds that have so long hung low over Moslem missions. In the first place, the "bugaboo of Pan-Islam," once supposed to threaten Christendom with united attack by all the 200,000,000 Moslems of Asia and Africa, had already been discounted by previous events, but the rebellion of the Arabs against the Turks dissipates it forever. Furthermore, the withdrawal of a large portion of the Moslem world from under the dominion of the Sultan of Turkey means that Christian missionaries will be permitted to pursue their work in this field without fear of the terrible persecutions that previously haunted them. The full meaning of this is not readily appreciated and probably will not be for some years to come.

The lordship of the Sultan of Turkey over the followers of Mohammed has long been borne with ill composure by the Arabs. But the crumbling of the Turkish power in Asia Minor under the blows of the Russians lifted the last restraint from the Arabs, and they openly renounced the Sultan as the supreme "caliph" of their religion. At the same time the Arabs broke off their national allegiance to Turkey and seized their beloved Arabian cities Medina and Norca. Already the Arabs have released their long-suppressed hatred and are as vehement witnesses against Turkish brutality as indignant Christians of Europe and America have been for years. The hatred of the Arabs has been aroused because the Turks have so soon turned upon the Arabs with their mania for murder, and the local magistrate of Mecca announces that on one day the Turks hanged twenty-one Moslems. So it is not mere Christian prejudice that denounces the Turk as a past master of infamy.

Young Men's Christian Association in Military Camps

The spread of war conditions has taxed the ingenuity of organized Christianity. While there have been many remarkable responses to the unprecedented demands, the Young Men's Christian Association seems to have taken a first place in rendering speedy, practical, and efficient service. This is markedly the case in countries affected by the European war, and it is no less true in the military camps on the Mexican border. The Young Men's Christian Association has put forth splendid efforts to meet the social and religious needs of the men who live in the new and trying conditions of the camps. A sample of the kind of work that is being done is the "clean-living campaign" which was conducted among the soldiers, and in which thousands of the men joined. The program for a recent Sunday at the Army Young Men's Christian Association building in the camp of the 1st Illinois Cavalry, Brownsville, Texas, included: Catholic mass at 7:30 A.M.; Jewish service at 8:30 A.M.; Y.M.C.A. meeting at 7:45 P.M.

The Sir Walter Scott of Armenia

One of the phenomenal facts which has been impressed upon the minds of western people is that after five centuries of oppression under the Turkish yoke the national consciousness among the Armenians has been preserved alive. Among the influences which have contributed to this end must be reckoned Raffi, who may be called the Sir Walter Scott of Armenia. His work is almost inseparably connected with

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Armenian national life, for it was chiefly he who reawakened the ideals of liberty and independence among his people. In the remotest corners of Armenia, where his works were prohibited on pain of death, they were eagerly procured, read by torchlight in dark cellars, and passed on from house to house through street agents. Raffi's birthplace was in Persian Armenia. He was educated in Russia. He visited Turkish Armenia and there met Khrimian, a young monk whose heart was aflame in behalf of his countrymen. Khrimian later became the most beloved and influential patriarch the Armenian church has known. By him Raffi was moved to champion the cause of the Armenians, and he wrote his famous novel, *Harem*. On its appearance he had to leave the country and go to Russia for safety. Raffi died in 1888, but he was the founder of Armenian literature. The main idea of his works is liberty for his people. With this purpose in view he wrote a group of novels vaguely outlining a plan of action for the political salvation of Armenia.

The American Sunday-School Union

The American Sunday-School Union is preparing to celebrate its one-hundredth anniversary this coming year. This unique organization has grown steadily from the time of its inception, until now it is a practical and efficient benevolent society. The Union has its headquarters in Philadelphia. At the present time there are over 230 active field missionaries promoting the work of the Union in the United States. It is the particular object of these field workers to establish and equip Sunday schools in communities which are without religious development. These schools are founded on union principles, under which the people are also supplied with the general literature and periodicals published by the organization. The wide scope of the work of the American Sunday-School Union is readily recognized by reference to some of the actual statistics. During the past year nearly 1,500 new Sunday schools have been organized, into which over 7,000 teachers and 68,000 scholars have been gathered. The society's representatives also visited and rendered aid to 14,753 schools, including 76,156 teachers and 902,109 scholars. In connection with this work 10,770 Bibles and 25,633 copies of the New Testament were distributed. The various periodicals distributed number more than 2,000,000. During the entire history of the society approximately 120,000 Sunday schools have been founded. With results of such incalculable value to look back upon, and still greater results to be attained in the future, the American Sunday-School Union and all its affiliated workers may justly feel a deep sense of satisfaction and pride in the forthcoming celebration.

The American Sunday-School Union is undenominational. Its board of managers consists of laymen, representing seven different denominations. No work can be issued by the society to which any one member objects. A large percentage of the Sunday schools organized later become affiliated with, or develop into, denominational churches; all of which is governed entirely by the wishes of the community residents in each case. The principal officers are as follows: president, Martin Luther Finckel; vice-presidents, Clarkson Clothier and James F. Stone; recording secretary, William H. Hirst; treasurer, John E. Stevenson.

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RELIGIOUS EDUCATION

Activities of a Local Church

In the following summaries of the multiplied activities of the Walmer Road Baptist Church, Toronto, Canada, it is not assumed that there is anything unique. It is but a plain statement of how one church has sought to adapt itself to the many-sidedness of our complex modern life. This church, which is but twenty-six years old, has had a very rapid growth under a succession of very able leaders and preachers. For twenty years its work was confined to the ordinary channels of church activity. Six years ago, however, one of the down-town Baptist churches had come to the point of closing its doors. The influx of foreigners had been such as entirely to change the character of the neighborhood. Members had moved to other districts, and the financial burden had become impossible for the remaining members to sustain.

At this crisis Walmer Road Church stepped in and assumed the responsibility for the work. Under a committee appointed to oversee the work a new policy was settled on, and the old church was changed into a social center or institute. A director of social service was appointed, under whose wise direction the work has grown until it is almost too large for the parent church to carry on. A week's program taken from one of our recent calendars is of interest as showing the activities going on within the institute itself:

SUNDAY

9:45 A.M.—Scouts' Bible Class. Church Parade.
11:00 A.M.—Public Worship.
3:00 P.M.—Sunday School. Adult Men's and Women's Classes.
6:45 P.M.—Children's Service.
7:00 P.M.—Public Worship.
8:00 P.M.—Social Hour.

MONDAY

3:00 P.M.—Sunbeams' Club.
4:00 P.M.—Children's Clinic, Homeopathic.
7:30 P.M.—B. P. Boy Scouts, Troop 55.
8:00 P.M.—English for Coming Canadians.
8:00 P.M.—Dressmaking.

TUESDAY

2:30 P.M.—Baby Clinic. Afternoon Tea.
4:00 P.M.—Piano Class.
4:30 P.M.—Junior Chorus Class.
7:00 P.M.—Violin Class.
8:00 P.M.—B. Y. P. U.

WEDNESDAY

3:30 P.M.—Jolly Chums Club.
7:30 P.M.—Stenographers' Class. Typewriting.
7:30 P.M.—Cooking Class.
8:00 P.M.—Men's Club.

THURSDAY

2:30 P.M.—Mothers' Meetings. Sewing Circles.
3:30 P.M.—General Clinic.
7:30 P.M.—Junior Athletic Club.
8:00 P.M.—Prayer Meeting.
8:00 P.M.—English for Coming Canadians.

FRIDAY

2:30 P.M.—Mothercraft Class. City Health Dept. Tea.
8:00 P.M.—Scouts' Lecture at Royal Canadian Institute.
8:00 P.M.—Millinery Class.
8:00 P.M.—Choir Practice.

SATURDAY

3:00 P.M.—Piano Class.
3:00 P.M—Story Hour (for children seven to twelve years old).
8:30 P.M.—Orchestra Practice.
9:30 to 12 A.M.—Play School.

DAILY EXCEPT SUNDAY

Women's Employment Bureau, 9:30–10:30 A.M.
Milk Station, 5:00–5:30 P.M.

Memorial Institute Shops for the Unemployed are turning out toys, cocoa mats, jardinier stands, stools, small bookcases, oak candlesticks, oak or mahogany curate stands, hand-wrought copper candlesticks, hand-knitted socks and mittens, and a large variety of women's and children's clothing. Samples can be seen any week day at the Institute, and orders are warmly appreciated.

In addition to the foregoing the institute erected a small factory in 1913 to tide a

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number of men over periods of unemployment. In this way a great many families were held together until the breadwinner could find settled employment. This shop for the unemployed turned out all kinds of toys. The director marketed the goods, retaining enough to renew the stock, the rest of the income going in wages to the man or woman employed. In the summer a "fresh-air farm" is leased to which about four hundred needy children and mothers are taken for a two-weeks' vacation.

In a mere summary such as this, one has necessarily to leave out what after all is of greatest interest, the stories of human interest. Stories of deepest pathos, and red tragedy, of gloom and despair, of men and women who walk on the edge of an abyss, and who would fain solve or end it all by stepping quietly over. Here and there incidents crop up that are grotesque and funny, that make you smile through your tears, a strange blending of altruism and selfishness, a sort of Dr. Jekyll and Mr. Hyde life, but the inspiration of the task lies in the fact that most of the cases were Mr. Hyde's, untouched by the elements of Dr. Jekyll until the institute touched them, and the hope is that the Hyde personality shall finally be eliminated.

Besides the director there are two other paid assistants, a social settlement worker and a visiting nurse, and a host of volunteer workers from all over the city.

Contributions for this work come from many places, from the prairies of the West to the cities of the sea. The young people of one country church canvassed their whole township a year ago last autumn and sent down eight tons of farm produce.

Much more might be said, but space forbids. Suffice it to say, that what six years ago seemed to be a dead cause has become a hive of bustling human activity scattering human sunshine and cheer in many dark corners where it was so much needed.

In the midst of all this social activity the Walmer Road Church, not yet satisfied, was turning its mind in other directions. The demand for a more modern educational system was pressing itself upon the church, and in the spring of 1914 a new $75,000 Sunday-school building and educational plant was opened, with facilities for recreation and education, perhaps the most completely equipped in the Dominion. To take charge of the work a director of religious education was called, under whose care the work has been consolidated and systematized. The school is completely graded, both in classes and lessons, and a staff of eighty officers and teachers carries the work along efficiently and well.

During the past year the work has suffered greatly, owing to the fact that almost one hundred and twenty-five young men of the church are today on the battlefields of France and Flanders, some in the Balkans, some in England, some in the camps of Canada.

Under the able preaching and inspiration of Rev. John MacNeill the church ministers to a large congregation every Sunday. Last week the church at considerable financial loss to itself granted leave of absence to Mr. MacNeill, who, at the call of the National Council of the Young Men's Christian Association, will spend the next four months preaching to great groups of soldiers in the base camps in England and France.

The church feels proud to make the sacrifice, as its pastor is the first man in all Canada to be asked to do this particular kind of work.

Thus Walmer Road Church, by the very necessity of modern conditions and circumstances, has been led into a very wide ministry indeed, seeking to meet the inspirational, educational, and social need of a modern city's life.

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CHURCH EFFICIENCY

Methodist Unification

The Methodist Episcopal Church was organized in 1784 in Baltimore. In 1844 the strictures put by the General Conference upon Bishop Andrew, who had acquired slaves by marriage, resulted in the adoption of articles of possible separation. In pursuance of those articles, representatives of the southern conferences met in convention in Louisville in 1845 and organized the Methodist Episcopal Church, South. Fraternal relations between the two churches were not fully established until 1874.

In 1894 the southern church proposed a Joint Commission on Federation which became effective two years later by the concurrence of the General Conference of the northern church. After twenty years of fraternal greetings from one to the other and varied efforts at federation, the Southern General Conference in 1914, in taking action upon a body of "suggestions" which had been formulated and presented by the Joint Commission on Federation, declared it considered "the plan outlined in the suggestions" as "tentative, but nevertheless containing the basic principles of a genuine unification of the Methodist bodies in the United States, and especially of the Methodist Episcopal Church, and the Methodist Episcopal Church, South, by the method of reorganization." It declared further that it regarded the unification of these churches "by the plan proposed, as feasible and desirable," and "hereby declares itself in favor of the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in accordance with this general plan of reorganization."

In 1916 the General Conference of the Methodist Episcopal Church at Saratoga took similar action in practically identical language, and appointed five bishops, ten ministers, and ten laymen as its members of a Joint Commission on Unification. On August 9 the southern church, by the provision of its General Conference of 1914, appointed a similar membership in this Joint Commission. With this Joint Commission of Fifty now rests the very great responsibility and high privilege of constructing a complete plan of union to be presented to the general conferences of the two churches for their approval, and later to be sent down by them to the 180 annual conferences of the two churches for their adoption.

Nothing has been more surprising, and at the same time more gratifying, than the complete unanimity with which each general conference has acted. The scene at each conference, when the entire body arose on the affirmative vote, was most impressive, and the marks of sincerity and genuineness, as well as the enthusiasm of each action were so manifest that the two churches have been thrilled by the possibilities of an early and satisfactory union.

But it must not be supposed that the differences between the two churches have been eliminated and all obstacles to union removed. The real work of unifying has yet to be done. This unification is to be accomplished by the process of reorganization. Can the Committee of Fifty construct such a plan of a reorganized church as will be acceptable to the two existing churches? The reorganization will hardly be possible without the elimination of some favorite features of each church and the introduction of such new elements as will be necessary to the largest efficiency of the new organization with its prodigious proportions and multiplied relations and responsibilities. There will be no trouble with doctrines, forms of worship, ritual, and conditions of church membership, as there has never been any real difference as to these. The only questions between the two churches are questions of administration. Very naturally, in the seventy years of separation some divergence has developed in the plan and

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operation of the several boards and societies and in various features of the church policy. The obstacles here are not insurmountable, yet the task of harmonizing these elements is not small. In 1844 there were three factors that had to do with the separation, and these in some form still remain as the outstanding issues in the present effort at unification by reorganization. They are the negro, the power of the general conference, and the position, prerogatives, and responsibilities of the bishops. The special recommendations which each of the general conferences made had to do with one or all of these factors.

The tentative plan provides that the governing power of the reorganized church shall be vested in one general conference and three or four jurisdictional conferences to exercise their powers under constitutional provisions and restrictions, and neither to have final authority to interpret the constitutionality of its own actions. The general conference is to have full legislative power over all matters distinctively connectional, and the jurisdictional conferences are to have full legislative power over distinctively local affairs. The great question is, what shall be the powers, spheres of activity, and constitutional restriction of these two conferences, and where shall the "final authority to interpret the constitutionality of their actions" be placed? Right here the Commission of Fifty will find its most difficult, most important, and most decisive work. If a high type of constructive genius prevails here, unification will be in a fair way of accomplishment. The position, prerogatives, and responsibilities of the bishops will raise serious questions, but with the issues pertaining to the governing bodies settled, these will become more easily defined.

There are 1,900,000 negro Methodist communicants in the United States in four bodies, one being the Methodist Episcopal Church with 350,000. The commission suggested that the colored membership of the uniting churches be constituted into a regional conference of the proposed reorganized church, and this "suggestion" was indorsed by the northern General Conference. The southern church has expressed its preference that all the negro Methodists be united into an independent church. The adjustment of the negro's relation to the new church will not be an easy matter.

While the two churches resulting from the separation of 1844 must first come together, it is being kept in mind that such a plan of unification must be constructed as will be acceptable to the Methodist Protestant church and to such other Methodist bodies as may be inclined to unite in this common American Methodism.

The leaders of both churches are highly hopeful of the early consummation of unification through reorganization. However, this consummation is not possible before 1920, and such a speedy consummation is hardly to be expected then. It now seems that unification will not long be delayed.—JOHN M. MOORE, PH.D.

Men Drained from the Canadian Churches by the War

A well-known Canadian layman has compiled the following data which the *Living Church* printed on July 1. A glance at the figures, for the period ending February 29, will convince one how thoroughly the Canadian churches are being deprived of their men.

RELIGIOUS DENOMINATIONS OF RECRUITS	
Anglicans	124,688
Presbyterians	63,146
Roman Catholics	32,836
Methodists	14,418
Baptist and Congregationals	10,525
Jewish	343
Other denominations	13,155

RELIGIOUS CENSUS OF CANADA, 1911		PERCENTAGE OF RECRUITS
Roman Catholics	2,833,041	1.16
Presbyterians	1,115,324	5.66
Methodists	1,079,892	1.76
Anglicans	1,043,017	11.95

NATIONALITIES BY BIRTHPLACE	
British and British Possessions	170,955
Canadian and French Canadian	78,635
Other nationalities	15,521

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THE BOOK OF THE MONTH

ARCHAEOLOGY AND THE BIBLE[1]

J. M. POWIS SMITH, PH.D.
University of Chicago

The importance of biblical archaeology has come to be in a measure realized only within the last few years. Archaeology is now a term bandied back and forth between opposing schools of criticism, each claiming the support of this science for his own views. It is a familiar fact that the Palestine Exploration Fund undertook its work of excavation and exploration with the distinct expectation of obtaining such results as would confirm the accepted views regarding the Bible. Much to the surprise and disappointment of those supporting such enterprises, the finds of archaeology have cut both ways. There is no question but that archaeological science has contributed much to our confidence in the trustworthiness of the biblical records. It is equally true, however, that it has contributed quite as much toward compelling us to revise our interpretation of those records. There is therefore no field of biblical investigation in which the employment of adequate scholarship and wise judgment is more necessary.

Professor Barton has a very large proportion of the qualifications necessary to the writing of a good book on biblical archaeology. There are few scholars better equipped. He has behind him a long period of experience as a teacher of both Old and New Testament interpretation. He is a scholar of first rank in the field of Assyrian and Babylonian research. He spent one year in Jerusalem as director of the American School of Archaeology, thus having had abundant opportunity to familiarize himself with the land and the people. He has published numerous volumes attesting his scholarship both in the field of general Semitics and in the narrower field of Old Testament research in particular.

The task Professor Barton sets himself to perform in this volume is one of great difficulty. He has endeavored to remain entirely neutral in territory where a bitter conflict is raging. He seeks so far as possible to present the archaeological data and to allow them to speak for themselves. Where he does cite opinion he is careful to give both sides so that the reader may make his choice. Only rarely does he express his own opinion. Sometimes indeed this expression of his personal opinion is upon points where it might have been better to keep still. For example, Professor Barton accepts the hypothesis of two invasions of Sennacherib. Likewise he sets himself forcefully against the acceptance of Gen., chap. 14, as history, and against the identification of the names of the kings there cited with any known monarchs of the ancient world. Such opinions as these, good enough in and of themselves, are probably to be regarded as safety-valves, giving relief from the strain of an oppressive neutrality. It goes without saying that Professor Barton, in his endeavor to offend nobody, will entirely satisfy nobody. The reviewer, for example, can hardly be pleased with the author's complete silence regarding the light cast by excavation upon our

[1] *Archaeology and the Bible*, By George A. Barton. Philadelphia: American Sunday School Union, 1916. Pp. xiii+461+114 plates. $2.00.

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understanding of the conquest of Canaan. It is now almost a commonplace that the civilization of Palestine, as revealed by the spade, leaves no room for the theory of a sudden or speedy conquest. Nor does he tell his readers that the walls of Canaanitish Jericho show no sign of ever having been entirely overthrown. Nevertheless the book he has given us is a very valuable addition to the literature of interpretation. There is here gathered together a mass of material covering a very wide range of territory and not to be found in any other single volume in the English language. Furthermore, it is a distinct gain to have a work which can be heartily recommended to the most conservative type of reader, with the assurance that he will not be driven away from it by the author's obtrusive opinions and that he will find here, probably for the first time, the plain, unvarnished facts unaccompanied by any efforts to color their meaning.

The book falls into three parts. The first part is primarily geographical and historical. Here and throughout the book the author confines himself to the materials revealed by excavation. The volume therefore does not give us an archaeology of the Bible in the larger sense of the word. The second part of the book contains twenty-seven chapters which present the inscriptional material illustrating the Bible. The translations are for the most part the author's own and represent the latest achievements in scholarship; when the work of others has been used, only renderings of the highest value have been chosen. The third part consists of 114 excellently prepared plates presenting a total of 301 figures and 6 maps. The whole constitutes an invaluable collection of materials and deserves a place in every Bible student's library.

A few corrections may here be noted for the second edition which is sure to be demanded. Page 380 and elsewhere: *l.* Koldewey. Pages 62 and 386: it is not quite correct to say that Tiglath Pileser IV invented the policy of deportations. As a matter of fact it goes back quite as far as the days of Tiglath Pileser I. Tiglath Pileser IV expanded the policy and supplemented it by making an interchange of peoples. Page 88: *l.* Domaszewski. Page 96: *l.* Steuernagel. Pages 120, 123, and 227: *l.* Antigonus. Page 141 and page 146, in the title of Vincent's book: *l.* recente. Page 145: *l.* stratum. Page 151 at bottom: *l.* Eliakim. Page 161: the interpretation of I Sam. 13:20–21, here accredited to Professor Margolis, was first published by Pilcher in the *Palestine Exploration Fund Quarterly Statement*, 1914, p. 99. Pages 261 and 303: *l.* Thontafelnfund. Page 266 in note 2: *l.* išten. Page 268: the last line needs rectification. Page 378: *l.* Arvad. The story of Hittite decipherment has continued since this book was put into type, and must now be supplemented by reference to the work of Hrozny, the first announcement of which appeared in a recent number of the *Mittheilungen der Deutschen Orient-Gesellschaft* and heralded the greatest step forward thus far.

It is interesting and encouraging to the editors and readers of the *Biblical World* to note how frequently reference is made to the pages of this journal. The *Biblical World* has been one of the efficient educators of public sentiment along these lines.

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BOOK NOTICES

Phases of Early Christianity. (American Lectures on the History of Religion.) By J. Estlin Carpenter. New York: Putnam, 1916. Pp xvi+449. $2.00.

Principal Carpenter's volume comprises the "American Lectures on the History of Religion" for the year 1915. It is an exceptionally readable account of early Christian notions regarding salvation. The author treats in succession the idea of personal salvation which was advocated by Christianity, the person and work of the Savior, the church as the sphere of salvation, the saving worth of the sacraments, *gnosis* as a means of salvation, and the conception of Christian salvation current in the third century, especially as exhibited in the writings of Origen and Cyprian.

The period of history covered extends from 100 to 250 A.D., but occasional reference is made to features of Christianity in the first century. The author concerns himself mainly with data from the Christian documents, and with the inner history of Christianity, but he also recognizes that the Christians during this age were living in an environment which conditioned their activities. Yet it is a question whether more use might not have been made of the political, social, and cultural surroundings of the Christians as a means of shedding light upon their soteriological notions.

This volume, it must be remembered, is not designed to solve crucial problems in the period which it covers, and readers will be disappointed if they turn to the book for information or guidance in those fields which offer special perplexity or which involve new issues. But they will find in the book, in most attractive form, a fresh presentation of commonly accepted results stated in a way that will appeal to the general reader.

The Bible and Universal Peace. By George Holley Gilbert. New York: Funk & Wagnalls, 1914. Pp. xi+229. $1.00.

With characteristic thoroughness and frankness Dr. Gilbert studies the relation between the teachings of the Bible and the hope of universal peace. There are eight chapters, devoted to a study of the wars reported in the Bible, the way in which the biblical writers regarded war, the place of war in visions of a coming golden age, the influence of the Bible on the sentiment and institutions of peace, appeals to the Bible in support of war, the Bible and the ideal of universal peace, and the relation of Jesus to the modern peace movement. The two chapters which display the influence of the Bible on the peace movement are of permanent value in the literature of the subject. The brief concluding chapter makes plain the difference between the modern peace movement and the teachings and influence of Jesus: "Broadly speaking, it [the peace movement] is an attempt to secure peace by external pressure and restraint, while the method implicit in the gospel is inward and spontaneous" (p. 271). The success of all treaties and Hague conventions will finally depend upon the sentiment which will enforce them. For the creation of this sentiment we must look to Christ. The gospel works far more slowly than the scheme of political and economic agreements and treaties; but in the end it is the only sure guaranty; "where Jesus' ideal of brotherhood is realized, there peace is indestructible." Judicious, clear, and balanced, this book is a valuable addition to the subject. The indexes are complete.

Bible Prophecies and the Plain Man, with Special Reference to the Present War. By Marr Murray. London: Hodder & Stoughton, 1915. Pp. xvi+319. $1.25.

This book is concerned with the relation of biblical prophecy to the present world-situation. The author holds that the Bible contains an infallible map of the future, although "the purpose of prophecy is to reveal to the initiated and to obscure from the uninitiated" (p. xiii). After reading this book one is supposed to have the comfortable feeling that he is initiated. Among the mysteries cleared up by the author through the interpretation of prophecy are the following: the British are the lost tribes of Israel (pp. 42–65); the "image" of the second chapter of Daniel gives us assurance that "Britain will be instrumental in administering a crushing defeat upon Germany" (p. 70); Isa. 37:33–35 proves that Germany will not be able successfully to invade England, and hints that the blood of King David flows in the veins of the king of England (p. 100). Still more interesting is the discussion of the question whether or not the Kaiser is Antichrist. He has many of Antichrist's characteristics; for example: "The Kaiser also possesses the number of the Beast. He was born on January 27, 1859. On January 27, 1914, he was just 660 months old, and 6 months later the war broke out. From the date of his birth to the opening of the great war in which he has flung down his challenge to fate was within a few days of 666 months. Moreover, in the words 'Der Kaiser Wilhelm II' there are eighteen letters or 6+6+6" (p. 302).

But the Kaiser fails to qualify fully as Antichrist because he is not a "military genius." If

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Napoleon had possessed Wilhelm's military equipment "he would have been an Antichrist indeed." And so because of Napoleon's lack of preparedness and William's lack of genius we must wait for the manifestation of Antichrist. Truly the sense of humor is a divine gift which even some of the initiated appear to lack!

Christianity and Ethics: A Handbook of Christian Ethics. By Archibald B. D. Alexander. New York: Scribner, 1914. Pp. xii+257. $0.75.

This valuable volume in the "Studies in Theology" series presents a brief, comprehensive view of the Christian conception of the moral life. It aims to deal with every vital aspect of the moral and social problems of the present day. Christian ethics is viewed as the application of Christianity to conduct and character; a systematic study of the ideals and forces which fit man for the highest conceivable destiny—fellowship with, and likeness to, the Divine Being in whose image he has been made. "We need an ethic which will show that religion must be coextensive with life, transfiguring and spiritualizing all its activities and relationships." Dr. Alexander is right in his introductory plea for a more specific, thorough, and widespread study of Christian ethics. He finds encouraging indications that human interest is turning more definitely and strongly to the concrete social problems which control the welfare of us all, and where we need moral principles intelligently and vigorously applied. Even theology seems to have a keener ethical interest, being less concerned with abstract theory and official doctrine, and more concerned with the influence of doctrine upon practical living. "Not until every truth is rounded into its duty, and every duty is referred back into its truth, shall we attain to clearness of vision and consistency of moral life." Since Christian ethics is the practical application of belief and faith to life, it is to be regarded as the crown of theology and the end of all study. Since Schleiermacher (1768–1834), who divided theology into dogmatics and ethics, the latter subject has received distinct and increasing attention.

The fourfold division of the book into Postulates, Personality, Character, and Conduct, is rather formal and unattractive. But the chapter headings are interesting: "The Nature and Scope of Ethics," "The Postulates of Christian Ethics," "Ethical Thought before Christ," "The Estimate of Man," "The Witness of Conscience," "The Miracle of the Will," "Modern Theories of Life," "The Christian Ideal," "Standard and Motive," "The Dynamic of the New Life," "Virtues and Virtue," "The Realm of Duty," "Social Institutions." Under the last title the author discusses the family, the state, and the church. Ethics gives an ideal of life, a vision of things as they may and should be, a goal of perfection toward which man must strive, and in the progressive achievement of which he shall find his whole occupation and joy. How is it possible for man to achieve moral and spiritual perfection? "In the dynamic power of the new life we reach the central and distinguishing feature of Christian ethics." The New Testament teachers viewed the ultimate goal of man as an exalted form of life, a condition of assimilation to and of communion with God: "I am the way, the truth, and the life," "For me to live is Christ." Christ is the ideal, in whom the perfect life is disclosed and through whom the power for its realization is communicated. New Testament ethics is an inexhaustible fountain of life. The individual virtues of humility, purity of heart, and self-sacrifice are now and always the pillars of Christian ethics; while the great social principles of human solidarity, of brotherhood and equality in Christ, of freedom, of love and service, of the family, the state and the Kingdom of God, of the sacredness of the body and the soul, the duty of work, the stewardship of wealth, contain the germ and potency of all personal and social transformation and renewal.

Primitive Christianity and Its Non-Jewish Sources. By Carl Clemen. Edinburgh: T. and T. Clark, 1912. Pp. xiii+403.

The leading historical question in the field of New Testament interpretation, and of religion in general, is the genetic relation of Christianity to the other religions which preceded and attended its rise in the first century A.D. That primitive Christianity sprang directly and mainly from Judaism has been for some time demonstrated; but its relation to other religions than Judaism has only recently been investigated, and is by no means determined. Professor Clemen, in his first chapter, traces "The History of Religious-Historical Interpretation," naming and briefly reviewing the most important publications in this department of the history of religion (or, as it is commonly called, comparative religion). The books noticed are mainly by German scholars, though other countries furnish some titles. He finds much diversity of opinion among these specialist writers upon the subject, and he is inclined to advise caution in accepting the published conclusions. It may be counted certain that non-Jewish religious influences did affect primitive Christianity, but the problem to be solved is, how and to what extent such influence took effect. The religions of Babylonia, Egypt, Persia, India, Greece, and Rome, and the "mystery-religions," all had a measure of opportunity to influence primitive Christianity, and the historian's task is to recover the exact facts of Christianity's genesis.

The first set of Christian ideas that Clemen examines for non-Jewish influence is the ethical

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teaching of the New Testament (pp. 41–77). There are those who maintain that primitive Christianity was directly and largely indebted to Stoicism for terms, phrases, and ideas. The parallels are in many cases obvious and striking. Since Wetstein (*Novum Testamentum Graecum*, 1751 A.D.) it has been customary with the learned commentators to cite these parallels in connection with the several New Testament passages. In the matter of the parallels in Greek and Roman writers (especially Seneca and Epictetus) with sayings of Jesus in the Synoptic Gospels, it is not to be supposed that Jesus himself borrowed from, or even knew, these Stoic teachings. Rather, any dependence which the Synoptic Gospels show is to be attributed to the Christians in the gentile field who were more or less familiar with and appreciative of the Stoic terms, phrases, and ideas. But parallels do not necessarily indicate dependence. There was, among the ancient nations, much independent collateral development of ethical conceptions and expressions. Clemen holds that this is the proper explanation of most of these parallelisms. "Only in a few passages (Matt. 7:13 f., 16; Mark 2:17; Luke 4:28) do the Synoptic Gospels come so close to Graeco-Roman philosophy that one can think of a real connection between them—a connection, I need hardly say, that owes nothing to the medium of literature. And even in these passages we have to do only with images or comparisons: the *matter* of the discourses of Jesus, and even of later Christian preaching, is independent of philosophy" (pp. 57 f.). But in the Acts, especially chap. 17, and in the Pauline Epistles, he recognizes more Hellenistic influence, e.g., in Gal. 3:28; 5:19 ff.; I Cor. 3:16, 21; 4:9; 7:17 ff.; 9:24 ff.; 11:14; 12:12 ff.

Further sections of the book deal with the primitive Christian ideas of "God and Intermediary Beings" (pp. 77–117); of "The Last Things," namely, the end of the world, the last evils, the forerunner, birth, dying, rising and ascending of the Messiah, the Son of Man, and the life after death (pp. 117–74); "The Moral Ideas," righteousness and sin (pp. 174–82); "The Person of Christ" (pp. 182–208); and "The Institutions of Primitive Christianity" (pp. 208–66), where the author especially discusses the alleged non-Jewish origin of baptism and the Lord's Supper. His opinion is that "the doctrine which the New Testament really teaches regarding the Lord's Supper cannot be derived, even collaterally or by way of supplement, from pagan sources; with reference to *it*, at any rate, it is simply false to say [with Anrich] that 'baptism as well as the Lord's Supper already within the books of the New Testament underwent the fateful transformation from symbolic act to *sacramentum efficax*.'"

The last division of Clemen's book (pp. 267–365) is an examination of the hypothesis which involves the denial, not only of the genuineness of the great Pauline Epistles, but also of the historicity of the New Testament representation of Jesus. This is the "Christ-myth" theory of Drews, Jensen, and some others. He considers and refutes the theory, first in the synoptic Gospels, then in the Pauline Epistles, and finally in the Johannine writings, maintaining the fundamental trustworthiness of the historical representation of Jesus in the New Testament. The closing pages (pp. 366–73) present a summary of the author's whole discussion of non-Jewish influence upon primitive Christianity, and state his conclusion that "the New Testament *ideas* that are *perhaps* derived from non-Jewish sources—for we may emphasize once more the hypothetical nature of most of our results—lie mainly on the fringe of Christianity, and do not touch its vital essence."

Jesus in the Nineteenth Century and After. By Heinrich Weinel and Alban G. Widgery. Edinburgh: T. & T. Clark, 1914. Pp. x+458. $3.75.

The title is a clumsy one, due to the inclusion of some writings issued since 1900, and perhaps also to Mr. Widgery's (or his publishers') desire to give the book a twentieth-century stamp and appeal. Weinel, who named his work *Jesus im neunzehnten Jahrhundert* (1903, 1906²), did in fact intend it to be practical as well as historical. The English editor of the book has enlarged the second German edition by an Introduction of 26 pages, and by the consideration of English, American, French, and Italian life and thought. The chapter headings run: "The Dawn of the [Nineteenth] Century," "Scientific Research on the Life of Jesus," "Jesus as the Preacher of a Liberal Ideal of Reform," "Jesus in the Light of the Social Question," "Jesus, in View of the Problem of Civilization and Culture, as the Preacher of a Buddhistic Self-Redemption," "Jesus and the Religious Question of the Present Time," "In the New [Twentieth] Century." Mr. Widgery states two aims: first, to present an account of Jesus as he appears to us in the light of a scientific study of the historical records; second, to describe how leading men and the great movements of the nineteenth century have regarded Jesus in relation to the problems that have arisen. The latter of these two things he considers his chief task, and he shows what sincere, extensive homage has been paid to Jesus by the great thinkers and workers of this modern time. Opposition to Jesus has chiefly been due to a misconception of him, or to a perverse orthodoxy or ecclesiasticism. "The Jesus we have met in historical study stands and claims acceptance just as strongly as ever, but, we think, in a simpler, more human, more attractive, and ultimately more religious way, than the traditional dogma of the church represents him" (p. 25).

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The effort to recover the Jesus of history, and to reinterpret him for modern understanding and use, is recited at some length, by sketching the published opinions of Voltaire, Paine, Reimarus, Paulus, Lessing, Kant, Herder, Goethe, Emerson, Carlyle, Shelley, Schleiermacher, Strauss, Bauer, and others. Then Weinel proceeds to give a description of Jesus as present historical investigation finds him. This description is of the greatest interest and value, since Weinel is one of the most competent New Testament scholars of the present generation. His estimate of Jesus may be seen in these sentences: "When we seek to recognize his place in the history of humanity, and to understand his relationship to and his significance for it, we deny neither the secret of his personality nor its original power and sublimity, and, further, we do not attempt to explain it away. What we wish to grasp is how Jesus, although essentially of his own epoch, was able to give answers to the questions of life that apparently have not yet been surpassed; answers which still reveal heights that have not yet been attained; answers which to millions of our contemporaries, just as to men of centuries ago, bring redemption from suffering and guilt" (pp. 112 f).

The "liberal" school of writers on Jesus is represented in this exposition by the opinions of Voltaire, Matthew Arnold, Keim, Hase, Seeley, Newman, Martineau, Stephen, Tschirn, Kirchbach, and others (chap iii). The "social" school is represented by Lammenais, Maurice, Kingsley, Ruskin, Mazzini, Wagner, Proudhon, Naumann, and others (chap. iv). Weinel himself undertakes (pp. 266–84) to answer the following question: What aims and means does Jesus point out for the solution of the social problem? He names three important preliminary considerations concerning this modern use of Jesus: (1) Jesus, in the first century A.D., could not have given definite directions to men of the twentieth century, with the changed conditions; (2) Jesus enjoined a manner of simple living that was suitable to his hearers, but not to the modern peoples, who have acquired the possession and have learned the moral-religious value of material resources; (3) Jesus believed that in a short time the end of the world would come, and in consequence of this alone, could not take up the task of social reform—his hope was on God, not on the work of man. We cannot, therefore, make Jesus's teachings an absolute social law; but we may examine the attitude he took toward the fundamental social needs, and see what he had to offer for their remedy. Jesus' aim was "to make men the children of God; so to arouse and transform them that life according to the spirit of God can and shall begin." The three obstacles against which Jesus had to fight were sin, wealth, and superficial piety. What Jesus taught was both less and more than communism: he did not advocate a new social organization of common production, distribution, and use of wealth, but he called for a revolution of character which should start with the individual and permeate society. He proposed the ideal of a new humanity as a family in which all shall help one another to the best of their power; a world held together by good disposition, by love, and service. Each should commence by changing his own life (repenting), not by the cessation of present work, but by working from other motives, with an accompanying feeling of calmness and joy.

The Work and Teachings of the Apostles. By Charles Foster Kent. New York: Scribner, 1916. Pp. xi+313. $1.25.

This work is the sixth in the "Historical Series" by Professor Kent, and the author states in the preface that he plans to issue a separate volume on *The Social Teachings of the Prophets and Jesus*. In this volume there is an attempted synthesis of the materials. The source method is followed. All the materials are conveniently arranged in chronological order. The sources are in dark type and the author's discussion and notes follow in lighter type. There is a splendid chapter on the "Historical and Religious Background of the Apostolic Age." In this chapter Emperor-Worship and the Mystery-Religions are treated in addition to other subjects. This chapter makes available in compact form the results of modern scholarship on the general subject of the environment of early Christianity. The book is very opportune and ought to be of very great service to teachers and advanced students in the Bible schools where the International Lessons are being studied. We have here the results of the best modern New Testament scholarship in a very difficult field, and the work ought to render a very large service.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE ORIGINS OF THE GOSPELS—A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR ERNEST WILLIAM PARSONS
Rochester Theological Seminary

Part I. The Synoptic Gospels—*Continued*

2. The Witness of the Gospels, or Internal Evidence; Earlier Theories

Required Reading: Burton, *A Short Introduction to the Gospels;* Wright, *The Composition of the Four Gospels;* Burkitt, *The Gospel History and Its Transmission;* Harnack, *The Sayings of Jesus.*

In our previous study we considered the external evidence as to the origin of the Gospels. It was there intimated that greater importance had been attached in recent years to the testimony of the Gospels themselves as to their origin than to the statements of others. It is to this part of our course that we now address ourselves. What can the Gospels tell us of the process through which they came to be? Can they contribute to the solution of the question to which the external evidence still left us heirs?

There is no specific statement in the Gospels which solves for us the problem of their composition. The nearest approach to such a statement is the famous preface to the Gospel of Luke. This gives us a few indications of the process as concerns that writing, but it says nothing regarding Matthew or Mark. It states that as far as our Third Gospel is concerned the process of its becoming was through investigation and literary toil. But while it is true that the Gospels make no declaration of the way in which they came into being, it is also true that a comparison of our first three Gospels reveals not a little of the story. Even a cursory reading of these Gospels will serve to impress one with the fact that he reads in each one much similar material. A closer examination of this material will disclose the most striking similarities and even identities. The reader will also discover material in two of the Gospels which exhibits similarities and identities in like manner. Some sections will be found to appear in one Gospel only. A further investigation will reveal certain divergences. What do these contacts and departures mean? Clearly the similarities point to relationship, while the divergences indicate independence of some kind. Facts such as these, which are easily discoverable by any reader of the Gospels, have given rise to the question which is known as the synoptic problem. It is to this problem that we turn our attention for the next two months. The earlier theories of the problem form the subject of our reading in this part of the course.

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The first volume on our list, Burton's *A Short Introduction to the Gospels*, will repay an entire reading, but it appears in this course because of chap. iv, "The Relation of the Synoptic Gospels to One Another." The majority of the works on the synoptic problem seem to assume on the part of their readers a knowledge of the elements of the problem sufficient to enable them to follow discussions of a technical character upon special points. Frequently the readers do not possess such knowledge and are, therefore, in no position to appreciate the excellent discussions in the volumes before them. Because of the prime importance of possessing a clear understanding of the various factors that compel the consideration of the problem, the chapter before us has been selected for study. It is admirably adapted for the purpose indicated.

The use of the term "synoptic" as applied to the first three Gospels is due to the fact that these Gospels present in so large a degree the same view of the occurrences of the life of Jesus. The elements of the problem are five in number, according to the author. The first of these is the similarity of these Gospels to one another. Generally speaking, they have the same historical framework for the public activity of Jesus. Within this framework there is a most remarkable sameness of events recorded, especially in view of the fact that there has been preserved for us only a fragment of the activities and sayings of Jesus during his public career. The order in which these events are recorded is quite similar, and the verbal resemblances of these records are very close. The similarities are well illustrated in the chapter. The second element is the difference between these Gospels. Each Gospel is distinct as to specific purpose, and some events recorded in common are changed to meet such purpose. Occasionally one finds accounts of the same event which are independent, while in each Gospel there are omissions and additions as compared with the others. The preface of Luke constitutes the third element in the problem. The analysis of this preface by the author will be found instructive. A fourth element is found in the statements of early Christian writers, notably those of Papias. The final factor lies in the literary method of the age, two features of which must be noted: the preservation of material by oral transmission for a considerable period of time, and the construction of books by placing already existing documents together.

A brief statement of the theories which have been proposed for the problem thus forced upon us is presented. The first is that of a common document from which all of the first three Gospels drew. This failed to account for the differences between them, and in an attempt to meet this difficulty different recensions in increasing numbers were posited until the theory failed under its own weight. Another theory is that of an oral Gospel from which our synoptic writers drew directly. This theory has done good service in calling attention to oral tradition, but as a direct source of our present Gospels it fails to explain the close resemblances. A third theory, or group of theories, is that which assumes the use of a document or documents plus the interdependence of our Synoptic Gospels. This type of theory varies not a little in details. With some the Hebrew Matthew is the oldest document and it in turn was used by Mark. These two documents gave rise to our Greek Matthew, which, with Mark, went to produce our present Gospel of Luke. Others find the sources of our Gospels to be two: Mark, which is an independent work, used both by Matthew and by Luke; and a document

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which some regard as the original Matthew, also used in common by the writers of the First and Third Gospels. This is known as the "two-document theory."

A section noting a number of salient facts regarding the material common to two or more of the synoptists, or peculiar to one, is followed by a statement of general conclusions which set forth the positions which may be said to receive fairly common assent. It is important for a clear apprehension of the whole problem that the basal facts so clearly stated in brief form should be held firmly in mind. The author's statements are easily checked by an appeal to the gospel records themselves, and such a discipline is of the first value.

The second work assigned for reading is Wright's *The Composition of the Four Gospels*. This is a presentation of the oral theory as the solution of the question of gospel origin. The chapters were written on a sea voyage when the author was deprived of literary facilities. This circumstance may account for the somewhat vagrant style of the volume. In spite of this tendency to wander, the main thesis of the book is fairly clear. Mr. Wright devotes a considerable portion of his discussion to the work of the catechists, who occupied, in his opinion, a place of much greater influence and importance than is usually assigned to them. Their number was quite large and the church at Jerusalem was the source of supply for a considerable period. Some of them were probably itinerants while others accompanied the great missionaries of the church on their tours. These missionaries also left catechists to instruct the churches which they had founded. It is rather surprising to find our author stating that Paul "drew his supply of evangelists and catechists from the energetic proselytising church at Jersualem, or his converts would not so soon have been tinged with Judaism."

The method of instruction followed by the catechists was the memoriter. The various lessons were repeated until they were retained firmly in the mind. One of these catechists was Mark, who had learned gospel memoirs from Peter. From this Petrine instruction of Mark we have a first cycle of oral tradition which represents the teaching which Peter was able to give in Jerusalem up to the time when he became *persona non grata* to the church in that city and took his departure. This oral instruction was written in Greek by Mark, although he must have learned it in Aramaic from Peter. It was not to be expected that the scholar writing later and in another language should produce with absolute fidelity the teachings of his master, but, as it is, this reproduction forms a document of the highest value. Three editions, each nearly complete, of Peter's memoirs have been preserved for us, one in each of the first three Gospels.

A second cycle of oral tradition has for its immediate source the recollections and instruction of Matthew. His teaching, in Aramaic, was at first given to an inner circle of advanced students. He came to the front in Jerusalem after Peter had left, and he probably superintended the catechists there. While he was completing this second cycle the demand for catechists sent some of them out with the first cycle and part of the second. Later Matthew himself went to labor in the east and there, with the assistance of a catechist, wrote the Aramaic Gospel, the distinctive feature of which was this second cycle of oral tradition. After the destruction of Jerusalem a Greek catechist probably went to Matthew for consolation and was instructed by him to write a Greek Gospel. Either this was the procedure or such a catechist wrote the Gospel under direct prompting from the

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Holy Spirit. In any case it would be the Gospel according to Matthew. It contains an edition of the first cycle and also the second cycle of oral tradition.

The demand for Christ's teaching rather than his acts produced a third cycle of oral narrative. The compiler of this is unknown, but it was in Greek from the beginning. It originated in the Pauline church and the catechists communicated it to Luke, who is the sole preserver of it.

The first of these groups of oral teaching was compiled about twelve years after Jesus left this world, and the second and third within the following twelve years. The Gospels as we have them were written within the years 71–80 A.D., Mark using the first cycle, Matthew the first and second, and Luke the first, second, and third. In addition to these oral sources there are a few oral traditions which existed outside the three cycles. The single written source is the first two chapters of Luke. All these sources are utilized by editors who do not scruple to add notes of their own.

Thus is the story of the origin of the Synoptic Gospels told by Mr. Wright. He has done valuable service in emphasizing the manifest use of sources by our gospel writers and in calling attention to the part played by oral tradition in the preservation and transmission of the records of the words and deeds of Jesus. That there was a period when they were only in oral form seems indisputable. To the men who so preserved them we are always grateful. But it is by no means so clear that oral tradition took on the definite form which our author ascribes to it. The facts are not so easy as his discussion intimates. The volume is characterized by a tendency which does not add to the accuracy or scholarly value of the work. It is the frequently charming but nearly always unrestrained use of the imagination in reconstructing the situation and the process. Historical imagination is valuable, in fact it is indispensable, but taken alone it is a precarious foundation for argument and statement. The catechists are made to carry burdens grievous to be borne. So much depends on the catechetical argument and so much of that argument is based on assumption or inference that is scarcely warranted, that the whole structure is in danger of collapse. The divergences of the first three Gospels could be admirably explained by the theory of direct oral sources, but it has a desperate task on its hands to explain the double and triple verbal coincidences which exist. The theory rendered good service in some respects; it failed because of the inadequacy of its attempted explanation.

The Gospel History and Its Transmission, by F. C. Burkitt, is a thoughtful and penetrating work in which the Gospels are subjected to a close scrutiny in an attempt to discover the process by which they came into being. It has been selected in this course as an excellent representation of that modern gospel study which sees in the immediate sources of our first three Gospels documents and not oral tradition. A careful comparison of these Gospels leads the author to believe that the principal common source is a single written document. This document is stated to be the Gospel of Mark "much as it has come down to us." The theory of an "Ur-Marcus," or original Mark, which lay behind our three Gospels is not favorably considered. Judged by the criteria of self-consistency and consistency with the known political and social conditions of the day, the Gospel of Mark is found to have high historical quality and in it we come nearer to the actual scenes of the Lord's life than in any other document. The other

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Gospels are interpretations of Jesus' life and as such do not possess the factual value of Mark.

The Third Gospel is but part of a designed larger work, one other portion of which has come down to us, the Acts of the Apostles. The author of the Third Gospel is the same as the author of the Book of Acts, who in turn is identical with the author of the travel diary which is one of the sources of that book. The date of this Gospel is placed about 100 A.D., this conclusion being based upon a comparison of Acts and Luke with the writings of Josephus. There will be some who will not be convinced by this part of the discussion. The sources of the Gospel of Luke are the Gospel of Mark and, with high probability, the "so-called Logia Document." The author was not an eyewitness of the events recorded, but a companion of Paul in the later years of his missionary activity.

The Gospel of Matthew is uncertain as to date and author, but we are certain that its chief source was our Gospel of Mark. A second source, consisting in the main of teachings of Jesus, was used by him in common with Luke. Not a few identify this document with the Logia of Matthew made famous by the reference of Papias. The writers of the First and Third Gospels do not use their materials in a slavish way, but react on them, Matthew freely recasting and amending the order and interpolating in the Markan frame, while Luke is more conservative in this respect. Matthew, however, omits very little of Mark, while Luke has a few notable omissions and departures. Mr. Burkitt rightly dissents from the suggestion that double or triple tradition necessarily implies better attestation. These may be only repetitions of a single witness. The only real double attestation is that of a few passages which are found both in Mark and in the other common source of Matthew and Luke. These doubly attested sayings contain the teaching of Jesus which made the greatest impression upon his followers. A chapter on "The Gospel in Matthew and Luke" is worthy of careful reading, although little for our specific problem is added, nor does the discussion of the Fourth Gospel concern us here.

The volume is deserving of most careful study. The fine spirit and scholarly ability of the writer make it a pleasure to follow his argument. Many of his results will find general acceptance, especially his treatment of Mark and of the value of the Gospels. The matter of a single common source from which Matthew and Luke drew the greater part of their non-Markan material will not commend itself to all. The phenomena of identity, similarity, and divergence, both in word and in order in the parts of the First and Third Gospels not supplied by Mark, are so complex and intricate that it remains a grave question whether any single source that can reasonably be posited is adequate to explain them. If the source thus posited explains but a part of the non-Markan material, the solution is but a partial one. Nevertheless, Mr. Burkitt has placed us under great obligation for his clear and careful presentation of the hypothesis that two documents, our Mark and another, form the principal source-material for the Gospels of Matthew and Luke.

The fourth work assigned for this section is Harnack's *The Sayings of Jesus*. The reason for its appearance here is that it represents one of many attempts to reconstruct the second source of the two-document theory. Anything that this author writes is deserving of respectful consideration, although there are not

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wanting those who think that he has appeared to greater advantage elsewhere than in his distinctively New Testament work. But this volume will serve excellently to introduce the reader to the immense amount of detailed work which has been done by scholars in their efforts to get back to the sources of our Gospels.

The non-Markan material common to Matthew and Luke is of considerable extent and varies from substantial verbal identity through certain differences to a few cases where the divergence is so great as to cast doubt upon the hypothesis of a common immediate source. Taking the material, grouped according to the degree of difference, the author subjects the text to a careful and minute examination in order to ascertain whether Matthew or Luke has preserved the more original form. Matthew is found to be very conservative and the alterations which he has made on his source are few and unimportant. Luke, on the other hand, has dealt much more freely with his material, making many changes which are prompted chiefly by stylistic considerations. But while Matthew's account is the more original, it seems certain that one and the same text lay behind both evangelists.

From his detailed examination Harnack emerges with a common second source for our First and Third Gospels consisting of seven narratives, twelve parables, thirteen groups of sayings, and twenty-nine single sayings of greater or less extent. The document thus hypothetically reconstructed is decidedly more homogeneous than any of our three Gospels, a feature which is evidently considered an argument for its actual existence. Its habitat is Galilee and only once does its gaze wander beyond the limits of that land. An important difference between this source and our present Gospels is the entire absence from it of any reference to the Passion of Jesus. Thus it was not a Gospel, but a collection of sayings. There was, however, a fairly definite arrangement of subject-matter and at least a semblance of chronological order in the document. Compared with the Gospels it manifests a striking neutrality, the apologetic interests which characterize the former being quite lacking. The Christology is very simple, Jesus being the general title used; and the ethical teaching is informal. These marks of informality, neutrality, and simplicity point in the direction of an earlier date for this second source, designated as Q, than for Mark. It stands between the first formless attempts to fix the hitherto oral tradition in writing and the Gospels as they now appear. The necessity for its existence ceased when Matthew and Luke incorporated it, and it gradually passed from the scene.

Thus our author takes his place by the side of those who give allegiance to the "two-document theory" and bends the resources of his great scholarship to the task of recovering the lost source. He is convinced that the relationship between Matthew and Luke in their parallel non-Markan parts must be literary.

The document which Harnack gives to us is an interesting one, but it must remain quite hypothetical for the present. To obtain it he has occasional recourse to suspicious textual variants which he theoretically rejects. A more serious matter is the ignoring of the difference of context which many of the sections selected to compose his document have in Matthew and Luke. It may well be asked if this does not gravely impair his common source. Moreover, it is a possibility which must not be overlooked that material verbally identical might be

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found in sources which contained much other material with certain verbal differences together with sections peculiar to the one or the other. The criteria for the reconstruction of this second source are too rigid. But even if one grant the reconstruction as alleged, it goes but a little distance in accounting for the non-Markan material and leaves unsolved some of the most subtle problems.

If one compares this work with others devoted to a like task, one will not fail to be impressed with two things: the delicacy of the whole undertaking and the divergence in results. But it is well to know how men have addressed, and are addressing, themselves to this specific part of the problem.

Suggestions for Further Study

1. Does the Gospel of Mark give evidence of having used literary sources previously existent?

2. The probability of small and disconnected portions of the oral tradition being first reduced to writing rather than large cycles. The effect of this upon subsequent documents. The possibility of the same fragment becoming incorporated in more than one document.

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THE GOSPEL OF JOHN

BY EDGAR JOHNSON GOODSPEED

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY I—*Continued*

Nineteenth day.—§ 5. *Jesus in Jerusalem and Judea:* John 2:13—3:36. Read John 2:13–22. What is the subject of this narrative? Where in Jesus' ministry do the synoptists place this event, or a similar one? How does such an act at the outset of Jesus' work contribute to the evangelist's picture of the masterfulness of Jesus? With vs. 19 compare Mark 14:58. Vs. 20 is better translated, "Forty-six years has this temple been building." Herod's temple was not wholly completed in Jesus' day. It was begun in the eighteenth year of Herod the Great, and forty-six years later would bring us to 27 A.D. Notice the evangelist's interest in the fulfilment of Old Testament prophecy in Jesus, and in the fulfilment of Jesus' own predictions. What is "the scripture" referred to in vs. 22? Is it Hos. 6:2?

Twentieth day.—§ 6. Read John 2:23–25. The passover spoken of here and in vs. 13 is the first one mentioned in John. How many are mentioned in all in this Gospel? Cf. 6:4, 11:55, and perhaps 5:1. Why was the faith of these Jerusalem believers defective? How does the evangelist generally regard faith based upon "signs," that is, displays of Jesus' supernatural power? Cf. 2:11; 4:48; 6:26. Note the emphasis upon Jesus' divine knowledge, already implied in 1:48. Is this a part of his Logos-nature? What other reflection of that doctrine have you observed since the prologue?

Twenty-first day.—§ 7. Read John 3:1–15. What great idea of this Gospel is set forth in this conversation? How far is it implicit in Matt. 18:3? What light does it throw on John's conception of salvation? Is the new birth a renewing of the moral nature, or a transition from mere natural existence to participation in the divine life? Is sin a positive thing in John, or is it negative, the mere absence of this higher divine life? Mysterious as it is (vs. 8), it is the testimony of experience (vs. 11), that through Jesus men do come into a new life, with new thoughts, motives, and aspirations. Stripped of its metaphysical dress, this is the fundamental meaning of John's doctrine. Is it still true today?

Twenty-second day.—§ 8. Read John 3:16–21. These verses are the evangelist's meditative comment upon the discourse of Jesus just recorded. The theme of this paragraph has been described as "the motive and effect of divine revelation in the Son" (Burton). What was the motive, and what the effect, according to these verses?

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Twenty-third day.—§ 9. Read John 3:22–30. That a Judean ministry preceded the Galilean ministry of Jesus is one of the striking differences of John's narrative from that of the synoptists. What is the significance for the purposes the evangelist has in view of the words of John the Baptist in vss. 27–30? What, if anything, do they add to John's previous testimonies to Jesus?

Twenty-fourth day.—§ 10. Read John 3:31–36. A meditative comment of the evangelist, analogous with the prologue and 3:16–21. In such passages this Gospel shows close kinship with I John; cf., e.g., I John 5:1–12. The subject of the paragraph has been described as "the supreme character of the revelation in the Son" (Burton). How does it describe salvation? What does it say of Jesus as life-giver? Vs. 34*b*, "for he giveth *him* not the Spirit by measure," is significant: "The whole work of Jesus as conceived by John is bound up with the presupposition that a divine Spirit, active from the beginning, was now finally revealed in him" (Scott).

Twenty-fifth day.—§ 11. *Jesus in Samaria, and his return to Galilee:* John 4:1–54. Read John 4:1–3. Note the emphasis on baptism, already in the evangelist's day an established rite of the church (cf. 3:22), as practiced by Jesus, or at least by his disciples under his direction. How does the evangelist account for Jesus' departure from Judea? How does 4:1 bear upon the rival sect of followers of John the Baptist? Cf. 3:30.

Twenty-sixth day.—Read John 4:4–12. The earlier Gospels describe Jesus as working almost exclusively among Jews. But Christianity had now become a movement almost wholly gentile. Notice that this story describes Jesus as interested from the first in Gentiles as well as Jews, and thus gives his personal work a wider scope, in line with the subsequent expansion of the church. On this universal element in John cf. 3:15–17. It is of course involved in the conception of Jesus as the divine Logos; which relates him not simply to the Jewish nation but to all mankind. In John "the universal nature of Christianity is more fully recognized than in any other New Testament book" (Scott). Notice also the idea of salvation as eternal life, vs. 14; and of Jesus as the giver of it, vss. 10, 13; the supernatural knowledge of Jesus, vss. 16–19; the respect expressed for the Jewish religion, vs. 22; and especially the assertion of the spiritual nature of religion, vss. 23, 24. This divine Logos is the Messiah of Judaism, vss. 25, 26.

Twenty-seventh day.—Read John 4:27–38. Vs. 27 reflects the severe dignity of Jesus; the disciples, although surprised, do not venture to question him. This is characteristic of the picture of Jesus in this Gospel, in marked contrast with the synoptists; cf. 2:3, 4 where he acts, not at another's direction, but only in his own time. Vs. 34 brings out the sonship of Jesus, not in its philosophical, but in its religious and moral aspects. This is the view of his sonship brought out in the earlier Gospels. Jesus supremely loved, trusted, and obeyed God as his Father, and this experience made his life a revelation of God to men. Does modern experience confirm this side of John's view of Jesus?

Twenty-eighth day.—Read John 4:39–42. Note that many Samaritans believe on Jesus. In this story, "the later mission to Samaria is prefigured and at the same time justified; for it is on this soil, where the church was first to take root among an alien people, that Jesus makes his great declaration of the universality of his religion" (Scott); cf. Acts 8:5, 6. Notice the emphasis upon the

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universal significance of Jesus as not simply the Jewish Messiah, but Savior of the world.

Twenty-ninth day.—§ 12. Read John 4:43–54. Notice the supernatural power ascribed in this story to Jesus: he heals the child at a distance, and with a word. Compare with this the healing of the centurion's servant (Matt. 8:5–13), where the strength of the faith of the gentile centurion is brought out. This story emphasizes the sheer power of Jesus as divine Logos. The designation of this as "the second sign that Jesus did" is a further hint (cf. 2:11) that the reader is to observe the number of signs, seven, recorded in the Gospel.

Thirtieth day.—As you look back over this first part of the Gospel, 1:19—4:54, what great ideas of this Gospel do you find brought out in it? What elements in it bear upon the development of the church, its scope and institutions? What upon the relation of the church to Judaism and the sect of John? What upon the character of Jesus as Son and Logos? What upon the meaning of sin and salvation?

STUDY II

THE CENTRAL PERIOD OF JESUS' MINISTRY (5:1—8:59) (1)

First day.—§ 13. Read John 5:1–9*a*. The feast mentioned was perhaps the Feast of Purim, which commemorated the deliverance of the Jews recorded in Esther, and fell in March a few weeks before the Passover. The pool of Bethesda has been variously identified in modern times. It was evidently fed by an intermittent spring, to the flowing of which healing qualities were popularly ascribed. Notice that the man's sickness is a settled condition of long standing. This makes his cure all the more wonderful. How does this contribute to the author's purpose in recording Jesus' wonders?

Second day.—Read John 5:9*b*–18. The Jews are less interested in the man's restoration to health than in the infringement of the Sabbath law as they interpreted it, involved in his carrying about the slight bed, probably no more than a thin mattress, on which he had been lying. Note that Jesus voluntarily presents himself, and defends his action by the bold claim that he works as God his Father does. God does not refrain from works of beneficence and mercy on the Sabbath, and Jesus does not. This idea that Jesus' activity reflects that of God is in full accord with his Logos nature and may be considered the theme of the discourse, 5:19–47, that follows. It recalls the idea of the Jewish philosopher Philo, "that God never ceases the work of creation which he accomplishes through the agency of the Logos." Jesus' claim of sonship to God gives still deeper offense to the Jews.

Third day.—Read John 5:19–29. Note in this paragraph: (1) the subordination of the Son to the Father, vs. 19; (2) the possession by the Son as Logos of the divine quality of self-existent life, vs. 26; (3) the messianic judgment committed to the Son is not wholly future, but has in a sense already taken place in the revelation of the Son; faced by this revelation men condemn or acquit themselves by the attitudes they assume toward it; (4) the Son is the supreme life-giver, vss. 21, 24.

Fourth day.—Read John 5:30–47. Note that in vs. 30 Jesus' relation to the

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Father is described as in the earlier Gospels as a personal relationship of self-forgetful obedience. The idea of witness is prominent in the Gospel of John. Observe the various kinds of witness mentioned in this paragraph as borne to Jesus.

Fifth day.—Of the two ideas of sonship expressed in chap. 5, which do you find more religiously helpful, the philosophical one, or the moral and religious one? In the evangelist's efforts to interpret his inward experience of the religious significance of Jesus, he describes him as the life-giver and finds the source of the life he imparts in Jesus' own life. Does modern religious experience corroborate this teaching in its practical aspects?

Sixth day.—§ 14. Read John 6:1–13. In this narrative, it will be seen, the evangelist is following closely a narrative of the earlier Gospels, Matt. 14:13–23; Mark 6:30–46; Luke 9:10–17, chosen as one of the most notable wonders they record. Observe the picture of Jesus as acting at the marriage in Cana on his own motion, not at the suggestion of others, vs. 6.

Seventh day.—Read John 6:14, 15. The people who were fed accept the feeding as a sign that Jesus is the long-expected prophet (cf. 7:40, 41), but they understand by that that he is to be their political deliverer and ruler. Jesus thwarts their shortsighted purpose by withdrawing. To head a political uprising would defeat his mission and lead only to disaster for all concerned. The point of these verses in the progress of the narrative is that, while these people have a kind of faith in Jesus, it is not the true and full kind.

Eighth day.—Read John 6:16–21. This narrative, like the Feeding of the Five Thousand, is drawn from the earlier Gospels (Matt. 14:24–36; Mark 6:47–56). It is selected because of its striking picture of the power of Jesus, rather than as an expression of mercy or compassion on his part.

Ninth day.—Read John 6:22–27. The multitude from whom Jesus had withdrawn after the Feeding of the Five Thousand now follows and overtakes him. They wonder how he can have crossed the lake without their knowledge, but he turns at once to the motive of their quest. They have chosen the lower benefit instead of the higher one he can give them, eternal life. They have too low and material an idea of messiahship and of the blessings he can bestow.

Tenth day.—Read John 6:28–33. The miracle of the loaves and fishes now becomes the text for a discourse on the bread of life, much as in the last chapter the miracle of the healing of the sick man led to the discourse on Jesus' relation to his Father. The ordinance of the Lord's Supper is also in the evangelist's mind, and it is his intention to defend it from the Jewish attacks of his time and to correct and elevate the Christian idea of it by emphasizing its symbolic character. It is made to commemorate, not simply Jesus' last supper with his disciples, but his whole life and teaching, conceived as spiritual food for the life of men.

Eleventh day.—Read John 6:34–40. This Gospel gives no account of the institution of the Lord's Supper and relates it, not to the last meal of Jesus with his disciples, but to his whole life-giving ministry. "I am the bread of life"; cf. Mark 14:22. How would you express the relation of Jesus to God described in vs. 38? Note the terms on which eternal life is granted (vs. 40).

Twelfth day.—Read John 6:41–51. Vs. 42: John says nothing of the virgin birth of Jesus, explaining his divine nature as having been his long before he became flesh and came into the world. The evangelist's constant emphasis upon Jesus'

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life as the source of true spiritual life is in contrast to Paul, who found the great religious efficacy of Jesus in his atoning death. Which idea do you find more helpful practically?

Thirteenth day.—Read John 6:52–59. Vs. 52: The evangelist quotes this crude misunderstanding but he has it also in mind to correct a wrong conception of the Lord's Supper on the part of Christians. He would recall them to its lofty symbolic meaning, that Jesus' flesh and blood—that is, his spirit, the very principle of his life—is imparted to those who believe on him (vss. 53, 54). The Lord's Supper, he would say, has religious value, indeed, but only as it is attended by the appropriation by the believer of the spirit which controlled Jesus.

Fourteenth day.—Read John 6:60–65. The symbolic character of the discourse comes out clearly in vs. 63: "It is the spirit that giveth life." Cf. the similar saying of Paul (II Cor. 3:6). Note the emphasis on the words of Jesus, vs. 63. Important as Jesus' signs are deemed in this Gospel, his words have still greater value as the expression of one who is himself the Word of God. Notice in vs. 64 the same emphasis on Jesus' divine knowledge already seen in 1:48; 2:24, 25; 4:18, 39, and perhaps 6:15.

Fifteenth day.—Read John 6:66–71. What was the effect of this boldly figurative discourse upon Jesus' disciples and upon the other Jews? Vs. 67 contains the first reference to the Twelve in this Gospel; does the evangelist presuppose acquaintance on the part of his readers with earlier Gospels? Notice again in vs. 68 the high value set upon Jesus' words. What does Peter mean by the Holy One of God (vs. 69)? What idea of the evangelist about Jesus comes out again in vss. 70, 71?

Sixteenth day.—Why has the discourse of chap. 6 been called the eucharistic discourse? What has it to do with the Lord's Supper? What does it teach as to the real essence of discipleship to Jesus? The evangelist often conditions the possession of eternal life upon intellectual belief in Jesus. That is one aspect of discipleship as he regards it. Has it in his mind another side quite as important? The evangelist is seeking to express his experience of the religious significance of Jesus, as the awakener and sustainer of a new life of sonship to God. Has such an experience any modern parallels? Are the contemporary theological and philosophical terms in which the evangelist expressed this experience equally adequate today?

Seventeenth day.—§ 15. Read John 7:1–9. This paragraph evidently seeks to correct a contemporary Jewish objection to Jesus as being an obscure country teacher whose work had been done off in Galilee, not in Jerusalem, the center of Jewish life (vss. 3, 4). Notice that, as at Cana, Jesus acts only on his own initiative (vss. 5, 8); cf. John 2:4. The Gospel now begins to show the opposition between the world and the disciples of Jesus, vs. 7, and "the world" more and more becomes the expression for the unbelieving part of mankind, in contrast with the little circle of believing disciples to which Jesus increasingly devotes himself. The Johannine idea of judgment, that is, that Jesus' presence in the world was in effect a judgment of the world, is reflected here (as in the work of the third day above).

Eighteenth day.—Read John 7:10–24. What do vss. 16, 18 describe as the attitude of Jesus to his Father? Great emphasis is laid in this Gospel upon knowledge; vs. 17 conditions knowledge upon an attitude of obedience. "The mind is

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enlightened to observe the true nature of the revelation in Christ by a habit of moral obedience" (Scott).

Nineteenth day.—Read John 7:25–30. The objection to Jesus' messiahship, vs. 27, that his origin was known, while the Messiah's origin would be mysterious, was probably one current in the time of the evangelist. The answer to it is that Jesus had a loftier origin than his Narazeth home, for God had sent him. Notice again, vs. 30, the writer's belief in Jesus' mastery of all the situations of his life. Much as his enemies wished to destroy him, they were powerless against him until his hour should come.

Twentieth day.—Read John 7:31–36. In this chapter the evangelist begins to trace the gradual division of Jesus' hearers into friends and foes, resulting from that sifting process which Jesus' presence in the world produced. This is the messianic judgment in the new sense characteristic of this Gospel, and central in it. Vs. 33: Jesus boldly tells his enemies that they can effect nothing against him. He will continue with them a little while and then return to his Father into whose presence they cannot follow him. This idea of Jesus as largely freed from human limitation is part of the evangelist's conception of his divine nature.

Twenty-first day.—Read John 7:37–44. Through the week of the feast the bringing of water from the pool of Siloam to the temple was a daily reminder to the people of the water from the rock which had quenched the thirst of their fathers in the wilderness. Now on the eighth day they left their booths, entered the city, and proceeded to the temple. The thought of living water and the necessity of it to life had been before their minds throughout the week, and suggests the theme of Jesus' discourse. While the figure is different, the idea resembles that of 6:58, 63. Jesus' spirit can establish in men's hearts inexhaustible springs of spiritual life. Vs. 39: this thought that the coming of the Spirit was not to take place until after Jesus' death is characteristic of this Gospel, and is more fully developed in later chapters; cf. 16:7.

Twenty-second day.—Read John 7:45–52. The paragraph shows the increasing bitterness of Jesus' enemies, still futile in the face of his calm mastery of the situation. Vs. 49 sets forth the religious condition of the common people of the land in the eyes of the leaders of Judaism. Necessarily absorbed in earning their daily bread, they had opportunity neither to learn nor to practice the minute requirements of scribal religion.

Twenty-third day.—Read John 7:53—8:11. This striking story is omitted from John by the best and oldest manuscripts and forms no part of this Gospel. It is nevertheless an ancient and beautiful tradition in full accord with Jesus' ways and spirit. In contrast with John's picture of Jesus this story, like the earlier Gospels, brings him into relations with the outcast and sinful, and shows a touching human sympathy and compassion on his part. Contrast 9:31, which the evangelist quotes with evident approval.

Twenty-fourth day.—Read John 8:12–20. Jesus has described himself as the bread of life and the water of life. He now presents himself as the light of the world. The emphasis upon light in the early part of the Gospel has already been noted. Cf. 1:4, 5, and the note upon them in Study I. As the light of the world Jesus lifts men out of the lower life of darkness into the clearness and beauty of the higher divine life. The idea of witness already brought out in chap. 5 now

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reappears. In vs. 14 Jesus' own consciousness bears witness to his relation to God and the truth of his message, and God in the hearts of open-minded truth-seeking men confirms this witness (vss. 16, 18). What familiar idea of this Gospel reappears in vs. 20?

Twenty-fifth day.—Read John 8:21–30. The opposition between the world and Jesus and his followers appears again in vs. 23. Note the emphasis here, as often in John, of the idea of revelation (vs. 26). The "lifting-up" of Jesus, vs. 28, often spoken of in John, has reference to his death as carrying with it his truest exaltation. Obedience, the moral aspect of Jesus' sonship, finds its finest expression in vs. 29. Note that the sifting process by which men of their own accord pronounce judgment on themselves by accepting or rejecting Jesus continues (vs. 30).

Twenty-sixth day.—Read John 8:31–36. The Gospel's great ideas of knowledge, truth, and freedom are strikingly related in vs. 32. The emphasis upon knowledge is one of the marked Greek traits of John. Men find deliverance through knowledge of the truth. Sin is here conceived as bondage, a form of limitation which cuts men off from the privileges of freedom. This idea of sin as limitation is unlike Paul's, in which the elements of guilt and culpability are prominent. Salvation here appears as emancipation from the limitation of the bondage of sin.

Twenty-seventh day.—Read John 8:37–47. In these controversial dialogues in John we see reflected the bitterness of the conflict between the church and the synagogue in his day. Note the continued emphasis upon truth (vs. 40, 44, 45), and the return to the idea of love, so prominent earlier and later in the Gospel (vs. 42).

Twenty-eighth day.—Read John 8:48–53. The only allusions to demon possession in John are of this kind and probably refer simply to madness; cf. 10:20. The great idea of salvation as eternal life unaffected by mere physical death comes out again in vs. 51.

Twenty-ninth day.—Read John 8:54–59. The evangelist's philosophical doctrine that Jesus is the divine Logos, coexistent with God himself (cf. 1:1), reaches its boldest expression in vs. 58. Can we distinguish the evangelist's experienced conviction of the moral and religious union of Jesus with his father from this expression of it in ancient philosophical terms? If so, which is religiously more significant for us?

Thirtieth day.—Looking back over these discourses and dialogues at the Feast of the Tabernacles, chaps. 7, 8, what do you consider the leading ideas brought out in them? What value do you find in these for modern religious life? Is John a very theological Gospel? The evangelist undertook the task of relating his religious experience to the best philosophical thought of his day. Must not Christian thinkers in every age undertake this task afresh?

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SUGGESTIONS TO LEADERS OF CLASSES IN THE GOSPEL OF JOHN

BY GEORGIA L. CHAMBERLIN

Referring to the outline which the members of the group have been entering in their notebooks, and which the leader has in his possession, note particularly the statement at the beginning of sec. 3. Let this statement be carefully kept in mind from this time on. Note also for the benefit of the class that the work of the month covers the first three divisions under Part III. It may be well for the leader to give a brief summary of the preceding sections in order to inform the new members, and also to get the older members into the situation afresh.

This Gospel, while so largely a treatise on Jesus, cannot be easily grasped without a map. For instance, the work of this month represents Jesus as traveling from place to place. This should be clearly shown to the class in order that there may be an increasingly definite reality in the events and persons and in Jesus, the central figure.

Programs for the meetings may be as follows:

FIRST MEETING

1. The Feast of Purim—its origin and its observance among the Jews of today.

2. A simplified dialogue between Jesus, the sick man, and the Jews, giving the substance of chap. 5.

3. The story of the day of the loaves and fishes, and the following night, as related by each of the gospel writers.

4. An arrangement in dialogue of the substance of the scenes of the following day, as recorded in 6:22 ff.

Discussion: How would a crowd of ordinary people in our modern world who had never heard of Jesus receive him if he were here and should speak to them the words of these chapters?

SECOND MEETING

1. The Feast of Tabernacles—its origin and characteristic observances.

2. Evidences of growing division between the followers of Jesus and the Pharisees.

3. Biblical allusions to life-giving water—Isa. 55; Rev. 21, 22; Jer. 2:13—and other phrases which suggest that the Jews were accustomed to figures of speech and might possibly understand them more easily than philosophical discussion.

4. A definition of salvation as discussed in this Gospel.

Discussion: Quotations from this and preceding chapters which would be most practical in evangelistic work with different classes of people.

QUESTIONS FOR REVIEW

1. What made the healing miracle of Jesus at the pool of Bethesda especially remarkable?

2. Why did the Jews object to it?

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3. From what source did Jesus claim to receive his power?

4. How did he extenuate himself from the charge of "working" on the Sabbath?

5. Name four kinds of "witness" claimed by Jesus in 5:30–47.

6. What two remarkable material miracles are recorded in chap. 6, and what is the subject of the discourse to which the account of them leads?

7. What custom of the church continuing to the present time is in the mind of the author of the Gospel as he relates this discourse?

8. On what terms does this Gospel claim that eternal life may be secured?

9. Which of the three doctrines—the virgin birth, the atoning death, or the inspiring life of Jesus—is most practically helpful to you?

10. How does this Gospel answer the current objection of the Jews to Jesus as the Messiah—that he was of obscure and humble parentage?

11. In what sense was Jesus' presence in the world a judgment of it?

12. What belief of the author accounts for his certainty that Jesus was master of all the situations of his life?

13. What custom lies back of Jesus' discourse on the "living water," and what does Jesus mean by "living water"?

14. In what spirit did the Pharisees receive such statements as those of Jesus concerning the "bread of life," and the "living water"?

15. Were the common people in sympathy with the Pharisees and the "Law"?

16. Under what figure does Jesus describe himself in chap. 8, and with what promise does he accompany his statement?

17. What contrast does Jesus make between sin and truth in this chapter?

18. How great had become the enmity of the Jews as reflected in Jesus' statements in chaps. 5 to 8.

19. To what does Jesus attribute this hatred?

20. What teachings, valuable for religious life today, do you find in the chapters covered by the study of the month?

REFERENCE READING

Hastings' *Dictionary of the Bible* may be consulted for information regarding the feasts to which allusion is made and the places alluded to. Beyond that the best helps will be found in the modern commentaries on this Gospel. The best are: *The Cambridge Bible for Schools and Colleges*, "St. John," Plummer, pp. 121–97; *The New Century Bible*, "St. John," McClymont, pp. 164–212; for local color Edersheim's *Life and Times of Jesus the Messiah* is best.

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TRAVELING LIBRARIES FOR MINISTERS[1]

The books represented by the following important lists are contained in the traveling libraries circulated by the Institute to ministers and students of religion. Each library is accompanied by a pamphlet of 30–50 pages discussing the general subject and the books.

The Apostolic Age

(Arranged by Professor George H. Gilbert)

Harnack, Adolf, *The Acts of the Apostles.*
Harnack, *The Mission and Expansion of Christianity* (2 vols.).
Bacon, *The Founding of the Church.*
Dobschutz, *Christian Life in the Primitive Church.*
Weinel, *St. Paul: The Man and His Work.*
McGiffert, *The Apostolic Age.*
Gilbert, G. H., *Christianity in the Apostolic Age.*
Wrede, *Paul.*
Meyer, *Jesus or Paul.*
Weiss, *Paul and Jesus.*
Ropes, *The Apostolic Age in the Light of Modern Criticism.*

The Character of Jesus in the Light of Modern Scholarship

(Arranged by Professor Shirley J. Case)

Burkitt, *The Gospel History and Its Transmission.*
Scott, *The Fourth Gospel, Its Theology and Purpose.*
Schmiedel, *Jesus in Modern Criticism.*
Bousset, *Jesus.*
Sanday, *The Life of Christ in Recent Research.*
Weiss, *Paul and Jesus.*
Weiss, *Christ: The Beginnings of Dogma.*
Lake, *The Historical Evidence for the Resurrection of Jesus.*
Denney, *Jesus and the Gospel.*
Warschauer, *Jesus: Seven Questions.*
Sanday, *Christologies: Ancient and Modern.*
Case, *The Historicity of Jesus.*

The Efficient Church

(Arranged by Shailer Mathews)

Lyman, *The Christian Pastor in the New Age.*
Tucker, *The Function of the Church in Modern Society.*
Jefferson, *The Building of the Church.*
Mathews, *Scientific Management in the Churches.*
Faunce, *The Educational Ideal in the Ministry.*
Haslett, *The Pedagogical Bible School.*
Cope, *The Modern Sunday School in Principle and Practice.*
Henderson, *A Reasonable Social Policy for Christian People.*
Butterfield, *The Country Church and the Rural Problem.*
Wilson, *The Church of the Open Country.*
Hodges, *The Administration of an Institutional Church.*
Addams, *The Spirit of Youth and the City Streets.*
McKinley, *Educational Evangelism.*
Stelze, *Principles of Successful Church Advertising.*
Sears, *The Redemption of the City.*
Grose, *Aliens or Americans.*
McAfee, *Missions Striking Home.*
Speer, *Christianity and the Nations.*
Carver, *Missions and Modern Thought.*
World Missionary Conference Reports, 1910:
The Home Base of Missions, Vol. VI.
Co-operation and Unity, Vol. VIII.

Ministers or groups of persons wishing to secure one of these libraries should address the American Institute of Sacred Literature, the University of Chicago, Chicago.

[1] For $3.50 one of these libraries will be sent, transportation charges paid, to any address in the United States or Canada. Fifty cents additional is required for the discussions. Term of loan, four months.

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THE BIBLICAL WORLD

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JESUS IS COMING!

As always in moments of new confidence in the sweep of the gospel message, we find a reaction to a literalistic interpretation of the Scriptures. Such a study lends itself to distinctness of presentation, to diagrams, to the pleading of proof-texts. Its method especially appeals to the lay mind, and huge sums of money are being spent to further it. No propaganda was ever more generously financed than is that of premillenarianism. Among many sincerely Christian people it has become a theological obsession under whose influence they bitterly oppose any attempt to use biblical records except by their own method of interpretation of prophecies.

This revived literalism identifies the record of what the early Christians believed about the gospel with the gospel itself.

Naturally it fails to be interested in efforts to apply the teaching of Jesus to social conditions. If Jesus is immediately to return, it is idle to attempt to Christianize a society that must soon pass away. So the early Christians believed; so their modern representatives believe.

Such indifference to the social bearings of the gospel might well be unnoticed if it had not become propaganda injurious to the real gospel of Jesus. In this world-crisis we need the revelation of eternal truth rather than the revival of Jewish hopes of the early Christians.

It is a serious matter to divert the attention of a world from the principles of Jesus Christ and his call to give social justice. The man who believes in a social gospel believes whole-heartedly in the regeneration of individuals, but he knows enough about individuals to believe that their salvation is more than their rescue. The denunciation of all sorts of vulgar sins, the making of men over from drunkards into good fathers, is a part of our Christian mission, but

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the power of the gospel is not exhausted by the maintenance of social respectability. What the world needs just now is the gospel that Jesus himself preached—that love is more powerful than the doing of injury, that blessing is more effective than vituperation, *because God is Love as well as Law.*

Any teaching, no matter how sincere, which holds that the attempt to Christianize society is contrary to the spirit of Jesus, which seeks only to save souls from a world which is to be destroyed, which believes that the Heavenly Father has failed spiritually and must resort to fire and destruction to succeed, limits the redeeming message of the life and death of the Son of God. It can never hope to win a world like ours, for it cannot build itself into the constructive forces of the world that is in the making.

Yet with these premillenarian hopes we have this profound sympathy: they magnify the fact that Jesus must reign in human lives and human life before God's will can be done on earth as it is in heaven.

But according to his own gospel, Jesus must reign in the spirit of Calvary rather than in that of world-destruction. His father must save rather than destroy. His presence is spiritual and his conquest is a spiritual process in which individuals and society are transformed. Thus will the Kingdom of God come even as it is now coming.

This is a truly Christian premillenarianism—the inner and divine content of that hope the first Christians set forth in the pictures of Jewish messianism. This we must set forth in terms which shall do for our day what apocalyptic imagery did for their day. For we, like them, are saved by a hope!

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THE ADAPTABILITY OF THE ETHICAL TEACHING OF PAUL TO OUR TIMES

HENRY BEACH CARRÉ, PH.D.
Professor of Biblical Theology in the School of Religion, Vanderbilt University, Nashville, Tennessee

In attempting an estimate of the value for our times of the ethical teaching of Paul we shall first summarize the chief features of it which we have already examined (see *Biblical World* for October, 1916), as well as certain others which limitations of space made it impossible to discuss in the article referred to. In the second place, we shall endeavor to determine the attitude of the modern mind to these leading features of Paul's ethical teaching, at the same time eliminating those features which are repugnant to our present-day thinking. In the third place, after these eliminations have been made, we shall inquire whether or not there is anything remaining of this ethical teaching which may be adaptable to our times. And, lastly, if it should appear that there is, an attempt will be made to show in what manner this adaptation may be possible.

1. Summary of the Chief Features of Paul's Ethical Teaching

1. Despite the large place which it occupies in his letters, Paul's ethical teaching is only an item, albeit an important item, in the larger program of his gospel of salvation.

2. It is fundamentally supernaturalistic: (*a*) in its aim, or motive, namely, the attaining of a future, other-worldly salvation, or state of supreme happiness; (*b*) in its absolute ideal, namely, the nature of an omnipotent God, the criterion of conduct; (*c*) in the means for the realization of this ideal, which is the Holy Spirit at work in and through the spirit of the Christian.

3. It is circumscribed in its range.

a) It is directed to a limited group, to a special body, called the church, which is made up of those who have met the preliminary conditions necessary to salvation, and are, therefore, provisionally saved.

b) It is temporary, being intended only for a brief period of time, a few years at most, at the end of which the whole order of things—the physical as well as the social world—is to be revolutionized by a divine intervention.

c) It implies a static society. In view of the impending change in the social order, the *status quo* is to remain undisturbed. The Christian is not to seek, through conduct, to contribute to the betterment of society. Society's improvement is to come about by dissolution rather than by evolution, and is entirely in the hands of God. The Christian's duty is to remain in the same condition he was in when he became a Christian, awaiting the social regeneration which God himself is to effect miraculously. If he was a slave, he was admonished not to desire freedom, even if it were within reach. If he was unmarried, he was not to desire to

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marry. If he was married, he was not to seek a severance of the marriage bond. He was not to try to improve the political state, but to be absolutely obedient to the officers of the government, i.e., of Rome, who, he was told by Paul, were God's representatives, or ministers, for holding in check wrong-doers.

2. Attitude of the Modern Mind to the Leading Features of Paul's Ethical Teaching

1. The modern mind is unwilling to consider ethics as a discipline which is subordinated to theology.

2. To the modern man the supernaturalism which lies at the base of Paul's ethic is objectionable.

a) He wants a higher motive for conduct than the hope of a future salvation. The world has advanced beyond this primitive incentive to right living. While the hope of immortality is still strong in the human breast, it is not consonant with the highest ethical idealism of today, even within the church itself, to make the attainment of heaven the ground for the moral appeal.

b) An absolute ideal of conduct, which requires one to act as an infinite God acts, would no doubt seem impracticable to the modern man, even if his world-view coincided with that of Paul at many points, but to follow such an ideal is doubly impracticable for the man who has enlarged his conception of God to accommodate it to the measureless universe which modern science has made known to him.

c) The modern man finds it difficult to make vital to himself, as Paul seems to have done, the fact that his ethical life is a direct manifestation of the working in him of the Holy Spirit. Whatever his theological belief regarding the Holy Spirit, the relation of the Spirit to conduct is less real than appears to have been the case in the experience of Paul.

3. The modern man is not satisfied with the range of the Pauline ethic; the field of its operation is entirely too limited for his world-view.

a) He wants an ethic that is world-wide in its appeal. An ethic that addresses itself only to the members of the church, on the presupposition that they and they alone constitute the saved, is a misfit in a world where the line which separates the church from the world is so faintly drawn as it is in the world of today, and where no particular group of men is regarded as the saved, but where all men are looked upon as in the process of being saved.

b) The temporary, ad interim character of this ethic strikes him as utterly inadequate to meet the requirements of a world that shows no signs, after twenty centuries, of experiencing the cataclysmic upheaval which Paul expected to witness in his lifetime, and upon which unfulfilled expectation the practical features of his ethical teaching were projected.

c) An ethic which presents no constructive program for such problems as slavery, marriage, divorce, and the improvement of the state, and which, if followed to its conclusion, discourages and excludes the various institutions which modern society has devised for the preservation of life and for the comfort, well-being, and earthly happiness of mankind, makes but slight appeal to the man of today.

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The results of this analysis of the attitude of the modern mind to the leading features of Paul's ethical teaching must at first prove disappointing and disconcerting to the man who is accustomed to regard the New Testament as an infallible guide in matters of faith and practice. Little of the Pauline ethic seems to be left after the modern man, trained in the scientific methods of the schools, has applied his tests of value to it. When he discards its supernaturalism, he sweeps away its very groundwork. When he demands that the standards of conduct shall be universal in their application, and not limited to a certain group of society called the church, that they shall be timeless rather than temporary, that they shall be operative in a progressive society rather than in one which is incapable of improvement and destined to a speedy destruction, he so alters the working of the Pauline ethic as to render it virtually un-Pauline. But even after all these subtractions have been made, we have still to inquire whether or not there is anything remaining of this ethical teaching of Paul, and if so, how far it may be of value to modern society.

3. What Remains of the Ethical Teaching of Paul and Its Possible Service to Modern Society?

1. *The answer of science.*—One important feature of the ethic of Paul seems not to have been disturbed by the passage of the years. Criticism, science, philosophy—all combined have not destroyed the central idea of the ethics of this first-century thinker. They have stripped it of its supernaturalism, but they have not destroyed its essence. If, then, there is anything pertaining to this ethic which is at all adaptable to our times, it must be sought in this remainder, which has survived the testing and sifting of twenty centuries. This remainder is nothing more or less than disinterested love—the *agape* of Paul.

In order, therefore, to determine the adaptability to our times of the Pauline ethic, or, more accurately, of this remainder, we must ascertain whether or not Paul's *agape*, or disinterested love, is an essential fact of experience for this day, as well as for Paul's day, or whether it also is as uncertain and as unnecessary as his supernaturalism, which the spirit of our times rejects. If the men of today can find no trace of, or place for, disinterested love, either in the individual or in society, then this residuum of the Pauline ethic is not adaptable to our times. Despite Paul's assurance that love never fails, but is one of the things that abide, it also must be classed among the traditions and temporary institutions of the past, along with the prophecies that fail, the tongues that cease, and the supernatural knowledge (*gnosis*) that vanishes away. For no ethical principle can hope for general acceptance in our times that rests merely upon authority. It must rest upon the solid foundation of fact, as determined by the approved methods of present-day scientific research.

Unfortunately, there is little agreement among writers on ethics as to the fundamental principles of the science. The incentives to conduct vary all the way from the future rewards and punishments of the church to the hedonism of Bentham. Into this maze of

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conflicting theories we shall not enter. What we seek is an answer to the question as to whether or not the group of sciences which we must, in the main, count on to furnish the materials for our ethical systems reinforce Paul's statement that disinterested love will not pass away. Foremost among these sciences are biology, anthropology, physiology, and psychology. To be more specific, we are concerned to know whether or not these sciences warrant the statement that the disinterested love of the New Testament is an innate instinct, an inalienable quality of human nature, an ever-present feature of human society.

Fortunately, this question is not difficult to answer. There is abundant proof, drawn from all these particular sciences, to show that what Paul and the New Testament generally designate as *agape*, and what untechnically we have called disinterested love, is a fundamental instinct of human nature, variously described as sympathy, benevolence, pity, unselfishness, tender emotion, higher impulse, otherism, and altruism.

In making good the foregoing statement we turn first to Darwin, for several reasons. In the first place, although he is not the originator of the evolutionary hypothesis, Darwin nevertheless marks the beginning of the present, or evolutionary, period of modern science. Secondly, we turn to him because of the great influence which he has had on ethical theories in particular; for while there may be some exaggeration in President Schurman's statement, he is not far from the truth when he says: "Darwin certainly is the father of evolutionary ethics; and the first five chapters of the *Descent of Man* are turning out . . . . more pregnantly suggestive and more revolutionary than any other modern contribution to the subject of morals." In the third place, we do well to understand Darwin from the standpoint of ethics because he has been so generally misunderstood from this standpoint. The importance which Darwin attached to the theory of the survival of the fittest is chiefly responsible for the prevalence of the notion that self-preservation, or egoism, is not only the first law of nature, but also the paramount law of nature and of human society. It is upon the supposed preponderance of influence of this first law of nature that Nietzsche, who has been popularly, though not correctly, regarded as the "most orthodox exponent of Darwinian ideas in their application to ethics," built up his doctrine of the superman. For the same reason, as Professor J. Mark Baldwin reminds us, Thomas Huxley, "one of the champions of Darwinism here [i.e., in the ethical field], deserted the colors." But so to understand Darwin is to misunderstand him, as the following quotation well shows: "While the followers of Darwin laid stress on the struggle for existence, developed it, and painted it in ever darker colors, they apparently forgot that he had written in other terms in the *Descent of Man*. In this work he had set the problem before him of tracing the evolution of man from simpler forms of life, and an evolution of all the features of human life, physical, psychological, ethical. Thus he was led to lay stress on the social character of many animals, on their co-operation, on the evolution of sympathy and mutual helpfulness,

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until in certain parts that kind of struggle which was prominent in the *Origin of Species* tended almost to disappear. The unit in the struggle changes before our eyes; it is no longer the individual who struggles, gains an advantage; it is 'those communities which included the greatest number of the most sympathetic members that would flourish best and rear the greatest number of offspring' (*Descent of Man*, p. 163). Even from Darwin's point of view here is a new factor introduced into the struggle for existence. Sympathy, mutual help, or union between members of the same species for attack or defense, has been recognized as a decisive factor in the evolution of life. The community has taken the place of the individual, and mutual help is as much a fact of life as mutual competition."[1]

A few sentences from the *Descent of Man* will justify the foregoing quotation, and at the same time show that disinterested love, which Paul urged upon his converts as being the epitome of Judaistic ethics as well as the ethical essence of Christianity, is identical with the "sympathy," or "mutual help," referred to as a "new factor introduced into the struggle for existence," that is to say, new when the human species began to appear.

"They [some apes] might insist that they were ready to aid their fellow apes of the same troops in many ways, to risk their lives for them, and to take charge of their orphans; but they would be forced to acknowledge that disinterested love for all living creatures the most notable attribute of man, was quite beyond their comprehension. . . . . The moral sense perhaps affords the best and highest distinction between man and the lower animals; but I need say nothing on this head, as I have so lately endeavored to show that the social instincts—the prime principle of man's moral constitution—with the aid of active intellectual powers and the effects of habit, naturally lead to the golden rule, 'As ye would that men should do to you, do ye to them likewise'; and this lies at the foundation of morality" (pp. 128–29). "To do good unto others—to do unto others as ye would they should do unto you—is the foundation-stone of morality" (p. 134).

It cannot be without significance that this greatest intellectual figure of the nineteenth century, this creator of the present scientific epoch, this careful investigator, whose researches give him the first place in biology, anthropology, physiology, psychology, sociology, and ethics, expressed the fundamental fact of human nature from the ethical standpoint in the very words of Jesus which are also the epitome of the ethical teaching of Paul.

Evolutionary science not only predicates the existence of altruism, and shows it to be precisely what Jesus, Paul, and the other New Testament thinkers designate as *agape*, or disinterested love, but also traces step by step the successive stages of its evolution from its earliest manifestions. Darwin believes "the so-called moral sense" to have been "aboriginally derived from the social instincts, for both relate at first exclusively to the community" (p. 121). The social instincts, in both

[1] *Encyclopedia of Religion and Ethics*, art., "Altruism."

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the lower animals and man, he regards "as having been developed for the general good rather than for the general happiness of the species" (p. 122). And in opposition to the "selfishness," or "greatest happiness" theory of conduct, he makes the general good or welfare of the community, rather than the general happiness, the "standard of morality." Thus he would remove the reproach of "laying the foundation of the noblest part of our nature in the base principle of selfishness" (p. 123). The social instincts he seems to identify ultimately with the "maternal instincts" (p. 112.)

Th. Ribot[1] finds "the source of all altruistic, social, and moral manifestations" to be "tender emotion" (p. 236). The tender emotions rest on sympathy (he uses the word technically), which itself is the result of a long development, being biological before it is moral or even psychological. He finds the three stages of its development to be first, physiological, secondly, psychological, and, thirdly, intellectual (pp. 231–33). Tracing tenderness back to its first manifestations in children and the higher animals, he finds it in their attitude toward the mother or the nurse (p. 236). Of the fundamental or innate character of the altruistic instinct he says: "The inneity of the altruistic instinct, therefore, seems to me proved beyond the possibility of reply" (p. 238). And again: "The altruistic tendency, or tender emotion, which exists in all men [except those whose moral sense is abnormal] . . . . belongs to our constitution, as much as the fact of having two eyes or a stomach" (pp. 292–93). He concludes his study of the moral feeling as follows: "Moral emotion is a very complex state. . . . . It is not a simple act, but the sum of a set of tendencies. Let us eliminate the intellectual elements, and enumerate its emotional constituents only: (1) as basis, sympathy, i.e., a community of nature and disposition; (2) the altruistic or benevolent tendency manifesting itself under different forms (attraction of like to like, maternal or paternal affection, etc.), at first weak, but gaining more expansion by the restriction of the egoistic feelings; (3) the sense of justice with its obligatory character; (4) the desire of approbation, or of divine or human rewards, and the fear of disapprobation and punishments" (p. 200).

It is not possible to pursue this phase of the subject farther, nor is it necessary. That altruism is a fundamental, inalienable characteristic of human nature and of human society is put beyond question by an unlimited amount of scientific testimony.[2] Moreover, there can be no doubt that this altruism is identical with the essential feature of Paul's ethical teaching. Paul, as we have seen, regards this altruism as the direct result

[1] *The Psychology of the Emotions*, 2d ed., 1911.

[2] Here are just a few of the works that might be cited, in addition to those already mentioned: Herbert Spencer, *Principles of Psychology* and *Principles of Ethics;* John Fiske, *Outlines of Cosmic Philosophy*, Vol. II; Henry Drummond, *The Ascent of Man;* Leslie Stephen, *The Science of Ethics;* Westermarck, *The Origin and Development of the Moral Ideas;* Paulsen, *A System of Ethics;* and last, but not least, the originator of the term, "altruism," Auguste Comte, *Système de politique positive*, or a digest and criticism of the same; Edward Caird, *The Social Philosophy and Religion of Comte.*

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of a miraculous influence of an anthropomorphic deity upon the individual through the instrumentality of a theological agent which he called the Holy Spirit. Modern science finds no place for this supernatural explanation of the phenomenon. Nevertheless the phenomenon is the same; the *agape* of Paul is identical with the altruism of science, and this is the all-important fact.

The man who prizes his New Testament and who believes that Paul has an ethical message for our times will do well not to insist that twentieth-century science must both listen to this first-century apostle and also adopt his supernaturalism, or else be anathema. The genuine hierophants of science of all ages are seekers after truth, and welcome truth wherever it is to be found. It is as true of them in this age as it ever has been. If there is any ethical truth in Paul, or in the rest of the New Testament, they will gladly appropriate it, but they must first be assured that it is truth, and this assurance they can only arrive at after they have applied their own approved tests of truth. As long as the advocates of the Pauline ethic insist that its essence is to be found in its supernaturalism, they may expect little response from the representatives of modern science. But, if they are willing to see the ideas of Paul go into the crucible of the modern laboratory, and will be content with the residue after the acids and fire have done their worst, they may count on seeing that residue go into the making of the social fabric of tomorrow. Few have been the instances, however, in which the defenders of orthodoxy have been willing to submit to this trial by ordeal. They have made the supernatural paramount, and have given little or no quarter to those who could not pronounce this shibboleth. In so doing they thought they were doing Paul service, but in reality they were shunting him off into the corner of dogmatism in an age that repudiates dogmatism, with the result that one of the world's ethical pioneers is hardly mentioned in modern scientific works on ethics, which ought to be as unthinkable as that the name of Socrates should find no place in such works. Here is one of the "discoverers in morals" who, like a luminary in the exceedingly dark firmament of first-century immorality, held forth an ethical ideal which, even twenty centuries after his time, is the goal of our best endeavors, both individually and collectively. Yet those who are scientifically striving to realize his ideal are made strangers to him by his friends.

2. *The answer of the multitudes.*—It is conceivable that the answer which science gives to our question, while probably correct, and hence a safe guide for some future day, may be so far in advance of the popular mind as to make it inapplicable to present-day conditions. If we are to determine whether or not the essence of the Pauline ethic is adaptable to our times, we must ascertain the attitude of the unscientific multitudes to the doctrine of disinterested love. This may seem to be a questionable source from which to extract an answer to our query. The mind of the crowd is uncertain; what it desires today it may repudiate tomorrow. Yet, as Victor Hugo reminds us, the voice of the people is "a fearful and sacred voice, which is composed of the roar of

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the brute and the speech of God, which terrifies the feeble and which warns the wise." If we are wise, we shall not be deaf to this voice of God, as we attempt to discover how far the disinterested love which Paul preached is adaptable to our times.

Turning to this phase of the question, we are at once confronted with the striking fact that the multitudes know little about Paul's system of thought as such, and seem to care less, except as it is mediated to them through the sacraments or the teachings of the churches, in neither of which cases is it recognized by them as distinctively Pauline. But that they are greatly interested in the residuum of the ethical teaching of Paul, apart from its supernaturalism, is abundantly proved by the popular demand for universal brotherhood, a more thoroughgoing democracy, a broader humanitarianism, and world-wide peace, all of which are modern expressions of the love preached by Paul and by Jesus.

The popular desire to see this love find social expression is registered in many ways, three of which it will be sufficient to mention. First, it is in response to this desire that there is going on a rapid and far-reaching extension of the activities of municipal, state, and federal governments throughout the world, theoretically in the interest of all classes, but really in the interest, first of all, of those who are economically most in need. City parks and playgrounds, free concerts and art exhibits, mothers' pensions, child-labor laws, governmental industrial insurance, are all indications of what men are doing in their collective capacity to realize politically their altruistic ideals.

A second indication of this tendency is to be seen in the sympathetic co-operation between employers and employees, which is so marked and favorable a sign of our times. Large firms and corporations, which were pronounced soulless a generation ago, are today voluntarily establishing cordial relations between their administrative heads and their operatives by reducing the hours of employment, by granting the Saturday half-holiday, by providing recreation and rest centers, annual outings, insurance and savings departments, by increasing wages and introducing the profit-sharing system.

A third channel through which the popular desire for an altruistic social order is making itself felt is modern literature and art. The drama, the novel, lyric poetry, socialistic writings, the magazines, the daily press, painting, sculpture, pageants, and motion pictures—all are voicing this innate and ineradicable otherism which is swelling up from the ranks of the multitudes, as the artistic interpreters of life discern it.

One of the striking features of this modern literature and art is the place which Jesus occupies in it. Not much is made of the mediaeval Christ; there is little emphasis laid on the propitiatory death of the Savior. The Christ whom the common people are turning to is the living, historical Jesus, in whom they see the embodiment of love and sympathy for their kind. Whether or not the theologians are making progress with the task of interpreting Jesus for the men of our times, it is hardly too much to say that a Christology is taking shape in the minds of the unscientific multitudes, the central feature of which

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is altruism. Jesus stands for happiness, human welfare, social justice, and world-brotherhood.

4. How the Essence of the Pauline Ethic May Be Adapted to Our Times

If we are correct in our foregoing conclusions, first, that the essence of Paul's ethical teaching, *agape*, or disinterested love, is identical with altruism, which modern science shows to belong to all normal human beings, and, secondly, that this altruism is adaptable to our times, both from the scientific view of society and from the popular expression of the social mind of today, it is important to determine how this adaptation may be made. Broadly speaking, we may say that it may be made in two ways, namely, the personal and the constructive.

The personal method of making altruism effective as a social force is not new. It is set forth in many of the ethical injunctions of Jesus, and is illustrated in his parables, notably that of the Good Samaritan. It is implied or expressed in Paul's ethical utterances and beautifully illustrated in his treatment of the runaway slave, Onesimus, as depicted in his letter to Philemon. It is the method which the Christian churches have generally used; their members have been taught to love one another in the personal manner of the New Testament.

Much can be said in favor of this individualistic, non-scientific method of applying the love-principle to society, not the least of which is that "it blesses him that gives and him that takes." It is responsible for most of the saintliness which has blessed the world. It has made possible the Brainerds, the Damiens, the McAuleys, and the Hadleys. It has been the chief means in the making of twice-born men. While it may be flouted by some, its transforming power cannot be dispensed with so long as there are Jean Valjeans to respond to its quickening touch. Yet it has its limitations, and fails as a complete and adequate method of making full use of the altruistic instinct, that basic, biologic fact on which not only personal regeneration, but also social reconstruction, depends. A thoroughly scientific, constructive method is necessary. It is such a method that our day demands, and which it is working out, if slowly, nevertheless with promise of ultimate success. The personal method must be supplemented by a constructive one.

The constructive method rests first of all upon the important fact that the nerve centers, which are the source of altruism, are capable of development. The chief means of this development are, first, the repression of the egoistic nerve activity; secondly, the stimulation of the altruistic nerve activity. Since the struggle for existence, which is first in the order of animal and human evolution, stimulates the egoistic nerve centers, these centers show a fuller development than the altruistic and hence easily assert their superiority over them. A constructive method of developing altruism will first of all repress egoism by diminishing the struggle for existence, which, in our modern industrial order, can be done only by reducing the hours of physical toil and by making it possible for all men to receive for their labor a surplus over and above their actual

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needs. All the physical sciences which make easier the problem of existence—mathematics, astronomy, physics, chemistry, medicine, agriculture, mechanics, engineering—have as their collective and ultimate purpose the diminution of brutalizing toil and the increase of man's margin over and above his primary physical needs. These sciences are therefore laying the foundation for the altruistic, or spiritual, social order of the future. This means that altruism rests first of all upon an economic foundation. Yet, while this is the first lesson to be learned, and not an easy one either, it must not be forgotten that this is after all only a foundation; it is the negative side of our problem.

The positive side of the task of making society constructively altruistic is in the hands of the social and psychical sciences—economics, sociology, law, ethics, theology, psychology, education. Here we must remind ourselves that "that is not first which is spiritual but that which is natural." Just as the egoistic tendencies are far in advance of the altruistic, so the natural or physical sciences, those which minister to the egoistic, economic, or first wants of man, are far in advance of the second group of sciences mentioned above, that is, those which further social adjustment, create ideals, and carry forward positively the growth of altruism, both in the individual and in society. Compare medicine with law, physics with ethics, mathematics with psychology, engineering with education, and you compare certitude with guesses, rock foundation with sifting sand. The physical sciences have dug out of the earth, dipped up from the watercourses, and wrested from the air enough of the world's treasure to make easy for everyone the struggle for existence, but our social sciences are unequal to the task of distributing this treasure. In our Father's house there is bread enough and to spare, but the sons of an egoistic social order perish with hunger. Hence arise industrial competition, militarism, preventable diseases, poverty, crime, and the endless line of social ills which make us hang our heads in shame in this scientific age. The great need of our day is that we shall so order the social and psychical sciences that the development of the altruistic brain centers shall go forward rapidly, and then organize our political, industrial, and social institutions in such a way as to create an environment as nearly as possible in harmony with our altruistic ideals.

In making love operative in the world the modern man can afford to follow the personal method of Paul as long as it is useful, but he cannot stop with that; he must add thereto the constructive method. In so doing he will continue to develop the physical sciences so as to meet society's ever-growing physical needs, but he will give his best endeavors to the development of the backward social and psychic sciences. The nineteenth century saw the physical sciences put upon a firm and substantial basis. We must hope that the twentieth century will see the same thing done for the social and psychic sciences. Until this is done we need not look for the "Edenization of the world."

Toward this consummation the essential feature of the ethical teaching of Paul, namely, altruism, unerringly leads us. Therefore, it is most certainly

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adaptable to our times. When practiced in individual relationships and applied constructively to the organization of society, it will bring mankind to the ultimate victory. "The last enemy that man shall overcome is himself."

REDEFINITION IN PRESENT-DAY THEOLOGY

CLARENCE AUGUSTINE BECKWITH, D.D.
Professor of Systematic Theology in the Chicago Theological Seminary

Progressive religious thought today is steadily growing more constructive, but it still faces problems which demand answers that may seem to some negative. But negation is only incidental to the actual requirements of a method. Sooner or later we shall see that a readjustment of the gospel to the world is proceeding as constructively now as in the days of Clement of Alexandria. We should never forget that intellectual problems will ultimately be answered by facts gained by reliable investigation.

There is a very general opinion that theology is a free product of human thought. The idea seems to be that we are always at liberty to devise a new system, formulate a particular doctrine, or steadfastly maintain a traditional position. No notion could, however, be more erroneous. The theology of a given age is the indefeasible fruit of that age. It could not originate earlier or in a different circle; the attempt to force it to persist unchanged on into another period and under other conditions is only a violent anachronism. The theology of St. Paul could arise only in the middle of the first century, in a consciousness determined in part by Jewish and in part by Greek thought. Augustine was the mouthpiece of the theology of the fifth century, since in him met and blended the great movements of his day —Manichaeism, neo-Platonism, a certain point of view concerning the Scriptures, a psychology based on experience, a conviction of the sanctity of dogma, and a necessity for the consolidation of ecclesiastical authority and practice. Given the genius of an Augustine, a period fifty years earlier or fifty years later would have produced a different theology, if indeed a theology would then have been possible. St. Paul stated our law when he spoke of a "fulness of time." There are, moreover, long periods of time—periods of transition—when no precipitation of theology is possible. Here we can describe only tendencies, for theology is never at a standstill. What we designate as the New England theology, beginning about 1750 and continuing for a hundred years and more, was not so much a theology as a variety of movements which sought a solution of certain

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problems but which found itself brought to an end in a blind alley. Nowhere else in the world could such a movement have appeared—not in England, not in France, not in Germany, and it could have come up in no other moment in the history of human thought. The Edwardses, Bellamy, Hopkins, the Wests, Smalley, Emmons, Park, and N. W. Taylor were indeed the actors in the drama, yet it was not so much they who were the actors as the age which was seeking to interpret itself through them. Allow as much as you will to the initiative of individual men, it still remains true that the tendencies which manifest themselves in theology have their source in a deeper fountain and belong to a wider circle than the individual consciousness.

Analysis of the content of theology at any given time reveals three elements. The first element is the traditional. This is the material which from age to age undergoes modification, as, for example, the conception of Christianity, the idea of God, and the meaning of salvation. The second element is that of the individual theologian. This personal element receives recognition in the characteristic designation of different schools of thought, such as the Pauline, Augustinian, Calvinistic, Lutheran, Socinian, Arminian, Ritschlian. The third element is contributed by the social consciousness of the time. It is this which creates in part the distinction between successive periods in the evolution of theology, as, for example, the patristic, the mediaeval, the Reformation, the modern. The term "modern" is, however, far too general to be more than broadly suggestive. Attention may be directed to three movements, of which great men were indeed the torch-bearers, but which had their source farther back in the spirit of the community: (1) the tendency which found its exponent in Schleiermacher and culminated in Ritschl, (2) the New England theology already referred to, and (3) the religious background, also in America, of which Bushnell was the product. Schleiermacher owed his message to the awakening of the Romantic spirit, the sobering of the German people and the creation of a new social order out of the havoc wrought by the Napoleonic wars, and the quickening of the Christian consciousness through a deep mystical experience of the gospel of God's grace. The New England theology was part of two great movements in the eighteenth and nineteenth centuries: (1) the emancipation of the human spirit from the thraldom of external authority—in the secular field symbolized by the American Revolution—and (2) the attempt to find the place of reason in the search for Christian truth. The creative part of Dr. Bushnell's theology was due to the sense of social unity which was already awakening in the New England consciousness over against an exaggerated and unhealthy individualism, as evidenced in his *Christian Nurture*, and the endeavor to discover the spiritual value of the atonement, a search made necessary by the new emphasis on the immediacy and authority of Christian experience.

The task of the theologian, then, is to interpret the reality of the traditional Christian faith, in part as it emerges in his own experience, but especially as it

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derives further meaning and value through the immediate enlarging thought and experience of the community. And his system, so far as he succeeds in giving it organic form, is never final—the "final faith" must be left to the last man, and he, if so be that he is clothed with modesty, will disclaim any such arrogant achievement. The system is never final, never perfect, therefore, but always susceptible of enrichment through new applications to unfolding social life. Accordingly there is perpetual need of redefinition, not so much for the sake of elimination, and certainly not wholly for the sake of greater logical precision, but in order to incorporate the developing social content of life and give it finer expression.

The experience through which the Christian world is now passing may have no creative power, but it will surely intensify and ripen some tendencies in theology which were already more or less advanced before the war threw its shadow over our hearts. In the storm and stress of this time I believe that we are not only invited, but even compelled, to redefine three great subjects with which theology is concerned —the nature of Christianity, the idea of God, and the meaning of sin and salvation.

I

The first of these is the definition of Christianity and its task. Ever since the death of Jesus, Christianity has been undergoing a process of enlarging definition which is still far from complete. Confronted by present conditions, some are raising the cry, "Back to Christ!" But this is as impossible as it would be to crowd back the swelling bud into the germinant seed. Others bid us look forward to a supernaturalistic "Second Coming" of Christ—the millennium—for the definition of Christianity. But we, who are living between the beginning and the consummation, can neither go back to the one nor forward to the other. We have to inquire what Christianity is here and now. Never has it been subjected to so great a strain, not even in periods of fiercest persecution, for then Christians who had nothing to do with bringing on the evil they sufered had only to endure until the fury of their enemies was spent. But here the chief parties engaged in the conflict are Christian nations. And now the question is thrust into our very faces: Is Christianity a utopian dream of some far distant city, or, if not, is it practicable only in conditions such as existed in the simple peasant life of Galilee, overshadowed as it was by the imperialism of Rome, and turning its gaze to heaven, expecting deliverance only from thence? If we admit that Christianity was well adapted to primitive society before the development of national consciousness and before desire for world-dominion took possession of great and mighty powers, the question now is: Have we outgrown Christianity, or was it never suited to the ambitions, the antagonisms, and the infinite complexities of the modern world? It may still do for evangelism—the rescuing of individuals as brands from the burning; it may even serve the interests of a restricted personal religion; it may answer for women and children sheltered from the rude shocks of the world, and for men who are only half men; it may be of value for its comfort in sorrow, for the

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cup of strength it holds to the lips of the tempted, struggling, and well-nigh defeated sufferer; it may offer the consolations of heaven in a gospel of other-worldliness to those who have failed of life's completions here. But for strong men, for mighty empires and republics, confronted by exigencies and opportunities which hold out promise of unmeasured material gain to be won by disregarding or ruthlessly trampling on the rights of others, on treaties solemnly ratified—for such men and nations is Christianity any longer of use? Does it not rather hinder in the race for power and supremacy?

If by "Christianity" we mean something purely individualistic, static, fixed once for all in the form in which it appeared in the primitive church, then plainly we have long since outgrown it. It may continue to minister to individuals here and there in very restricted circles of human interest, but this will be all. On the other hand, it becomes a very different matter if we hold that Christianity is not a program, but a spirit of life, subject to development under human, historical conditions, progressive, therefore, and still in the making, and that no sphere of activity is to be withdrawn from its pervasive and transforming power. The only reality which we can compare with Christianity is democracy. You may define democracy, but its subtle quality bursts the bounds of rigid definition and pervades every sphere of social interest. Just as democracy, so Christianity entered our human world at a given point of space and time, and it has made its way not without opposition and even apparent recessions. But neither at its beginning nor at any stage of its development can it be fully defined, and this is nothing against it. Christianity is not a creed; it is not a dogma, whether of the fourth or of the sixteenth century. Confined in a formula or an institution it proves itself to be other and larger than either. It seeks to incarnate its spirit in every form of social life—scientific, industrial, commercial, aesthetic, literary, political. Just now, however, it is in the field of national and international relations that it finds its supreme opportunity and its most serious task. In the halls of legislation, in the councils of diplomacy, in the competitions of national expansion and trade, in the administration of colonial government, in fostering ideals by which both the efficiency of individual nations and the common good of all are maintained—here is the new and inviting field which Christianity must enter as the sphere of its enlarging definition and power. And our present-day theology must perforce bring to the front this larger reference in its redefinition of Christianity.

II

In the doctrine of God two widely different conceptions are competing for recognition. One of these, which we may designate the common view, is that God is a static being, to whom absolute power, wisdom, and goodness are attributed. His omniscience embraces past, present, and future in one simultaneous and perfect intuition. All events are referred to his power as their ultimate cause; no occurrences in nature and no acts of men are withdrawn from the scope of his will. His goodness also is boundless, and is in no way inconsistent with the most terrible physical and moral

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evils which confuse and paralyze our moral sense. This doctrine goes back to Plato and Aristotle, to the scholastics of the Middle Ages, and to many of the most distinguished German and English thinkers of the eighteenth and nineteenth centuries. It relies on the theistic arguments for its proof of the being of God. Its theodicy acknowledges no inner and irreconcilable contradiction in the world, since God is the absolute source of all that is, both good and evil. Thus we have a transcendental God who presents insoluble problems for metaphysics, whose being is independent of the world and complete apart from it, who has therefore no need of us to fulfil the meaning of his own life, who would be utterly the same even if we and the universe were instantly and completely swept out of existence.

On the other hand, another way of conceiving of God has now for a number of years been making itself felt—that of purposeful will. Long ago the Hebrews had already thought of God wholly from this point of view. Augustine and Calvin made this the almost exclusive key to their conception of God. Later Kant showed that the ethical and the purposive was not only the highest but the only immediately valid postulate in our doctrine of God. More recently the pragmatic way of thinking has come in, the world is conceived of as evolutionary or teleological—a continuous creation—and God as progressive purpose—the Living God.

If this doctrine of God as creative and purposive will is accepted, the question immediately presents itself: What is the relation of this will to all kinds of human action? John Calvin advocated the view that the will of God was the ultimate and indeed the sole sufficient answer concerning the cause of evil as well as of good. William James told us that God is finite, that theologians have always regarded him as finite, and that his will is limited in the effectuation of his purpose.[1] Before James the question had already become acute through the startling antithesis proposed by John Stuart Mill: either God is omnipotent, in which case he is not good; or if he is good, he is not almighty. The dilemma thus suggested by Mr. Mill, which met with indignant and violent protest, cannot be ignored by any responsible thinker. The world-war has forced it to the front again, and the question will not rest until a suitable answer has been given to it. If God is purposive will, what is his relation to the wickedness which brought on the war, the spirit in which, in some degree at least, it has been prosecuted, the misery which it entails upon those who immediately participate in it, the even greater misery which it entails upon such as are dependent on those engaged in battle, and, I may add, the evil suffered by the whole world and to be suffered by those not yet born? What is the relation of God to all this? If we can get a tolerably clear idea of this, then certain other points of view will fall into line. The notion of omnipotence and hence of providence will undergo modification. The relation of God's will to sin will have to be redefined. And the place of

[1] Mr. H. G. Wells, in his recent book, *Mr. Britling Sees It Through*, has given vigorous expression to this point of view. See pp. 406 ff.

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suffering in the life of God will have to be reckoned with.

1. First, then, with reference to omnipotence. We shall have to confess that this terrible war would never have occurred if God could have prevented it. We simply cannot believe that God purposely caused the misunderstanding, the vindictiveness, the pain, the deformity, that he tore husbands from wives, sons from parents, bereaving and desolating millions of homes, destroying industrial, commercial, artistic, and religious treasure the value of which outruns computation, by the irreparable loss of which humanity is forever poorer. Either we must acknowledge that God's ways so far transcend our intelligence that we can form no reliable judgment concerning them—in which case one assertion concerning them would be as reliable as another, and no assertion of any worth; or else, if we are permitted any insight at all into his will, we shall have to judge his actions by our highest human ideals. If we are to choose between almighty power and perfect love, we shall not hesitate an instant. We are told that there is no concrete condition that is not at every moment under absolute divine control; that it is because God has willed it, and, if he so willed, it could be instantly and perfectly changed. We, however, who know God only through experience, know of no such Being. The power of God that we know is not actually omnipotent, but is hindered and in some measure defeated by wicked men. Whether the limitation is metaphysical or is self-determined is a matter for the philosopher to decide. The God who is disclosed to us in revelation and experience is a Being of very great but limited power. If, however, power is limited, yet *love is not limited*. Jesus' lament over Jerusalem is at once a disclosure of the limitation of divine power and a revelation of the illimitable spirit of love. The meaning is not that because God is not omnipotent his purpose will therefore fail; his purpose is not one of might but one of love, and love cannot fail. The emergency created by the world-war will issue in this good at least, if it compels us to redefine the power of God in terms, not of absolute might, but of purpose and love.

2. Secondly, a change is necessitated in our conception of the relation of God to sin. The war is, not because God willed it, but in spite of his will. It is an imperfect judgment to declare that the war is a punishment of the world for its sins. A previous question would have to be disposed of: Why sin at all? We seem to suppose that God sustains a different relation to nations from that which he does to individuals; but the time has come when we shall have to disabuse our minds of such a notion. So far as there is jealousy and hatred and wickedness in nations as truly as in individuals, so far God is not in it. There is, therefore, no possible justification for it. So far as war originates in sin, instead of setting up an elaborate defense of it, we say that, since it has its rise in a spirit hostile to God's will, he is against it. This we should have acknowledged long ago, but for our delusions concerning the divine immanence and our eagerness to hold fast a notion of the divine omnipotence according to which God is responsible for everything which takes place, evil as well as good, sin no less than righteousness.

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3. Thirdly, another change which our theology requires is to make a perfectly definite and unequivocal place for the fact of suffering in the life of God. In several of the great prophets this was an integral part of the conception of God, and it formed a basis for an appeal to the hearts of the people. In the New Testament the divine suffering seems rather to be concentrated in Jesus Christ. The tendency of the church Fathers, under the influence of Greek speculative philosophy and especially neo-Platonism, was to remove God to an inaccessible distance from the sorrows of our human life into undisturbed and changeless felicity. If, however, suffering is a fact in the life of God, then we must acknowledge that not the widows and fatherless children, not those hopelessly crippled for life, not those on whom the burdens entailed by the war will fall heaviest—not these are the supreme sufferers, but God himself. And we whose business it is to enforce the doctrine of God shall have to present this as one of the most vital truths of our teaching. God suffers, not only on account of men, but also for and with men. His life is to the inmost center affected by the sins of men. His life is different from what it would have been were there no men and no human sin and sorrow. If he were simply an omnipotent Being, if power alone, or even power joined with wisdom, were his sole characteristic, then suffering would indeed be impossible to him. And then too we should care nothing for him. But he is essentially purposive love. He would have all men virtuous, all men happy; he would have all men saved; he would have them rise superior to every spirit hostile to their peace and joy. But this can only be if God redeems; and he who redeems must suffer. His heel must be bruised if he would crush the serpent's head. Not only during the past two years, but until all the wounds caused by this unholy war are healed, the heart of God beats in sympathetic union with all who suffer. Until the war came we were in danger of losing sight of this greatest of all realities in the life of God. It would be strange, indeed, that, when the hearts of all living men were melted with compassion in this holocaust of calamity and grief, the heart of God alone of all conscious beings in the universe remained undisturbed and unresponsive through it all. Men will not long care for a God who cares nothing for them. Only he who can be hurt by our sin can save us by his suffering love. We who are teachers of theology, we who are preachers of the gospel, ought to let the sufferings of this frightful war be the occasion, as a similar condition was to the prophet of the Exile, for showing that God is, after all, the principal sufferer in all human grief. "In all their affliction he was afflicted!"

III

A further change which we must continue and complete is to define sin and salvation in the light of their social meaning.

Sin has been defined as infinite by reason of its being committed against an infinite Being. On the other hand, the evil of sin in the individual has been minimized almost to the vanishing-point, by merging the individual in society and distributing the personal blame among the various forces of the

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community. Even if we grant that certain individuals are most responsible for a great wrong, as, for example, for this war, yet the significance of such men lies, not in them simply as individuals, but in the fact that they embody and bring to expression social tendencies which are widely diffused. This does not exonerate the individual as having no responsibility for his deed, but it fixes attention more definitely on the social aspect of sin. Social workers and philosophers have already done much to change the emphasis on sin from the individual to the social aspect of it. But the emphasis needs to go much farther. Social workers are not always identified with the church, and they are often unjustly regarded as extremists with a utopian scheme. What they have so well begun and what churches have here and there undertaken must be carried into all the regions of social activity. No doubt the churches have been handicapped in this endeavor. Ministers have been exhorted to confine their attention to spiritual affairs—the diplomatists would manage international relations; the politicians could be trusted with the administration of party interests; the city fathers were quite competent to run the civic concerns of the town; and each separate section of the community must be left free to determine the nature and scope of its particular activities. When I pass these great human interests in review and ask myself, Where among them all is the church permitted to appear? I seem to see a dignified procession moving along and at the trail end of it the church as a lap dog, meek and quiet, properly muzzled, minding its own business. One of the sorriest spectacles which the war has held up to our gaze is the failure of organized Christianity in respect to this whole unhappy affair. It seems perfectly plain that the great issues of humanity are determined by other than Christian motives. The church had indeed no voice in bringing on the war, and it is even more significant that it had no power to avert it, to advise how it shall be carried on, how and when it shall end, and what shall be the terms of the final adjustment. At this point one might easily be betrayed into offering a snap judgment which would be unintelligent, unsympathetic, and unjust. The simple point is, however, that the war has made it evident that the church must busy herself far more with the inculcation of social ideals and the sanctions by which these ideals are made effective in all the forms of our social life. When these ideals shine forth with clear and commanding authority, sin will be judged in the light of them. The war will have done us some service if it sends us to a fresh reading of Amos and Isaiah and Micah for our definition both of righteousness and of sin as social. And this will aid in giving to theology the right point of view for the doctrine of sin, in regaining for the church the prerogative of leadership which she once enjoyed, in furnishing to the minister once more an influential place both as teacher of social ideals and as moral critic of his time, and in tracing sin in large measure to social conditions which militate against the purpose of God.

A similar effect will also appear in the conception of salvation. This does not

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mean that the evangelistic idea of salvation will have to be surrendered—personal reconciliation with God in the forgiveness of sin, as in the parable of the Prodigal Son, can never be dispensed with. But the Prodigal found that there was a social side to his returning home: he must reconcile himself with his elder brother—with the social order with which he had broken when he departed, and he must now find a way of reconciliation with that order. The psalmist who cried, "Against thee, thee only have I sinned, and done that which is evil in thy sight," learned to his dismay that his sin was not individual but social, when the prophet declared to him that on account of it the sword should never leave his house. Social workers, mightily reinforced by women's clubs, and not least by those who are urging forward the temperance reform, are right in insisting that hope for children, for dependent and delinquent classes, for all who are struggling for virtue, lies in great part in social conditions favorable for the higher life. That is, the individual is not to be saved apart from society. International ideals, diplomatic ideals, political ideals, civic ideals, family ideals, even church ideals must be thoroughly Christianized. Those who are looking for social salvation through the near, visible, miraculous Second Coming of Christ are destined to the same disappointment which has befallen all who for nineteen centuries have expected the same event. It can never come that way. Not by miracle, but by a slow historical process, the leaven permeates the meal. And just now our theology is called upon as never before to make the message of the gospel social, in order that the salvation which it seeks to realize shall embody itself in all the ideals and institutions and customs and laws of national, civic, and social life.

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SOME FORMS OF RELIGIOUS SELF-EXPRESSION AMONG THE BANKUNDO

REV. A. F. HENSEY
Bolenge, Coquilhatville, Congo Belge, West Central Africa

We have much literature upon primitive religions, but the test of eyewitnesses is always desirable. Mr. Hensey has had opportunities to observe the life of the people he describes, and his contribution may be regarded as an interesting and valuable addition to the data with which psychologists of religion have to deal.

In the heart of Africa, just where the Congo crosses the equator, is to be found an interesting tribe. They call themselves the Bankundo, and are typical western Bantu. Many of them have had very little contact with white civilization. The writer has lived among them since 1906, and has tried to learn their language well enough to find out some of their modes of thinking. His position as missionary and pastor has enabled him to gain their confidence to a certain degree.

The Africans are always religious and the Bankundo are no exception. It seems difficult to imagine that they could be otherwise, living as close as they do to the universe. Theirs is a forest land, but the Congo forest is very different from an American woodland. One may walk for hours and hear no sound save his own footfall. Under ordinary conditions no place could be more silent, more solitary, or more lonely than a Congo forest, unless it be a desert. But danger lurks everywhere in that forest, and its children know that at any moment a leopard may spring noiselessly upon his victim. The dense jungle is filled with animals and snakes, and the rivers teem with crocodiles.

In such an environment the soul in its loneliness and helplessness reaches out instinctively for companionship and help. This attempt to establish personal friendly relations with the universe finds several forms of self-expression.

I. The Idea of God

The *name* of God is known everywhere. It is an interesting fact that among all the western and southern Bantu, from the Kameruns to the Kalahari Desert, and as far east as the borders of Uganda there are similar names for God. These are: Nyambi, Anyambe, Nzambi, Nzakomba, and Nyam.

Among the Bankundo the name of God is Nzakomba. When a missionary goes into one of their villages for the first time, he frequently begins by asking the people who have gathered to hear his message, "Do you know Nzakomba?" Without any hesitation all will answer, "Yes, we know him." Or if he commences by asking, "Who made the world?" all will reply, "Nzakomba."

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But when one tries to find out anything about Nzakomba, it is a more delicate and difficult matter. In the first place, the native is reticent on such matters; he feels also that the white man will not be very sympathetic, for he has made fun of many native customs. But the real fact is that in most cases the native knows nothing but the *name* of Nzakomba. In addition, he approaches such a subject with awe, for in most communities the man who philosophized about Nzakomba would be regarded as having a witch or a devil.

These conclusions seem fairly well verified:

1. Nzakomba is not regarded as a ruler.

2. He is not worshiped—at least not in our sense of worship.

3. His name is seldom mentioned. W. Holman Bentley, in his *Pioneering on the Congo*, records that his language assistant, Nlemvo, who came to him as a young man, had never heard the Kikongo name for God but twice before coming to the mission.

4. While the name of God is the same everywhere throughout the tribe, each man seems in a sense to have his own God. If a man goes hunting, and has success, he comes home rejoicing and saying, *Nzakomba ekam bölöci nal* "What a good God I have!" If, on the contrary, he goes fishing and has no luck, he will declare angrily, *Nzakomba ekam bobe mongo nal* "How wicked my God is!"

It may be that the Bankundo idea of God, as expressed in the name Nzakomba, was just emerging from a lesser conception of animism, and that the development of the idea has been stopped with the coming of white civilization.

II. Fetishism or Animism

Dr. R. H. Nassau, the most sympathetic of all the students of Bantu religions, in his *Fetichism in West Africa* (p. 81), quotes from Menzies' *History of Religion* the latter's definition of fetishism: "It is best to limit it to the worship of such natural objects as are reverenced, not for their own power or excellence, but because they are supposed to be occupied each by a spirit" (p. 33).

This seems to the writer a better definition of animism than of fetishism. The position of Dr. Shailer Mathews is that animism is "the conception of spirits in places and persons and objects," while fetishism is the conception that "things have power."[1]

The religion of the Bankundo seems to be a combination of animism and fetishism. Persons and places and objects and animals are thought of as inhabited by spirits, while fetishes and charms represent the attempt to have control over these spirits by the power in things, though these latter are not always limited to that use, being used also in magic.

The Nkundo thinks of all his environment as peopled with myriads of spirits. Some of these he conceives of as benevolent, but they play little part in his religion, for they are not to be feared. To him the majority are malevolent and energetic. To him the storm as it stirs the mighty Congo into fury, or blows a

[1] The writer finds much difference in the use of the terms animism and fetishism with such writers as Nassau, Westermarck, Jevons, Frazier, Ames, Milligan, etc.

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tree upon his bamboo hut, the firefly as it flits its harmless way through the forest at night, the sleeping sickness decimating his village, or his tribe defeated in battle—all these are ascribed in some way to the work of the evil spirits. Bad luck, disease, insanity, famine, death—these, with all the lesser evils of life, date back to the unfriendly spirits.

All these spirits are especially active in the darkness, in the denser portions of the forest or jungle, and in graveyards.

There are many kinds of spirits, of whom the following seem to be the more important:

1. *Bidimo* (sing. *elimo*).—Human embodied spirits. The *bidimo* may be good or evil, but they have benevolent tendencies.

2. *Bekaji* (sing. *bokaji*).—Disembodied human spirits or ancestral ghosts. These are the most important kind, as about them the animistic especially gather. As far as can be found out, the people are all afraid of *bekaji*, but they will not admit that they are all evil spirits. They say they "feel awe of *bekaji*."

Flowers, bananas, milk, palm wine, and blood are thought of as being the food of the *bekaji*, and the first three are usually regarded as branding their possessor with having intimate dealings with *bekaji*.

When one dreams of a dead relative coming to tell him something or to instruct him as to a certain duty, the dreamer takes it for granted that the *bokaji* of the dead person came to him while he was asleep. It not infrequently happens that a person, when dying, will threaten to come back as a *bokaji* to avenge some wrong. This is especially true if he trace his death to any certain person.

3. *Balöka* (sing. *jidöka*).—Spirits of witchery. This class seems more allied to magic than any of the others. If a post-mortem examination shows anything unusual in the anatomy, especially a tumor in the abdomen, the deceased will be labeled as having had a witch.

4. *Bidökö* (sing. *elökö*).—Malevolent forest spirits.

5. *Biza*.—Malevolent water spirits. A certain chief in the Lower Ubangi died, and soon after a number of his wives and slaves died also. Immediately the people declared that this chief had sent back his *biza* to get his wives and slaves.

6. *Bipöfya*.—Good little fairies.

7. *Bimbanda*.—Bad little fairies.

As already noted, the fetish or charm is the thing which represents the attempt to protect one's self against these different kinds of spirits or to gain control over them. Hence if you go into a real savage village you will find fetishes everywhere. They are tied about the necks, ankles, and wrists of young and old. They are fastened to the ends of the war-drum, and hung upon the lower branches of the palaver tree. They are tied on the handles of tools and weapons and on the paddles with which they send their dugout canoes through the water.

It does not seem to make much difference what object is used, if only it is set apart as a fetish. They are of two kinds: those which may be touched, and those which must never be touched by unhallowed hands.

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It seems that the first kind may be made or set apart by anyone. Both kinds are often made of the horn of some small animal, chosen, it would seem, because it has a cavity. Within the cavity all sorts of things are placed. The second kind has to be made by a special class belonging to a certain family or clan. This brings us to the most picturesque and powerful figure in Bankundo society—the witch-doctor. No consideration of the religious life or the social system of this forest people would be complete without some notice of the witch-doctor, called *nkanga*. When a child is born into the world, he chants his weird songs outside the hut; as soon as the child's first cry has been heard, he ties about its tiny waist the "taboo cord"; in sickness his charms are the only hope of relief; whenever there is a meeting of one of the two secret societies which hold so much of Bankundo life in their iron grip, he is the "grand-master who presides over the one to which he belongs; before the battle with dances and fetishes he puts weakness into the arms of the enemy and strength into the arms of his friends; after the battle he directs the cannibal feast; and at last he conducts the mysterious and often fearsome funeral rites. From birth to death he must be considered and propitiated, for he alone pretends to stand between the people and the malevolent spirits."

The medical feature of his work, as well as much of his other activities, does not come within the scope of this paper, as they belong to magic and suggestion. But as the priest of fetishism and animism he has a large place in this discussion.

As he wishes always to enlarge his power, he advises the *bongilo* or untouchable fetish as often as possible. He does everything also to keep the people's faith strong in the spirits and the fetishes, and he usually succeeds. The faith of the average Nkundo man in a fetish to be used for a definite purpose is almost boundless. Over and over again a naked savage has been known to expose himself to the bullets of a modern rifle, so sure was he that his fetish would protect him.

But do not fetishes fail? As often as they succeed. Do not the people lose faith in them then? The witch-doctor always has a good reason for the apparent failure. He will say that the wearer has not followed his directions, or, more often, that some enemy has a more powerful fetish. So the fetish-truster, instead of losing faith in fetishes, throws away that particular fetish and engages the witch-doctor to make him a more powerful one.

III. Some Effects of These Beliefs

1. *The conception of the etiology of disease.*—Sickness is always caused by the spirits. That being so and the spirits being under the control of fetishes, some enemy has caused the sickness. The chief of the village where the writer has resided for a number of years never thinks of eating food unless one of his wives holds a special charm over his head.

2. *The cause of death.*—This results naturally from the idea of the origin of sickness. Mixed with it is the idea that the spirits enter into animals, in particular the crocodile and the leopard —the two most dreaded. Hence when

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a man-eating crocodile visited a certain village and carried off a number of people, the villagers began to talk darkly about the "master" of the crocodile—that is, the person who had control of the evil spirit in him because of a powerful fetish.

Since the war began, a woman near Bokatola declared herself to have all the leopards in the forest under her control and demanded large presents to protect travelers. One who scoffed at her happening to be taken by a leopard, she not only became immensely rich, but started a reign of terror.

Not only are those who die by violence supposed to be killed in this fashion, but all deaths, even those from old age, are thought of in the same way. The witch-doctor, as "smeller-out of witches," then takes a hand in the matter. Naturally many innocent lives are sacrificed in the witch hunts.

3. *Life after death.*—This conception is very crude, but there are some suggestions of it. When a person dies, for several weeks after his death a fowl or even a goat is sacrificed nightly near the grave, and left there for the spirit of the dead. Of course it has all disappeared by morning.

Also when a man of wealth or power dies, some of his wives and slaves are compelled to go down into the huge grave, and upon their living backs is laid the body of their dead lord. The idea seems to be that he will need them in the spirit-land.

The very idea of *bekaji*—the disembodied spirits—has in it some idea of life after death.

IV. Some Conclusions

1. *The idea of God and the social experience.*—To carry out the conception of the evolution of the idea of God among the Bankundo one ought to be able to trace the emergence of the idea of Nzakomba from the conceptions of animism and fetishism. The writer has not been able to do this.

But in the fact that "man has always used for his idea of God his social experience raised to a higher degree" there is a hint of a connection. Among the Bankundo the social organization had been patriarchal and each village was ruled by the heads of the different families. But just before the coming of the white man there had been tendencies toward more centralization of power, and different heads of families had become chiefs of their own villages, while in a few cases a powerful man dominated numbers of villages. Perhaps this change of tendency in the social life will account for the emergence of the Nzakomba idea, with its apparent paradox of a universal God who is not worshiped. Perhaps he would have been regarded soon as the chief of the spirits and after a time an ethnic or tribal God. Who knows what interesting development civilization thwarted?

2. *Bases for building up idea of God and immortality.*—With the name Nzakomba known everywhere, and with the *behoji* conception deeply rooted in Bankundo thinking, the latter ought to be a good basis for building up the idea of the immortality and value of the human soul, while the former is an ideal starting-point for the better conception of God.

The Bankundo know the name of God, but of him they know little. As the teachings of Jesus become more and more real to them, some day they will know Nzakomba as God our Father.

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ARE WE THROUGH WITH RELIGIOUS FAITH? (*Concluded*)

E. ALBERT COOK, PH.D.
Howard University, Washington, D.C.

III

We Need Religion—but Do We Need Faith?

Are we through with religious faith? At any rate, if our thoughts thus far have been accurate, we are not through with religion—rather we are just beginning with it. If there should *be* such a religion as we have thought that there ought to be, its task lies mainly in the future. Perhaps, now we stop to think of it, it has been the great force of the past which has raised human life from the level of the ape and the tiger to the level it has reached, but that is apparently still *far* from its highest power. "However, I am not sure that it is religious *faith* that we need," objects someone. "May it not be religious *feeling* or religious *practice?* Isn't the doctrine of salvation by faith rather out of date now?"

Three Other Ways of Salvation

Salvation by faith is out of date! How else, then, shall people be saved? We might make a possible distinction of three other ways in which people think they may be saved. The first is the *magical* way. If certain words are said by the right man, in the right way, certain ceremonies performed, certain mysteries or sacraments observed, the result will be salvation! Probably all forms of religion, at some stage in their development, have made more or less use of magic as the means of salvation. In Roman, Greek, and some other forms of so-called Catholic Christianity, under the name of sacramentarianism magic plays a most important rôle. Very much is still to be found in the Protestant denominations. There are three difficulties with magic as an independent means of salvation. In the first place, you cannot do without your *faith* that these magical words and actions are the right ones to accomplish the desired results. Secondly, magic is quite discountenanced today in every department of life *but* religion, and can only be tolerated there while religion is kept separate from the rest of life. But the religion we are seeking begins to be valuable when it is fully *united* to life in all of its phases, and so magic must go. But in the third place, salvation by magic does not give the results we are looking for at all. It does not unify the instincts and develop the personality. It does not unite men and nations into one Kingdom of God. It does not, in any full degree, unite humanity with Nature or with God the soul and source of Nature. It may, conceivably, help for a future life. It cannot save this life—raise *it* to its highest power.

Then there is the way of "good works," mortifying the flesh, attending church, giving to missions, feeding the hungry, clothing the naked, visiting the sick. These are good so far as they *are* good and so far as they *go*. The

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trouble is the salvation we require demands that *all* works shall be good, and all *thoughts* and *feelings* too. And that brings us to the third way of salvation, sometimes called "salvation by character." What people need is simply to *be good*. What difference does it make *what* a person believes if he is not *good?* Again, what difference does it make what he *believes* if he *is* good? The answer to these questions seems to the ordinary man, today, so inevitable that it is implied in the question. If you are good, nothing else matters, least of all, your religious faith! But stop a minute: What do you mean by being good? Do you mean simply keeping your grocer's bills paid and refraining from lying and licentiousness? If so, then we must answer that that degree of goodness falls very far short of meeting the needs of the individual or the world. If you mean to be good in the deepest and widest sense of that word thoroughly, perfectly, completely GOOD, then indeed we may say that such goodness is the end of salvation—nothing more is to be desired. But, "there is none good save one." And moreover, how will you *define* goodness but in the way we have defined the tasks of *religion*, and how will you know it without its intellectual formulation, and where will you get the *power* to become good since there are such enormous difficulties in the way? No man will become good in any but the most superficial sense, without the *standard* and *power* of religious faith.

Religious Faith Is a Working Theory of Life

What then is faith? It is a working theory. What is *religious* faith? It is a working theory of *life*—a theory for the raising of life to its highest power. How does it differ from *reason?* The question would be absurd if it were not so familiar. It does not differ from reason at all; it is reason working in certain ways. It can never be too rational. For its formulation it requires the most careful, accurate, and complete use of the reason. What working theory of electricity will you get without the use of reason? By as much as the infinite and total issues of life are more delicate and more important than the uses of electricity in life, by so much is it more necessary to use the reason most carefully and thoroughly in determining your working theory of life, your religious faith, than in formulating your theory of electrons.

How, then, does religious faith differ from knowledge? Chiefly in this, that in religion it never becomes so completely demonstrated that contrary theories become inconceivable—may not even be plausible and rational in some degree.

How, then, may religious faith be tested and confirmed? Just in the same way that any other theory is tested and confirmed. First it must be consistent with *all the facts* with which it is in any wise concerned. Secondly, it must meet all the other tests of truth that can be applied to it—it must be consistent with itself and with all that is known of truth. Thirdly, it must yield the results for which it is formed. A working theory is a theory to work with—to do something for the sake of some end. It has no significance at all until you begin to apply it, and it is confirmed or disproved by the success which you have in attaining the desired results, if you

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apply it faithfully. Your application of it is the measure of your *belief* in it.

The Difference Between Faith and Creed

If I say then that we are still saved by faith, that the most important thing in religion is faith, will someone say that I am making religion a mere *creed?* I suppose that by "a mere creed" is meant a form of words which is solemnly recited as a religious exercise and which the reciter holds to stand for truth, and believes that if he recite and assent to it, he will be rewarded by God, whereas if he fail to assent to it, he shall without doubt perish everlastingly. But the religious faith of which *I* am speaking has none of these virtues. Reciting a statement of it has no other value than to recall it to mind or fix it in mind. Assent to it will do no one any more good than assent to a book of logarithms or propositions in geometry. Peter will not read it off to you at the gate of heaven and ask you if you believe it before he admits you.

Religious faith is something to live by. It is a building plan, if you like, but it does not begin to be of value until you are ready to build, and it is of value to the extent that it helps you to build your home. It is a map—principally interesting when you start out to find the celestial city. It is a "key of heaven" if you like, but merely holding that it is the right key will do you no earthly or heavenly good. Rather it is a big bunch of keys, which you must *use* as you "go from strength to strength," opening one door after another into ever fuller life.

Faith and Feeling

"But are you not leaving out of account religious *feeling?* Some people may get on with mere intellectualism, or with their belief and then the right action flowing from it, but others must have the emotional side of life developed. Did not Schleiermacher teach us that 'religion is the feeling of absolute dependence'?" Very good! Some people require feeling—in fact all people do. No one gets on without it at all. But we are learning now that feeling is just the other side of thought. Every feeling implies a thought. Every thought is a feeling when you think *with* it. "Thou shalt *love* God with all thy heart, and thy neighbor as thyself." Suppose your religion gives you those *feelings* of love to God and man, what is the thought side of them? God is your heavenly Father, and man your brother. If you really believe that in its full sense you cannot help the loving, it is the other side of the thought. But if you *believe* that God is considerably more cruel and tyrannical than Nero was, as some people have believed or imagined that they believed, could you *love* that God? You might say that you did, but the real feeling would not come, no matter how you tried to make it come. We need feeling, then, in religion—love and hate and courage and ambition and enthusiasm, reverence and humility—but we need the *right* feeling. Faith is to present life as it is, the objects or facts of life. If you see it right, you will feel right toward it. If you see it ugly, you will be disgusted. If you see it malicious, you will hate it; if you see it beautiful, you will admire, and if you see it loving, you will love it.

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"Ye shall know the truth and the truth shall make you free." For *this* kind of knowing is *knowing, feeling,* and *acting*. "Faith, hope, love, these three, but the greatest of these is love," said Paul, but he did not mean the faith we have been talking about, but only one phase of it, the faith that "removes mountains." Hope and love are involved in the very *nature* of the *faith* we have been considering. Just go through that wonderful chapter of Paul's and you will see that every quality which love shows must depend on or imply some theory about its object or itself.

IV

The Search for the True Faith

I commend to you the search for religious faith—for true religious faith—as the greatest adventure of life. There is no gold so precious, no diamond field so valuable, in which to obtain wealth and for which to risk life and limb. There is no battle requiring more heroism, no task demanding greater strength, no study involving deeper or more careful and accurate thought. For as this faith concerns the whole of life, you cannot get its details except while you are living, nor know positively how you shall conquer the next enemy until you have tried your sword upon him. You must learn from your own experience and from the experience of others, from your meditations and from your experiments, from your Bible and from your settlement work, from Christ and Paul, but also from Confucius and Plato, and perhaps from Buddha and Mohammed, from history and science and poetry and art. Everything you study *may* help you to religious faith, but it will not help you much unless you are *looking for* religious faith. And if you are in earnest and in haste about this matter, you would best specialize a little in this study.

I look over the catalogues of colleges and universities of this country and I find that the most of them are ready to teach you about almost any little phase of life, but few about life as a whole. Latin and Greek and algebra, geology, astronomy, physics, chemistry, physiology, psychology, ethics—even religious *literature*, very frequently, but where is *religious faith?* (For religious literature is something very different from religious faith and the study of the former very often *destroys* the latter. So long as a given library of religious literature was held to embody completely, inerrantly, simply, and clearly the one true religious faith, the study of such literature under a teacher who held to that theory about it might very well lead to some kind of definite religious faith. But it is probable that most teachers of religious literature in our schools of higher education, at the present time, have abandoned that theory as false, and that the study of it therefore involves for the students the destruction of some elements, at least, of the faith which they had. This may be inevitable, necessary, and desirable, but at least it is not, in itself, *teaching* religious faith, and may be *merely* destroying it.) The university, I suppose, is an institution which undertakes to stage the universe for the profit and enjoyment of the student. The king plots and tries to pray. The queen weeps and expostulates. Polonius hides behind the curtain, is stabbed,

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and dies. Ophelia sings and drowns. The grave-diggers throw up skulls and puns. The ghost walks and talks. Very good! Where is Hamlet? Are the universities giving us the universe with the unifying character left out?

Let us Protestants have done with our frivolity. If religion is worth anything at all it is worth more than anything else. If we do not admit the authority of the hierarchy or the pope, it must be because there is some greater and more absolute authority. What is it and when are we going to heed it? If we object to the use of the thumbscrew and the rack to inquire into the truth of our faith, is it because we have come to a pusillanimous fear of pain such as our fathers would have been ashamed of, or is it because we have come to realize that these are not the proper instruments of *spiritual* inquisition and never have been? Those old Spanish demons were right in holding that the breaking of a few bones or the burning of the body at the stake were insignificant compared with the attainment of the true faith. Shall *we* then leave our faith in the same museum of antiquities with the ancient instruments of torture?

Doubtless if you go thoughtfully and prayerfully out into the fields to seek God, you may find "books in running brooks and sermons in stones," but if you go out in a touring car on Sunday to exceed the speed limit, you will not find any sermons in the stones that you try to dodge with your car. They may swear at you—they won't preach to you. Don't be such a fool as to take that old myth too seriously about fortunes being picked up on the streets of London or New York. Doubtless the fortunes are there, but it will take many years to develop your vision to the degree of sharpness required to see them, and long, careful practice and study to enable you to recognize them when they are before your eyes. And yet we may say that everyone has in his hand the clue—the thread—which, if he follow it, will lead him through the labyrinth of life to an ever closer approximation to the true faith. The starting-point is where you are now.

If you want to get hold of the power that will make a full, strong personality out of your manifold and conflicting impulses, show a large and increasing efficiency in all the experiences of life, make your life a vital part of the life of humanity, and add the impact of its great passion to your little stream of power; if you want to be able to draw on the resources of the universe and have the stars in their courses fight on your side, then get about it, I beg you. Don't leave it until you have leisure; don't wait until someone tries to force religion upon you, lest before you have your rudder rigged, your compass in place, and your position on the chart calculated, your drifting bark may strike a rock, your fortune be ruined, and your cargo be lost to a hungering world.

Or if you have already a religious faith which seems to you clear and reasonable, let me urge you against a too easy contentment with it. It has brought some order, peace, and unity to your life. It is therefore good and true—or partly true. Has it raised your life—is it raising your life to its *highest* power, or are you perhaps satisfied with raising it to the second or third power when it might have ten, or shall

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we say infinity, for its exponent? Who would not be a superman—for the sake of life itself—if he could? And who, after feeling the weight of humanity's need, would not be a *son of God* if he might? Your religious faith will, after a few years, be the faith of the multitude, if indeed the multitude sees that abundant life is to be obtained through it by the greatness of your life. For your own sake, then, and for man's sake—and for God's sake—open your mind and heart to the *greatest* faith that it is possible for man to bear.

THE PILLAR OF CLOUD: THE PILLAR OF FIRE

REV. W. E. GLANVILLE, PH.D.
Solomons, Maryland

Was the pillar of cloud by day and of fire by night, inseparably associated with the wilderness wanderings of the Children of Israel, a natural phenomenon or a special miraculous apparition? One prefers to regard it as a natural phenomenon which suggested itself to pious-minded Israelites as the pledge of a protecting Providence, even as the rainbow became associated in their literature with the idea of divine favor.

With what natural phenomenon can the pillar of cloud by day and of fire by night be connected? There is only one, and that is the zodiacal light. Unfortunately, the zodiacal light is not familiar to urban dwellers, nor is its manifestation conspicuous in temperate latitudes. It is particularly a tropical phenomenon and an open-country and ocean-surface phenomenon, where buildings do not block the view and city lights do not create a glare unfavorable to astronomical spectacles. In the tropics that belt of the sky known as the zodiac always makes a large angle with the horizon, east and west. There, also, twilight is of quite brief duration. On clear, moonless nights throughout the year, as the twilight fades in the evening, a pillar of light is seen extending from the sunset point toward the zenith, increasing in brightness as it nears the western horizon. For an hour or longer before dawn, along the same zodiac band, but this time toward the eastern horizon, a similar pillar of light is seen reaching down to the point on the horizon where later the sun will rise. A friend who has observed the zodiacal light for years in various parts of the world sent me a few months ago the details of his observations of the light as he viewed it during a voyage from the East Indies, via Suez, to Denmark in February, 1914. The weather was perfect during his trip through the Red Sea, and his comment on the appearance of the light in that locality is: "I have never at any time seen the zodiacal light as strikingly

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brilliant. The calm sea reflects the glow of the light distinctly."

Bearing in mind that the light is seen in the western sky after sunset and in the eastern sky before sunrise, we can understand the significance of the chronicler's statement that at night the pillar of fire encamped over against the Egyptians, that is, to the west of the Israelites' camp, like a protecting screen between them and their enemies. Early in the morning, very early, before sunrise, the camp would be astir with preparations to renew the march during the morning hours, because the excessive heat of noon and afternoon necessitated rest at that time. And there, not in the west, but in the east, toward the sunrise, the pillar of cloud was seen beckoning them, as it were, to resume their march and symbolizing to them the divine Presence and protecting care. This interpretation of a beautiful Bible idea is submitted as reasonable and true to the appearance of the zodiacal light in Arabia. Bearing in mind that astronomical references or allusions to astronomical phenomena are not couched in the Scriptures in the precise language of the present-day astronomer, but in quite popular phraseology, I commend this interpretative note as well worthy of consideration. Should it win acceptance, we shall be justified in regarding the Book of Exodus as containing the earliest reference in all literature to this interesting spectacle of the night sky.

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CURRENT OPINION

War and the Social Mind

A very timely discussion is found in the October number of the *Review and Expositor*, the title being "The War Spirit—a Study in Social Psychology," and the writer, Dr. Edward B. Pollard, of Crozer Theological Seminary. Crowd-consciousness reveals a remarkable dissimilarity to that of the individual. Its mental processes indeed are entirely unlike what might be accepted as the processes of the aggregate of the individual minds making up a given crowd. The mass mind allies itself rather to the status of a chemical compound than to that of a mechanical mixture. Mental contagions such as real estate booms and riots, religious epidemics such as the Crusades of Europe, and the more modern great revivals can be classed among the phenomena of crowd psychology. In all these is discovered the creation of a social, psychic atmosphere in which persons are lifted clear of their normal habitudes in thought and life.

There is a distinction which must be drawn between public opinion and the mind of the mass. The former is some social judgment which is the result of more or less seasoned public discussion and deliberation, while the latter lends itself to hasty and ill-considered action. The written constitution of the United States is a safeguard against impulsive and destructive movements of the social mind. Certain contrasts between the mind individual and the mind social may be readily drawn. (1) The latter is more childlike and primitive. "Crowds are intellectually inferior to individuals." Yet they are more swift to act. "Strong emotion tends to inhibit reason. Only the strongest can withstand the power of the mass." (2) The mob moves on a lower moral level than the individual. "Le Bon states that among the most savage members of the French Convention were to be found the most inoffensive citizens." (3) The crowd is far less consistent than the individual. It has been said that the crowd has no conscience whatever. And it is certainly true that past conventions and established principles play a feeble part in the fashioning of mob conduct. Professor Leuba has recently expressed it in this manner: "There are in human nature, belonging to human nature, forces that, for better or for worse, can be appealed to and stirred to effective intensity; so that cowards may become heroes or heroes cowards, and meek men may turn into bloodthirsty beasts or steadfast followers of Jesus even unto the death of the martyr." (4) The crowd more than the individual mind responds to the primitive, elemental, instinctive appeal. The fear impulse plays the predominant part in such appeals. Herbert Spencer gives to fear a central place in social control while William James ranges fear along with love and anger as "the three most exciting emotions of which human nature is susceptible." "Fear of hell, under the passionate appeal of a Sunday, will cause multitudes to give up the primrose paths of sin for the sawdust trail of penitence."

Professor Giddings educes three laws of social control: (1) "The law of origin—impulsive social action begins among people of least inhibitory control; (2) the law of progress—the contagion spreads in geometric rather than in arithmetic ratio; (3) the law of restraint—the campaign will be retarded, and finally checked, when it reaches those persons who are least suggestible and accustomed to the greatest self-control, those who are trained to subordinate impulse to the rational processes." To these laws Dr. Pollard would add a fourth, the law of contact. The spread of

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mental contagions depends largely upon the proximity of individuals one to another. In the modern world there is a mob mind which is not dependent on spatial contiguity. Rapid communication of human thoughts through modern inventions creates a world-neighborhood where mere spatial relativity is almost a negligible quantity. "Applying these facts and principles of crowd psychology to the war spirit which for the past two years has swayed the major portion of the civilized world, the writer finds abundant illustrative material. Ideas such as competitive armament, the doctrine of the divine right of force, competitive commercialism understood only in terms of competitive navalism, created a psychic atmosphere highly favorable to the spread of the war epidemic. "In Europe a mental militaristic atmosphere was all-pervasive. A single assassin's bullet was like an electric spark, sent into the chemical mixture, inducing the rapid, horrible red precipitate that for years had been held in solution." The war demonstrates the dominance of primal instincts in the crowd-consciousness. Anti-militaristic tendencies displayed in modern industrial interdependence, in Christianity, in socialism, are comparatively young, while racial hate, brute force, the spirit of revenge, run back to the first beginnings of human life. "The newly acquired character breaks down before an instinctive trait. One has pictured a group of socialists in a dreary hall midst tobacco smoke and cheap cigars. An imperial brass band and a battalion of soldiers pass by. 'That excellent gathering of enlightened humanity will follow the brass band to hell, provided it keeps on playing popular airs.' These well-meaning men are victims of traditions of countless generations, customs of thought mellowed by age, that have entered into their subconscious being, into the very fibre of their life."

In the contest between so-called "preparedness" and "pacificism," the former, with its appeal to self-preservation, to brute force, to bodily fear, to outward glory—all primal human instincts—enjoys a decided advantage in social dominance. The appeal to fear plays a large part in the evoking of war conditions. "Preparation for war usually begins in fear of a possible or a supposed enemy. Fort Sumter was stormed because the Confederates feared that the reinforcements on the way would give trouble; and the reinforcements were on the way for fear the Carolinians would storm Sumter." The sword of fear, socially considered, has a double edge.

Some of the forces at work in American national life which tend to inhibit the emotional contagion of war may be observed. The fact that America is widely removed geographically from the central theater of armed conflict is not so important as many are disposed to believe. The heterogeneity of the American people is a far more important factor in creating comparative coolness in the midst of the world's war fever. "Men of various nationalities do not think readily and spontaneously together." Another anti-militaristic force is the commercial activity of the American business men. "A busy man is not easily hypnotized; he is not easily suggestible, nor highly emotional." The filling of war orders has largely done away with the idle discontented man who is quick to respond to the harangue of the demagogue. The unusual self-possession of the present chief executive is also a marked factor in preventing the war obsession from overcoming the American public. As a purely psychological interest, apart from political or moral issues, this must not be ignored. Finally, the strong individualism of American thinking may account in no small measure for the absence of the war spirit in this country. "What the social mind needs, above all things else today, is to be directed toward social, moral, and spiritual

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conquests." Men must learn to think exclusively in terms of permanent peace.

Contemporary Religious Ideals

Professor George Albert Coe, of Union Theological Seminary, New York, presented a paper before the City Club of Chicago the past summer and this appears in *Religious Education* for October under the heading "Contemporary Ideals in Religion." The author remarks at the outset on the difference in religion between the Athenian state of Pericles and the American nation of the present day. Athens then was the state and as such maintained each year in the Eleusinian Mysteries a regular revival of religious consciousness. On these occasions the Athenian youth learned from the hierophant the ideal meaning of life as it appeared to the Greek mind. In America today there is no state religion, no hall of mysteries, "no initiation of its youths into an American conviction as to the destiny of man." The spirit of this nation is not vehicled exclusively through one particular church with its creed and its institutions. The ideals of religion reach us, not through one church, but through many, and these are far from displaying even the semblance of unity and concord. "Our America is the scene of the warfare of the spirit." Nor can it be said of any one of these different bodies that so far "it has committed itself in word and act to an ideal that can possibly be the rallying center for the spiritual aspirations of all America." Yet in looking over the divisiveness of religious life in this country it may in all fairness be observed that moving throughout this life, complex as it is, a real religious spirit animates the national consciousness, "the spirit of America—nay, of something larger than America." This religious spirit is that of a possible world-society, of the world-democracy that is to be. The religious ideals of contemporary America are found neither in the traditional forms of doctrine held by American churches nor through the media of a modern religious revival. The former come down from earlier generations and do not embody the concepts current in present-day aspirations toward democracy. The latter, although powerful and important in releasing us temporarily from the dulness of the economic grind, provide no unerring guide to a solution of modern social problems. "There are three sources as to religious ideals, upon which, in conjunction, we may rely with some confidence, namely: the expenditures of religious bodies, the content and method of religious education, and declarations of religious bodies when they are confronted with the social problems of the day."

1. *Expenditures.*—Under this item is seen territory occupied in common by all religious bodies. Philanthropy, education, worship, missions at home and abroad—in these activities all the churches are spending largely each year. In some churches worship is merely a pleasant abstraction in agreeable apartness. "The portals of some of our temples swing between a vast and seething present, full of unsolved problems, and a reposeful past which in magnificent attire ever celebrates anew its own complete self-sufficiency." In other churches the experience of worship is made to center around present problems of faith and life, and to lead to a consciousness of the great spirit of unity. The change in missionary activities, from the effort to save the individual from sin by preaching to earnest co-operation with the socially constructive forces of other peoples in the hope of raising the entire social level, may be seen in the work of every denomination. Church unity is nearer solution abroad than at home. Also the home base is receiving a new evaluation. The laic as well as the cleric mind takes part in this process. Indeed it is from the vantage-ground of modern missionary effort that a wide

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enlargement of the present social horizon may be observed.

2. *Religious education.*—This source of information is even more trustworthy than the preceding. "When we teach the young we discriminate between what we are and what our ideal is. Here we criticize ourselves, and pay something for preventing in future generations the faults of our own." All churches are teaching common morality, thus complementing the work of the American public-school system. Yet there are differences in the interpretations of common morality. "'Thou shalt not steal' is actually made to mean in our present life either 'Hold as sacred the present law of private property' or 'Revise this law fundamentally in the interests of humanity.'" This is only one instance of many that might be given. The revival of religious education in orthodox Judaism has for its end the perpetuation of race solidarity through language, ceremonial, and race distinctions, and makes for a permanent cleavage in the social consciousness of America. Liberal Judaism shows a tendency to override race distinctions in stressing the social ideals of the great Hebrew prophets. Religious education in the Roman Catholic church regards moral conduct as obedience to an authority vested in the church itself. "This great historic institution sees no hope for our moral distractions, our divided purposes, short of the extension of the church itself until it becomes the one and only church of us all. This is her ideal America. She cannot identify herself whole-heartedly with any humanitarian reconstruction of the ethical bases of law, for she regards her authority in the moral sphere as exclusive." There are Protestant bodies also that in the religious education of their young insist more or less upon a social unity based upon the particular purposes of the particular religious body. With all these is also found the tendency to dissever the "sacred" from the "secular" in human life, and thus they avoid annoying and excessive contact with the jarring ideals of society at large. "The religious bodies that most insist upon the possession of exclusive or unique authority for themselves or for their dogmas are the ones that have the least quarrel with the bisection of life into the secular and the sacred." It is encouraging to note the growth of a feeling that is opposing particularism throughout the Protestant churches. The injunction to get right with God is coupled with social obligation, and the process of salvation is beginning to be viewed as the reconstruction of society into a brotherhood.

3. *Declarations of religious bodies in the the face of modern problems.*—The voices here are variant. It cannot yet be said that the churches see clearly the obligation to lose life in order to gain the world-life toward which they aspire. It is true that the inception of a new order is with us. The "Social Creed" of the Federal Council of the Churches of Christ in America faces the spirit of brotherhood with courage and hope and splendid nonconformity. The declaration "The Church does not stand for the present social order, but only for so much of it as accords with the principles laid down by Jesus Christ," gives the lie to the oft-repeated statement that the churches are merely fortresses of social conservatism. In conclusion the writer asks if American religious ideals contain healing for the present world-fever. "Religion that supposed itself to be a monotheism of universal significance turns out to be a collection of national religions, each with its own god of war. Brotherhood was a sentiment, a hope, an ethical fragrance; but the hand upon the throttle of the social engine of steel was not the right hand of fellowship." Is there anything better in the religion of America? Can it be said that we possess a greater guaranty of the peace of the world? National selfishness and national self-will are great giants, sons

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of Anak, against whom many are fearful of fighting. "'If only God delight in us, the God of the world-brotherhood, he will bring us into the land of world-peace, and give it unto us.' Thus speak the few. But the congregation bids stone them with stones."

Woman and the Church

In the *Contemporary Review* for October, J. R. Cohu discusses the place of woman in the church in an article whose title is "Should Women 'Speak' in Church?" It appears that the National Mission Council, recently convened in England, placed itself on record as affirming: (1) that the aims and ideals of the women's movement, apart from its political and other claims, are in harmony with the teaching of the Christ and his church as to the equality of men and women in the sight of God—equality in privilege, equality in calling, equality in opportunity of service; (2) the importance of securing adequate representation of woman upon the conferences, councils, and assemblies of the church, in relation both to the National Mission and to the permanent work and mission of our church; (3) the importance of giving definite directions as to the best ways of using the services and receiving the message of women speakers, whether in the church or elsewhere." Such resolutions, when put into practice, notably by the bishops of London and Chelmsford, aroused bitter opposition, the opponents stigmatizing the movement as "un-Catholic and an open defiance of St. Paul's express prohibition of the public ministration of women in the church." The writer endeavors to meet the quotation of the prohibition in I Cor. 14:34 by pointing out that the social and mental atmosphere of today is far different from that in the days of early apostolic times. In Greece and Rome and also in Palestine the general conviction in the first century of our era was that woman was naturally and pronouncedly inferior to man and accordingly must be in subjection to him. Paul no doubt shared in these convictions and hence his strictures upon the gentler sex. No doubt, too, the local circumstances at Corinth made it unseemly for any self-respecting woman to stand in the public gaze, and the words of the apostle are addressed to this particular problem. Paul's isolated rule may have been a golden rule then, but it is a leaden rule now. In explaining Paul it is well to get down underneath isolated rules and precepts to the principles which are constantly interpreting, superseding, and at times even contradicting these rules. In Gal. 3:28 the principle that "there is neither Jew nor Greek, neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," is one which meant in its application a doing away with Jewish exclusiveness, slavery, and sex-inferiority. "The retention of any one of these barriers maims Christianity and convicts it of failure." Practice lags far behind the enunciation of a principle. It took eighteen hundred years before the monstrous institution of slavery was openly pronounced a scandal to Christianity and publicly set aside. Nineteen hundred years have not sufficed to demonstrate to all the iniquity attached to the idea of woman's subjection, "and in this matter the church is the greatest sinner." Yet there have been changes in the place of woman in society. Equality in privilege, in calling, in opportunity of service, has unfolded the highest and best in her without unsexing her or robbing her of those qualities which make up her charm and power. She has proved herself equal to responsibility in religious work, yet it is in this sphere, peculiarly her own, "that the church today slams the door in her face." If Paul were here today he would tell us to settle the question, not by an isolated ruling of past ages, but by settling it on its merits in relation to the progress of Christianity.

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Universal Peace

In *Harper's Magazine* for November the prospects of a world-wide peace are pictured by Sydney Brooks under the heading, "The Dream of Universal Peace." The writer maintains that such devices as the prohibition of private dealings in war material, the abolition of secret diplomacy, and the forming of peace leagues do not reach the heart of the problem. This can be touched only in two ways: "either by the emergence of some great power that will bestride the known world like an incredibly vaster Roman Empire, or by such a change in the dominant motives and emotions of mankind as will stamp upon armed conflict the moral obloquy that now attaches to slavery. Universal peace means either universal despotism or a transformed humanity."

The Hague Conference of 1913 did not take into account the world as it really is and human nature as we know it. It legislated for impossible Utopias and ignored the passions that run rife among the proletariat of today. Less than a year later came the unhappy sequel. Yet some color was lent to the schemes of the Hague Conference by the fact that to all appearances the world of nations, especially of those in Europe, was beginning to realize a unity. Travel, interchange of labor, of customs, habits, letters, arts, sports, amusements, the disappearance of religious feuds, even between Islam and the "infidel," the rise of woman as an economic and political force, the strife for democratic institutions, the spread of mutual trading in the material things of life—all this gave promise that a united commonwealth at least in Europe was on the near horizon. "What was it at bottom that, at a time of apparently unparalleled international communion, hurled the nations at one another's throats? This root-cause, this comprehensive source, I take to be nothing less than the fact and sentiment of nationality."

The corporate sense has moved through the group, the tribe, the clan, but has stopped short at the nation. The six leading powers of Europe were in times of peace spending $5,000,000 a day and are now paying out nearly twenty times that amount simply for the purpose of guarding the treasure of their nationality. Universal peace can come only when the appeal to nationality is set aside. One absolute Power could force a cessation of strife. But pacifists generally do not welcome such a solution of the problem. The other way is to render nugatory the bias of race or speech or nation. Mr. Norman Angell has done great service in demonstrating the futility of war in achieving the ends in view. "By showing that aggression defeats itself in our modern world of credit and universal trading, and by elucidating the real principles of international relationship, he has undoubtedly done a great deal to set men's minds in a new and saner direction." Yet there remains a doubt as to whether the single appeal to self-interest, the economic argument that war does not pay, is potent enough to reach the deeper issues of the problem which after all touch the heart and conscience rather than the pocket of mankind. The moral values, judgments, and instincts of humanity must undergo a radical transformation before the dream of a universal peace can become a reality.

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THE CHURCH AND THE WORLD

MISSIONS

Indian Advance toward Citizenship

Some of the resolutions adopted by the Y.M.C.A. National Indian Student Conference recently held at Estes Park, Colorado, invite attention. The Indians of the rising generation are of the opinion that when a member of their race has completed the full course of study prescribed by the Federal Indian Bureau he should receive the full rights of citizenship. The menial responsibilities of guardianship was urged upon their people. Resolutions were passed against demoralizing practices, such as the use of drugs, and participating in pagan practices for the amusement of white people. Furthermore, the resolutions indicate that these Indian students look toward a termination of the government wardship of the Indians and their complete merging in the general population of the country. Full liberty of individual choice in religion is one of the interests that is persistently advocated.

Some Hints regarding Missionary Education in China

F. H. P. Sailer, writing in the *Chinese Recorder* under the title "Impressions of Missionary Education in China," makes some sane remarks about methods. The writer is highly appreciative of the efforts which are being put forth in Chinese missionary education, but his high appreciation impels him to state some ways in which improvements might be made. For instance, he says that the first impression he derived from his four months' study of Chinese missions was that there is no clear consensus of opinion as to the aims of denominational educational work. He offers some suggestions as to what the aims might well be, but he is more concerned that the educational leaders should have clearly in mind some tentative conclusions respecting aims, and should endeavor to work these out into larger unified policies for whole sections of country. Mr. Sailer has some remarks to make about the relation of Western education to Chinese life which is no less significant. In brief, he is inclined to the opinion that Western education is as yet too much of a new patch on an old garment, and that not enough care has been taken to adapt it to the texture of its background. Three facts, he thinks, should be remembered: (1) that the aim of all education is the most effective participation in the social institutions of family, vocation, community, church, and state; (2) that the school exists originally to supplement education derived from other less artificial institutions; (3) that it is exceedingly subject to traditions, so that its methods tend to persist long after the circumstances that created them have passed away. With such conceptions of education in mind he makes the following comparisons: (1) that Western education recognizes the necessity of background for thorough understanding, while Chinese education ignores it; (2) that life in the West today supplies in itself a rich background on which the school may build, while Chinese life as yet offers a comparatively meager content along this line; (3) that the need of interpretative material is not nearly so great where, as in the West, the ideas that are being introduced are homogeneous with the West, as it is in China where ideas foreign to the old civilization are being presented.

Anglican Mission Progress in Africa

The Churchman for October 28, 1916, provides its readers with an interesting comparison of statistics for the kingdom of

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Uganda during the years 1911 and 1915. The native population is steadily decreasing, but the growth of Christianity is remarkable. During these years the native Anglican church of Uganda shows an increase of over 46,000 adherents, and the Roman Catholic church nearly 6,500. In the same period the Mohammedans have decreased more than 3,000 and the pagan population has dropped more than 73,000. The combined Christian adherents now number considerably more than half the population of Uganda.

Dr. Bliss, Founder of the Syrian Protestant College

The death of Dr. Daniel Bliss on July 28, at Beirut, Syria, marks the end of one of the great missionaries of Christianity. Having lived to the age of ninety-three, he was known as the "Grand Old Man of Syria." After serving in Syria for seven years as a missionary, in 1862 he was sent home for the purpose of presenting his plans for the proposed Protestant college. The college was finally incorporated under the laws of the state of New York, and its first trustees were business men closely allied to the American Board. Dr. Bliss had the satisfaction of securing the first $100,000 for the endowment of the institution. The first year the college was opened only sixteen students were enrolled, but a steady growth continued until, in the year before the outbreak of the European war, nearly a thousand students were in attendance, and there was a teaching staff of eighty professors and tutors. The growth and influence of this educational institution indicate somewhat the important place Dr. Bliss filled in the life of Syrian Christians. One of the delightful remembrances is that Dr. Bliss was permitted to see his son assume the father's mantle as president of the college.

RELIGIOUS EDUCATION

Episcopal Church and Religious Education

The joint session on "Social Service and Religious Education" which was held by the Episcopalians in St. Louis, on October 23, bears witness to the dual emphasis in modern religion. It is quite apparent from the trend of discussion during this session that many Episcopalian leaders are sensible of the increasing need of religious education. For instance, the Bishop of Tennessee stated that the work done by the General Board of Religious Education was the most industrious, intelligent, and consecrated activity in the church's work. Mr. Robert Gardiner, the vice-president of the General Board of Religious Education, declared that the most damnable heresy in the United States today is the idea that it makes no difference what one believes. He thought that it is of paramount importance what one believes, and that to help men think intelligently and rightly is the aim of religious education. Bishop Lawrence voiced his concern for the development of religious leaders. The greatest problem of religious education, as he sees it, is that of transportation and distribution, how to get the goods needed to the people. The answer, he understands, rests in organization. The work of religious education, under the direction of the General Board, has been divided into four departments: (1) the parochial department, including the home and Sunday school; (2) the secondary-schools department, where the church seeks to keep in touch with the developing child; (3) the college department, which endeavors still to hold the young men and women who, cut loose from all home ties, are in great danger from temptations; and (4) the theological department, which endeavors to make the seminary courses more attractive to the best of the college men. The Bishop of Tennessee

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combined the ideals of religious education and social service in his statement: "The church must make its great contribution to the building up of characters fit for American citizenship. Any institution which is not ministering to this has no patriotism, and the people which fails or refuses to see God in the world is declining into moral bankruptcy and political imbecility."

The Ministry of the Daily Vacation Bible Schools

The purpose of the daily vacation Bible school has been defined "to minister to the religious life, to furnish moral guidance, to provide recreation and manual work, to develop civic and social righteousness, to make for community and personal health, and to instil patriotism." The objects of this ministry are the children of our cities and larger towns. The time selected is the summer-vacation season, when the children have been released from the public schools, and college students and public-school teachers are available for service.

The extent of the work accomplished will be seen in the following summary report of the schools of Chicago and the immediate vicinity during the summer of 1916. Forty-three schools were established with a total registration of over 7,000, and an average daily attendance equal to 45 per cent of the total enrolment. Though comparatively few of the teachers were untrained, 80 per cent of them gave their services for the six weeks' period without charge. The total cost of operation was thus reduced to a cost per pupil, in average daily attendance, of 99 cents for the whole term. Practically every school conducted a kindergarten under the direction of a trained kindergartner.

That the movement is satisfying a universal need is evident from a closer study of its contact with distinct racial, social, and religious groups. Statistics for thirty-seven of our schools include children of thirty-five nationalities. Schools were established which were almost wholly racial in their composition. Such were the Chinese, Japanese, Italian, Jewish, Hungarian, Bohemian, Russian, Polish, and Negro schools established in quarters of the city occupied by those nationalities. The two largest schools in the city ministered to two groups at the extremes of the social scale, the one to children of the slum districts and the other to children of a prosperous suburban and residential district. Schools succeeded equally well in towns with a population of five thousand, and in the heart of the city of Chicago. Children representing extremes of religious affiliation were found working and playing and worshiping together in the same schools. In thirty-seven of the federated schools of Chicago there were registered 3,108 Protestant, 2,396 Roman Catholic, 435 Jewish, and 436 children of other creeds.

The vacation school has proved to be a protective agency, guarding childhood during two hours of the day throughout a vacation period of six weeks from the destructive agencies of the public streets; a constructive moral agency in presenting childhood daily to the contagion of a strong Christian personality; a socializing agency in teaching children of different races, social groupings, and religious affiliations to play and work and worship together. It has provided an educational program of industrial activities which, on the authority of prominent educators, is acknowledged to be the equivalent of the average curriculum of industrial work of our public schools during six months of the school term. It offers a religious educational program of Bible story and music, better adapted to the needs of childhood and more comprehensive in its scope than the average Sunday school is prepared to offer in a six months' period of work.

The results of such ministry must be determined in terms of the reflex value to

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our churches of so large a number of our workers giving freely of their time and energies during the trying summer season to the sacrificial social service of ministry to child life; in the character-forming processes set up in the lives of thousands of children who would otherwise be neglected; and in terms of a growing social consciousness in the coming generation, the result of the co-operative spirit of Christian helpfulness developed in the daily contacts of the daily vacation Bible schools.

Supply of Presbyterian Preachers

The Presbyterian Board of Religious Education has gathered together some statistics which indicate the attitude of young Presbyterians to the work of the ministry. The following data regarding the location and occupation of graduates and former students of the University of Illinois are provided. Of the above number of students 25,671 are men and 7,414 are women. The occupational statistics are as follows: public-school work, 3,021; university work, 1,654; agriculture, 2,621; business, 1,592; engineering, 2,972; physicians, 347; accountants, 277; bankers, 303; journalists, 291; judges, 310; lawyers, 813; manufacturers, 282; real-estate dealers, 289; contractors, 316; musicians, 87; ministers, 83. It is clear that these statistics show a very small percentage of students from the state university entering the ministry. Over against these statistics are placed figures showing the numbers of students entering the ministry from the Presbyterian colleges. Washington and Jefferson College reports 4,437 alumni, and of this number 1,727 entered the ministry. Lafayette College reported 5,663 alumni, of whom 627 were ministers. Central College reported 1,411 alumni, 251 being ministers. Hanover College reported 944 alumni, of whom 339 were ministers. Wabash College reported 1,186 alumni, 210 being ministers. From the newer Presbyterian colleges, it is said, similar proportions of the students have entered the ministry. These figures mean that the denominational institutions are the "preacher factories," but it should be remembered that they are more than this, for they send their alumni into the activities of many other vocations. Two statements made by the Presbyterian Board of Education are important: (1) the supply of candidates for the Presbyterian ministry has been stationary for the past few years; (2) the church membership is growing at the rate of 55,000 net increase each year, while, according to the minutes of 1915, the ratio was one candidate for the ministry for every 1,178 church members.

CHURCH EFFICIENCY

Participation in the World-War

Without passing judgment on the issues at stake in Europe, one may safely say that Canada's participation in the conflict has occasioned within her borders the development of a new point of view, and the establishment of new activities that might otherwise have taken decades to grow up. Whatever the merits of the case, Canadians firmly believe that they are fighting for liberty and democracy, and that therefore they are fighting for the right. The moral issue in the war has appealed strongly to Canadians—especially to English-speaking Canadians. Doubtless the addresses delivered before Canadian clubs, Empire clubs, and board of trade, and at recruiting meetings have had much to do with this development of a keen sense of moral values.

One can observe, in addition, a remarkable change in the application of the sermons heard in Canadian churches. The pulpit has a message that bears on the national life as well as on the subjective problems of

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the individual. A social gospel is now being preached by many men from whom it could scarcely have been expected, and, broadly speaking, it is being preached with great force and effectiveness.

That those who have enlisted have held a lofty point of view may be generally assumed. But the activities of those who have remained at home must not be forgotten. Witness, for instance, the recruiting activities of ministers, professors, and professional and business men who heretofore never really thought in terms of public service. Observe the remarkable pouring of funds into the treasuries of the Red Cross and the patriotic relief associations by business and professional men, by farmers and laborers. Consider how cities have given two millions when one had been asked, and how business men bend themselves with untiring energy, not only to their business, but also to hours and evenings of public service, and how men who never before devoted either time, thought, or funds to religious, social, or national work have taken the places of many of those who have gone overseas.

With new habits of giving and of energy established, with a new ethical viewpoint attached to church life and organization, and with a new and more vital conception of the individual's relation to his community and to other individuals growing rapidly, the future of every good movement in the interests of men seems bright indeed in Canada. The war has its compensations.

Prohibition

The struggle between temperance advocates and the liquor sellers in Canada has been long and severe, but during the two years of the war, thanks to the new patriotic and moral fervor, remarkable strides have been made in establishing prohibition.

Prince Edward Island had already, in 1907, established prohibition with most satisfactory results. Halifax, the last municipality in Nova Scotia to harbor the liquor trade, has declared in favor of prohibition. The results of a referendum in Alberta in July, 1915, closed the bars in that province on July 1, a year later, while in June the legislature of Saskatchewan abolished the ordinary licensed liquor traffic, substituting therefor on July 1, 1916, twenty government liquor stores, and providing for a referendum at some future date. In Ontario a petition signed by 825,000 persons and a procession of 30,000 persons caused the government to provide a three years' prohibition of the trade, beginning on September 16 last, and to arrange for a referendum on its continuance for June, 1919. In Manitoba a referendum vote on March 13 put the fifteen-year-old "Macdonald Act" into effect on June 1, and during the spring session of the legislature of New Brunswick a "Non-Intoxicating Liquor Act" was passed to go into effect on May 1, 1917. In September last British Columbia voted by referendum to abolish the liquor traffic, and in March the Dominion government gave the provinces power to prevent the importation of liquor. Quebec alone, the province which has taken such an unworthy share in Canada's participation in the war, has failed to abolish the bar on or before July 1, 1917.

Federal Council Appoints Charles Stelzle Secretary for Special Service

The Administrative Committee of the Federal Council of Churches of Christ in America has appointed Charles Stelzle as field secretary for special service. The character of Mr. Stelzle's duties has not yet been intimated, but doubtless they will have to do with the labor and social-service problems confronting the Council. Mr. Stelzle lived in New York's tenements for twenty years of his early life, and, before preparing for the work of the ministry, worked at the trade of machinist. His successful pastoral work in St. Louis and

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Minneapolis was among the poor. Among his outstanding achievements was the development of the Labor Temple in New York. He has been identified with many forward movements of the church during the past fifteen years, and was one of the group of men who organized the Commission on the Church and Social Service of the Federal Council. He also organized the Department of Church and Labor of the Presbyterian Church and was its superintendent for ten years. Another important movement was the exchanging of fraternal delegates between labor organizations and ministerial associations. He has served as arbitrator in many labor difficulties, and in each case has been selected by employees and employers as chairman of such arbitration boards.

Presbyterians in Canada Definitely Commit Themselves to Church Union

On June 14 the General Assembly of the Presbyterian Church in Canada definitely committed the Presbyterians to organic church union with the Methodists and Congregationalists. The resolution which the General Assembly adopted by a vote of 406 to 88 was reported in brief by the *Toronto Globe* as follows:

> The committee recommended, as a result of the large majorities and the similar position taken by the Methodist and Congregational churches, that a resolution be passed definitely committing the church to union, and that the decision be communicated to the Methodist and Congregational bodies, that within a period of one year after the close of war any congregation which had voted against union be permitted to vote as to whether it would enter the united church or not, that thereafter the Assembly proceed to seek the necessary legislation for union from Parliament, and that union be consummated as soon thereafter as regular steps can be taken.

The importance of this resolution may be more fully appreciated when it is realized that there are in Canada 333,457 Presbyterian communicants, and that during this last year they contributed $5,460,133. However, as might be expected, there is a strong and well-organized minority who resist the union movement. In the resolution which has been adopted by the General Assembly provision has been made for such local churches as finally decide not to join the unionists to retain possession of their local property. But those composing the minority maintain that where those who are obsessed with the union idea enter into organic union with the Methodists and Congregationalists the property of Presbyterianism in Canada will revert to the minority. In their contention they are sustained by the legal proceedings relative to Presbyterianism in Scotland. The minority has announced that no matter how the vote goes the Presbyterian church will be continued in Canada. *The Presbyterian*, a Toronto paper, says that "that threat was by far the most potent argument against union."

Congregational Tercentenary Movement under Way

When the Northern Baptists initiated their Five Year Program they little suspected how wide its influence would be. Since then the Baptists of Western Canada have followed their lead and have inaugurated a program that is calculated to meet their immediate needs. The influence may also be traced to the tercentenary movement of the Congregationalists which is now under way. The Congregational National Council has prepared a practical program which is being promoted by the Tercentenary Commission. The period throughout which the program extends is to end in 1920. Some of the important objectives of the program are: to secure 500,000 new members before 1920; to raise $2,000,000 yearly for missions; to secure recruits for life-tasks; to create a great memorial fund. Arrangements are rapidly being completed for successful promotion of this program.

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THE BOOK OF THE MONTH

THE EARLY CHRISTIANS' ENVIRONMENT

SHIRLEY JACKSON CASE, PH.D.
University of Chicago

There is at present a growing disposition among scholars to view the life and work of the early Christians in the light of their contemporary world, and especially in relation to their religious environment. This phase of study is given prominence in a recent work of two volumes by an English orientalist, F. Legge.[1]

Mr. Legge's volumes are devoted mainly to a sketch of those ancient religious movements nowadays commonly summed up under the name of Gnosticism. His title, which on first sight seems very wide, is restricted by dismissing from consideration all religious forces of the Mediterranean world which are thought to have offered little or no competition to Christianity. Thus Judaism, all the originally Greek and Roman gods, and the religious side of Hellenistic philosophy are set aside as relatively unimportant for the history of early Christianity, whose only real rivals are said to have been (1) the oriental cults, (2) the Gnostics, and (3) Manichaeism. It would be easy to show that the author underestimates the significance of those phases of the history which he does not care to treat, yet those phases which he selects for discussion are certainly deserving of very careful study.

The selective principle is used again in treating of oriental cults which are grouped under "Alexandrian Divinities." Undoubtedly the religion which centered about the figures of Isis, Osiris, and Serapis exerted a powerful influence upon the life of the Mediterranean world prior to and during Christianity's rise; but the influence of other similar cults, whose original home was Asia Minor or Syria, ought to have been more adequately recognized.

The discussion on Gnosticism is better proportioned. It falls into two main divisions: pre-Christian Gnostics and post-Christian Gnostics. The origin of Gnosticism is traced to a combination of elements, chief among them being popular mythical ideas, ceremonial magic, and the astrological notion of a universe ruled by the movement of the stars. In the last analysis Gnosticism is regarded as nearer to magic than to religion, since it proposes not so much to propitiate the gods as to force salvation from them by means of ritual acts and superior *gnosis* (knowledge).

Nowadays we are familiar with the fact that the type of teaching commonly called Gnosticism was current in pre-Christian times, but it is surprising to find the Orphics classed as the earliest Gnostics. Moreover, the Essenes are treated as lineal descendants of the Orphics, and so are grouped among pre-Christian Gnostics. The evidence for this conclusion is found in the later Jewish books, particularly the apocalyptic books which are thought to have an Essenic origin. The author's identification of Orphism with Gnosticism is open to serious question, and his classification of Essenism in this connection is still more doubtful. In equating Orphism with Gnosticism the author appar-

[1] *Forerunners and Rivals of Christianity*. Being Studies in Religious History from 300 B.C. to 300 A.D. By F. Legge. 2 vols. Cambridge: University Press, 1915, New York: Imported by Putnam. Pp. lxiii+202, ix+425. $7.50.

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ently fails to recognize that Gnostic dualism is not so much philosophical as mythological in type, and so is more closely akin to oriental than to Hellenic speculation.

With Simon Magus and his successors we reach more certain ground. The author's exposition of the principal Gnostic systems from Simon on is one of the most valuable portions of his book. His discussion is thoroughly documented, and he is able through his familiarity with the field to bring order into what heretofore has sometimes been nothing but chaos. Probably nowhere else can one find so good a discussion of *Pistis Sophia* and its related texts as in the tenth chapter of this book. Lengthy citations translated from the original documents form an especially valuable feature of the treatment. We should not agree that Valentinus is the author of the *Pistis Sophia*, but that is not a matter of great importance.

The chapter on the "Worship of Mithras" and the final chapter on "Manes and the Manichaeans" are good expositions of these two movements. The latter is especially valuable, since it presents materials that have until now not been generally accessible. This is particularly true of the new documents from Turkestan which are here translated and interpreted.

Mr. Legge's two volumes meet a real need. Their chief virtue is, as the author intended it should be, the presentation in English translation of certain documents not otherwise available for the average reader. This part of his task has been so well done that it is perhaps ungenerous to wish that other phases of the work had not been done better. Unfortunately, the reader must be cautioned against accepting without further investigation some of the author's conclusions which too often are stated as though they might represent the consensus of opinion when in reality they are quite unusual or even uncertain. Especially is this the case when modern authorities are cited. For example, Legge accepts without comment the generally rejected opinion of P. Foucart to the effect that the Eleusinian mysteries were derived from Egypt. No mention is made of such well-known authorities as Farnell, who holds a contrary opinion. Nor is this a solitary instance. Our author's volumes are rich in references to modern writers, but he has utterly neglected several works of first-rate importance for one or another phase of his subject. Some of the books of which he surely ought to have taken account are L. R. Farnell, *Cults of the Greek States;* R. Reitzenstein, *Poimandres;* L. Ménard, *Hermès Trismégiste;* W. Otto, *Priester und Tempel im hellenistischen Ägypten;* and O. Gruppe, *Griechische Mythologie und Religionsgeschichte.*

BOOK NOTICES

Israel's Account of the Beginnings Contained in Gen. 1–11. By Walter M. Patton. Boston: Pilgrim Press, 1916. Pp. xii+182. $1.25.

This work is meant to serve primarily as a textbook for college classes and as such it must be judged. The author's method is to present each of the stories in a chapter through paraphrase, introductory remarks, and an abundance of footnotes. The historical point of view and spirit are well maintained throughout, and much helpful information is imparted. It is doubtful, however, whether anybody but the author would find it a practicable textbook. The book lacks in unity of aim. It does not set before the student clearly any great objective becoming clearer and clearer as the text proceeds. It pays practically no attention to the question of the conflict between Genesis and science. It buries most of its valuable information in inaccessible footnotes, printed in a

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type that is almost invisible. Of the fifty book-titles to which frequent reference is made nearly half are in German or French, hence practically out of the average student's reach. The same thing is true of certain discussions of the meaning of Hebrew words. Being so good a book from the point of view of scholarship, it is to be regretted that its pedagogy is not of an equally high character.

The Faith and the Nation. Edited by J. Foakes-Jackson. New York: Macmillan, 1915. Pp. xvi+261. $1.75.

This book deserves serious consideration. In its treatment of profound, perennial, and urgent subjects it draws illustrative material from the war. Indeed the war with its accumulating horrors has brought these old subjects up in aspects that are somewhat new.

There are ten essays by as many writers, six of whom are members of the Council of the Churchmen's Union, and all of whom belong to the Church of England. The point of view is that of liberal churchmanship, and so permits wide divergence of opinion.

The first three essays deal with the idea of Providence: in the individual; in history; in the universe. The fourth essay—by Dr. Rashdall—deals with the "Problem of Evil." Then follow essays on: "Hope"; "Immortality"; "Faith and Reality"; "War and the Ethics of the New Testament"; "What Is a Christian Nation?"; and "The Church of England after the War." The writers are all well known, and without exception the essays should have careful reading.

At first the reviewer was somewhat depressed, but as he reflected on the volume as a whole his feeling was changed into one of hopefulness, for undoubtedly the present condition of the world is but the prelude to something far better than the world has yet known. There is no blinking here any of the problems that arise, but in the true spirit of liberal learning they are grappled with and some rays of light are thrown out. In fundamentals there is substantial agreement. We note that we must take a nobler view of God and man's duty toward him; the Christian church has not yet arisen to the occasion; this great trial of faith—the war—will purify Christianity; under the present dispensation "there is a plurality of spiritual forces which God permits to exercise control over the course of events;" all are agreed as to who caused the war. "Though the mills of God grind slowly, yet they grind exceeding small."

The necessary brevity of this notice does not permit discussion of special points. Professor Taylor's essay on "Immortality" is full of interest just now. He believes in personal immortality. The immortality left as a legacy is not immortality at all, for all the implications of science point to race extinction. Moreover, he thinks there must be a hell for certain people. Among them are those who are responsible for the war—and he names them right out.

Mr. Glazebrook's essay on "What Is a Christian Nation?" is timely. He gives the marks of a Christian nation and most truly says that it does not exist—nor is it likely to exist.

Dean Henson's essay is in his well-known liberal spirit. But to appreciate the collection it must be carefully read.

The brief index is pointed and helpful.

The Books of the Pentateuch, Their Origin, Contents, and Significance. (Biblical Introduction Series.) By F. C. Eiselen. New York: Methodist Book Concern, 1916. Pp. 351. $1.50.

This is the first of four volumes intended to furnish a complete introduction to the entire Old Testament. At first thought it might seem that there is no lack of Introductions to the Old Testament. We are provided for by such learned introductions as those of Driver, Cornill, and Steuernagel, and on the other hand by popular presentations such as those of McFadyen, Bennett, and G. B. Gray. But Dr. Eiselen sees a place for an introduction that shall be "as complete, comprehensive, and scholarly as the works of Driver and Cornill, but written in less technical or more popular language and style." This place he seeks to fill with the series herewith started, and he is to be congratulated upon filling it well. The presentation is throughout thoroughgoing and clear. There is given all the information that anybody could desire, and it is put in attractive and simple fashion, so that none need be discouraged.

The contents of the book are arranged in nineteen chapters. The first three are of a general character, dealing with the history of Old Testament Introduction and Pentateuchal Criticism; the four following present and criticize the arguments in support of Mosaic authorship; the next five expound the arguments in support of non-Mosaic and composite origin; three more discuss the chronological order of the documents; two are given to the consideration of ancient material used in the documents; one traces the growth of the Pentateuch; and the last estimates the religious and historical value of the Pentateuch.

The purpose of the book is popularization of the modern point of view regarding the Pentateuch. No better book could be found by the average Sunday-school teacher and Bible student desirous of more intelligent familiarity with modern thought as to the Old Testament.

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THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE ORIGINS OF THE GOSPELS—A PROFESSIONAL READING COURSE

Conducted by
PROFESSOR ERNEST WILLIAM PARSONS
Rochester Theological Seminary

Part I. The Synoptic Gospels—*Continued*

3. The Witness of the Gospels, or Internal Evidence; Present Views

Required Reading: Burton, *Some Principles of Literary Criticism and Their Application to the Synoptic Problem;* Sanday *et al.*, *Oxford Studies in the Synoptic Problem.*

In our former study of the internal evidence as to the origin of the Synoptic Gospels we saw that a division of theories concerning the sources of the Gospels could be broadly made on the basis of immediate oral or documentary sources. While the part played by oral tradition in the preservation and transmission of material which later found a place in our Gospels is steadily recognized within limits, it is true that the consensus of opinion among scholars is that the chief sources of our Synoptic Gospels were documents. It is very generally accepted that one of the documents used by our First and Third Gospels was a Gospel substantially equivalent to our Gospel of Mark. There is also a wide acceptance of the theory that another document, used in common by Matthew and Luke, furnished at least the non-Markan material common to these two Gospels. Those who so think hold to the "two-document theory." Many attempts to reconstruct this hypothetical document, for which the symbol Q has been largely adopted, have been made. The attempt of Harnack has already been reviewed. There continues to be diversity of opinion regarding the content of this source, its form, and its use by the gospel writers. In fact, some still doubt that it ever existed. It is perhaps not too much to say that there is a tendency in some quarters to depart from the theory and to substitute a multi-document theory. At any rate, the question is not a settled one.

The two volumes selected for our reading this month are two of the most significant contributions to the problem of the literary origins of the Synoptic Gospels that have appeared in recent years. They are *Some Principles of Literary Criticism and Their Application to the Synoptic Problem* by Ernest D. Burton, and *Oxford Studies in the Synoptic Problem* by several Oxford scholars. In these volumes one can see the present trend and tendencies of investigation on this whole question.

Mr. Burton is of the opinion that the synoptic investigator can learn from the student of the textual phenomena who has so clearly formulated the principles by which he essays his task. Accordingly he proceeds to a formulation of principles

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applicable to the synoptic problem. The extent and nature of resemblance of documents to one another is the criterion by which to decide the question of literary relationship or total independence. In the matter of documents related in a literary way the character of the relationship, whether documentary or oral, is to be judged by a similar standard. If the documentary character of the relationship be established, the document which can explain the origin of the others, but which cannot have been produced from the others, must be considered relatively the original one. If two documents only, which have a literary relationship, are being considered apart from non-extant sources, one of these documents must have been derived from the other. The primary document must be determined by the application of the proper tests. But there may be necessity for considering the influence of sources no longer extant. The problem of such relations must be solved by the aid of the tests for primary and secondary documents together with the tests for conflation. If there be three related documents, derived from extant sources, the question of their relationship must be answered by the application of the principle that two documents derived from a third will agree with the third, but not with one another against it. In addition, we must use the test for originality as well as that for conflation. If the possibility of sources no longer extant be admitted, the matter becomes more complex, but the principles to be applied are in general those of the preceding statement. Agreement or disagreement in large sections may be quite different in significance from that in details of threefold narrative. Agreement in omission possesses a meaning different from that implied in agreement in addition. These are principles based on the relationship of documents. Another, differently based, is that, while tradition must yield to the clear evidence of the documents, a theory which accords with tradition, especially if that tradition has not been contradicted, is more probable, other things being equal, than one which contradicts tradition.

Passing from the statement of principles, the author sets forth the salient facts regarding the relationships of the Synoptic Gospels and considers their bearing on theories which may be advanced to account for these relationships. The differences of the Synoptic Gospels from one another make it quite clear that they are not copies of the same work, but different, and to a degree independent, works. There is in these Gospels much material which appears in two, or in all three of them, in a very similar form. The details of this similarity are very convincing evidence, the resemblance extending in some cases even to parenthetical statements. A careful classification of the material of the first three Gospels enables the reader to grasp more clearly the agreement and differences of these documents. The more important of the ancient testimonies concerning the origin of these Gospels are evaluated, and the significance of the literary method of that time for our problem receives attention.

Upon the basis of these facts Mr. Burton proceeds to try out a number of hypotheses. These are in turn dismissed on the ground of inability to explain the facts. Close attention is given to a theory which, in the terms of our problem, would make the Gospel of Mark a common source of the Gospels of Matthew and Luke and which posits a second source, no longer extant, as that from which Matthew and Luke drew, in the main, their non-Markan material. This is, of course, the "two-document hypothesis." It is considered to be inadequate as failing to account for the entirely independent infancy narratives of Matthew and

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Luke, and as failing to account for the great differences of content and arrangement of the non-Markan portions of these Gospels. The hypothesis requires modification in the direction of recognizing that the non-extant source, as it is called, is not one, but more than one.

In order to ascertain how far this modification is necessary, the Gospels of Matthew and Luke are passed in review once more and from the phenomena there observed the following conclusions are drawn. The major sources of the Gospels of Matthew and Luke are: (1) the Gospel of Mark, substantially as it now exists; (2) a special Matthean source, probably the Logia of Matthew mentioned by Papias; (3) the Perean document, best seen in Luke 9:51—18:14; 19:1–28; (4) a Galilean document, best preserved in parts of chaps. 3–8 in Luke. The minor sources are: (1) the infancy story of Matthew; (2) the infancy story of Luke; (3) other narratives peculiar to Matthew; (4) narratives peculiar to Luke not included in any of the previous sources. The major sources were undoubtedly written and at least one of the minor sources, namely, the infancy story of Luke, was also in written form, but the others may have been in oral form.

The conclusions of this investigation are as follows: The Gospel of Mark, or a document largely identical with it, was used as a source of the First and Third Gospels. The writers of these two Gospels had in common the Galilean document mentioned above. They also possessed the Perean document, but they used it in very different ways. The writer of the First Gospel had a source which was presumably the Logia of Matthew. Besides these there were minor sources mainly, if not entirely, peculiar to Matthew or to Luke.

Such are the results to which Mr. Burton has led his readers. The volume is a piece of close investigation and can in no way be lightly esteemed. There may be differences of opinion as to the limits of the various sources, but in the present writer's opinion it is one of the most comprehensive and probable hypotheses yet offered for the solution of the problem. Modifications of it there possibly should be, but it is a step in a direction of genuine promise.

The second book to be read is a collection of essays by a group of Oxford scholars, nearly all of whom have international reputations for scholarship. The essays are the result of a seminar conducted by Professor William Sanday which extended in leisurely fashion over sixteen years. The subject investigated was the synoptic problem. The variety of topics within the general subject which are treated in the volume and the agreements and differences of opinion will serve to show the present condition of the problem.

The first essay is from the pen of the venerated leader of the seminar, Mr. Sanday, and its topic is "The Conditions under Which the Gospels Were Written in Their Bearing on Some Difficulties of the Synoptic Problem." The "two-document hypothesis" is assumed, and, after a review of differences between the first three Gospels, the writer addresses himself to his topic. Dealing with psychological conditions, the writers of the Gospels regarded themselves as historians rather than mere copyists. Thus they used some freedom in the matter of sources. Nevertheless, the Gospels are not exactly histories, but works written for purposes of edification. The external conditions, namely, the form of writing and of manuscripts, are considered to have an influence on the matter of variation in transcription, while the exigencies of the length of a papyrus roll may explain the omission of certain portions of his sources by Luke.

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Sir John Hawkins follows, presenting two essays. The first concerns "Three Limitations to St. Luke's Use of St. Mark's Gospel." The first conclusion reached is that the Gospel of Mark was "entirely disused as a direct authority" in the "great interpolation," Luke 9:51—18:14. The omission by Luke of the material contained in Mark 6:45—8:26, a fact by no means easy of satisfactory explanation, is accounted for partly by homoeoteleuton and partly because the material was neither necessary nor suitable for his purpose. The third matter considered in this essay is the passion narrative of Luke, another of the difficult points in synoptic study. The explanation of the departures from Mark in this section of Luke lies in the use of oral materials concerning the Passion which had been used in missionary preaching in the Pauline circle. This explanation has at least the merit of being ingenious.

The second essay of this writer considers the "so-called double tradition" of the First and Third Gospels. He argues that it was a written document and that the composers of these Gospels used it independently, neither drawing upon the other's Gospel. An attempt to reconstruct the source is no more convincing than the other attempts.

Mr. B. H. Streeter makes a rather varied contribution to the volume, dealing first with the original order of Q, in which discussion he endeavors to refute the adverse criticism of this theory which is based on the diversity of the order of its sections in Matthew and Luke. He considers, Harnack to the contrary notwithstanding, that the original order is better preserved in Luke than in Matthew. A succeeding essay sets forth an investigation from which it is inferred that Mark knew the second source of our First and Third Gospels and quoted from it on occasion from memory. The original extent of this source is the next question raised. The common non-Markan material of Matthew and Luke is, of course, to be placed in it. In addition, some passages peculiar to Matthew and others peculiar to Luke are to be admitted to its preserves. But the determination of these is a task of great delicacy.

An interesting discussion of the literary evolution of the Gospels yields the following. The document Q, which is considered to have been recovered by critical investigation, the Gospel of Mark, and the Gospels of Matthew and Luke form three distinct steps in the development of gospel writing. Q, which is the earliest, was produced to supplement oral tradition. This is the explanation of the omission from it of the Passion story. Mark was composed later in order to supplement Q, while Matthew and Luke, aiming at completeness, were produced to supersede the earlier, but incomplete, traditions.

Archdeacon Allen presents an attempt to reconstruct the discourse source of the First Gospel, incidentally criticizing the method and result of Harnack's reconstruction. The direction of this movement is a promising one and the independence of the writer is a healthful sign. In his succeeding essay on the Aramaic background of the Gospels he is not entirely convincing, the matter being somewhat overstated in the opinion of the present writer.

Mr. J. Vernon Bartlet discusses the sources of Luke's Gospel, dissenting from the "two-document theory." This author considers that all Luke's non-Markan material can be ascribed to a single source. The hypothesis is an interesting one, but it can scarcely be classed as probable, although it is refreshing to

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note the independence and vigor with which Mr. Bartlet prosecutes his investigation.

A new phase of the problem is contributed by Mr. N. P. Williams, who discusses "the origin of St. Mark." A trenchant criticism of Wendland's "three-stratum hypothesis" forms the bulk of the essay. At the close the author emerges with a number of conclusions. The memoirs of Peter were compiled probably by John Mark, who made use of a primitive form of Q. This writer did not undertake to produce an exhaustive biography of Jesus and therefore made only partial use of the material at his disposal. At a later date this original work received the additions of 6:45—8:26 and chap. 13. These may have been from a later form of Q. So the Gospel of Mark in the last three decades of the first century A.D. underwent three recensions, namely, (1) the Gospel without the great omission by Luke and chap. 13, (2) the Gospel without Luke's great omission, (3) our present Gospel as Matthew used it. The chief value of this discussion is that it addresses itself to a phase of the problem which has hitherto not received adequate attention—the sources of our Second Gospel—and because of its possible explanation of the omission of Mark 6:45—8:26 by Luke.

It is easy to see that amid the diversity of views in this volume there is a tenacious holding to the "two-document hypothesis," although a tendency to admit its inadequacy is to be discerned even among some who profess to hold it. It is the writer's judgment that a too rigid adherence to this theory has hindered progress in the investigation of the literary origins of the Gospels.

From our reading we have gathered the facts that the Synoptic Gospels are literary compositions, more or less carefully wrought out with specific didactic and edificatory purposes in view. In the interests of these purposes the material at hand has been selected or rejected, regrouped and modified. The use of the Gospel of Mark by the writers of the First and Third Gospels is an almost indisputable fact, but the question of the other sources of these Gospels is by no means settled. The most promising "lead" is in the direction of several sources in addition to Mark.

As to the future, the question of ultimate sources must engage the attention of investigators. Upon what the writer of Mark depended, and the process by which the other sources received the form in which they now appear and in which they came into the gospel writer's hands—these questions require careful scrutiny. That only a portion of the words and deeds of Jesus have been recorded for us is beyond dispute. Why were these, and these only, kept for us? What part did the development and needs of the early Christian community play in the selection and formulation of gospel tradition? These are some of the questions which must be examined before great progress can be made in the solution of the problems that remain. The literary phase of gospel origins has been fairly well exploited; it remains to re-examine the Gospels from the viewpoint of products of the Christian movement. Such an examination will be by no means fruitless.

Question for Further Study

Is it possible to discover any influence of the important needs of the early church, e.g., the justification and control of the gentile mission, or the explanation of Jewish rejection of Jesus, in the tradition preserved to us?

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THE GOSPEL OF JOHN

BY EDGAR JOHNSON GOODSPEED

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

STUDY III

THE CENTRAL PERIOD OF JESUS' MINISTRY (2) (9:1—12:50)

First Day.—§ 16. *The man born blind and Jesus the light of the world:* chap. 9. Read John 9:1–3. The fact that the man had been blind from his birth made his cure all the more wonderful. Like the other wonders reported by John, this cure is of an extreme and indeed a hopeless case. The disciples' question reflects the old Jewish view that suffering was a punishment for sin. Jesus, on the other hand, declares that the man was born blind in order that he might by healing him manifest the works of God—that is, show his divine power in a striking and convincing way.

Second day.—Read John 9:4–7. Jesus' sense of divine commission and of devotion to the will of God appears here again; cf. 8:29; 4:34. The main interest of this cure for the evangelist lies in its symbolizing the relief that Jesus as light of the world (vs. 5) brings to the spiritually blind (vs. 39). Compare the similar use of the water made wine, 2:1–11. The method pursued by Jesus recalls that in Mark 7:33 and especially 8:23. Is the insistence upon the man's washing as necessary to complete his cure a symbolic reference to baptism? If so, is it the evangelist's purpose here to exalt it (cf. 13:8–10), or, as at some points in his Gospel (4:2), to check a tendency to overestimate the rite of baptism? What is the evangelist's attitude toward the Lord's Supper? Note the symbolic significance found by the evangelist in the name Siloam.

Third day.—Read John 9:8–12. The doubt of the man's neighbors as to his identity is due to their conviction that his blindness was incurable, and since he is now able to see, they are forced to think he cannot be the same man. This conversation therefore has the effect of heightening the wonder of the cure, which appeared to the man's acquaintances perfectly incredible. This is a part of the evangelist's view of Jesus' signs as marvels of divine power due to his supernatural nature.

Fourth day.—Read John 9:13–16. The Pharisees are appealed to as religious leaders capable of explaining the fact that a man incurably blind had been cured, and cured on the Sabbath, in violation of the Law as generally understood. Perhaps the making of a little clay was also considered a transgression of the Sabbath law. The violation of the Law outweighs with the Pharisees both the inestimable

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good done to the man and the manifestation of divine power involved in his cure: "This man is not from God, because he keepeth not the Sabbath."

Fifth day.—Read John 9:17–23. The continued incredulity of the Jews is related as further evidence of the wonderful character of the cure. The testimony of the man's parents, however, at length convinces them that he has been cured of his lifelong blindness. The hostility of the synagogue to the followers of Jesus, so active in the evangelist's day, is here described as already developed in the time of Jesus, vs. 22.

Sixth day.—Read John 9:24–29. The bitter conflict between church and synagogue in the evangelist's day is reflected in these verses. The Jews now admit the cure but declare Jesus to be a sinner, that is, a transgressor of the Law. The man, on the other hand, declares his belief that Jesus is a prophet. The sifting process or judgment in which men judge themselves by their estimates of Jesus reappears here.

Seventh day.—Read John 9:30–34. Two points are emphasized here: an incredible cure has been wrought, and it is a proof that Jesus is divinely commissioned. These are the things the evangelist would emphasize in the story. For these views the man is expelled from the fellowship of the synagogue. How does the statement that God heareth not sinners, vs. 31, compare with the thought of the Synoptic Gospels on the same subject, e.g., Luke 18:13, 14?

Eighth day.—Read John 9:35–41. This bold presentation of himself by Jesus as Messiah and Son of God is characteristic of the Gospel of John; cf. 4:26. Note the ideas of judgment, and of Jesus as the light of the world to the spiritually blind. This brings out the symbolic character of the story: thus Jesus gives sight to the spiritually blind, and lifts them out of the life of limitation, ignorance, and bondage into the new divine life of truth and freedom. Observe the evangelist's reinterpretation of the earlier Christian idea of messianic judgment to come: he finds it already taking place in the attitudes men are assuming toward Jesus, for in these they unconsciously condemn or acquit themselves.

Ninth day.—§ 17. *Jesus the door of the sheep and the good shepherd:* chap. 10. Read John 10:1–6. The falseness of the Pharisees to their task of religious leadership suggests the contrast between them and worthier leaders such as Jesus himself. But the allegory has a further application, setting forth, as it does, the true Christian shepherd (pastor), that is, the ideal of the Christian ministry of which in the evangelist's day some men had proved unworthy. The allegory reflects an age when the position of a Christian shepherd or minister had become one of dignity and responsibility, and men needed to be reminded that it carried the gravest responsibilities with it. Has it a message for Christian leaders today?

Tenth day.—Read John 10:7–10. Jesus' relation to the shepherd is now disclosed. He is the door by which the true and worthy Christian shepherd gains access to the fold within which his sheep are gathered. The church is not mentioned in the Gospel of John; is the idea of the church in the evangelist's mind when he speaks, in this passage, of the fold and the safety the shepherd finds within it? It is significant that Jesus does not describe any rite as the door of the fold; he is himself the door by which alone the true shepherd must enter.

Eleventh day.—Read John 10:11–15. In contrast with the false teachers who come to kill and plunder, Jesus is the giver of life, vs. 10. The designation

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of Jesus as the door of the sheepfold now gives way to the description of him as the good shepherd, the pattern of what all Christian shepherds ought to be in self-sacrificing fidelity to their sacred trust. The false shepherds who have betrayed their Christian office are again rebuked, vs. 12. The death of Jesus, which he endured for the sake of his flock, is dwelt upon as the supreme illustration of the devotion his undershepherds ought to manifest.

Twelfth day.—Read John 10:16–18. The spread of the gospel among the Gentiles is reflected here, vs. 16. Through the death of Christ these other sheep will be united with those of the Jewish fold. Notice the view here taken of Jesus' death: he goes to it under no necessity, but lays down his life of his own accord, confident that he has power to resume it at his pleasure. How does this compare with the synoptic teaching, e.g., in Mark 14:34–36? Even here in John, Jesus' filial attitude of love and obedience to God is brought out, side by side with his Logos-nature, vss. 17, 18.

Thirteenth day.—Read John 10:19–21. The taking of sides for or against Jesus continues. In what sense is demon possession used in this Gospel? Cf. John 7:20; 8:48, 52.

Fourteenth day.—Read John 10:22–26. The Feast of Dedication was celebrated in December, in commemoration of the reconsecration of the temple by Judas Maccabeus (165 B.C.) after it had been profaned by the Syrian king Antiochus IV. The thought of the works of Jesus as witnessing to his divine nature is often expressed in this Gospel (cf. 5:36), but the Gospel repeatedly states that faith based on works, or signs, is not of the highest kind.

Fifteenth day.—Read John 10:27–33. Jesus appears here as the good shepherd and the life-giver. The life he imparts to his followers is not merely future life, but a new and higher kind of life which is related to the higher eternal world, and to which he introduces them here and now. Jesus' bold claim of oneness with God the evangelist understands as referring to his divine Logos-nature quite as much as to his moral oneness with God through filial obedience to his will. These two conceptions of Jesus' relation to God, the one philosophical, the other religious, run through the Gospel of John, often appearing together, as here, for in the words "Many good works have I showed you from the Father," Jesus' filial dependence upon God reappears; cf. 8:26, 28, 29. Here, as on another occasion (8:58), the Jews are ready to stone Jesus for blasphemy, because of his bold words.

Sixteenth day.—Read John 10:34–39. The Old Testament oracle which Jesus quotes from Ps. 82:6 describes the judges of Israel as gods, and sons of the Most High. The argument is that it is no blasphemy to claim for one who has done the works of power and beneficence that he has done, a title which the Scripture itself freely applies to the judges of the Jewish nation. Here, as before in addressing the Jews, the appeal of Jesus is to the testimony of his works of power, and again he insists upon his oneness with God. This revives their hostility, but, with the easy mastery of every situation so frequently brought out in this Gospel, Jesus goes his way. The statement that the Scripture cannot be broken, vs. 35, reflects a time in the history of the early church when the Old Testament had come to be accepted as authoritative by Christians as well as Jews. Jesus in the earlier Gospels sometimes takes a different view; cf. Mark 10:4, 5; 7:19*b*.

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Seventeenth day.—Read John 10:40–42. While the Jewish rulers refuse to accept Jesus, in Perea many others come to him and believe on him. The locality and its associations suggest comparison with John the Baptist, whose inferiority is again emphasized (he did no sign) along with his testimony to Jesus. Note that the evangelist invariably mentions John in such a way as to exalt Jesus.

Eighteenth day.—§ 18. *The raising of Lazarus: Jesus the giver of life:* chap. 11. Read John 11:1–7. In the story of Lazarus, Jesus appears as the life-giver. As in the case of the man born blind, much of the significance of this seventh of Jesus' signs lies in its symbolic force; Jesus can raise men dead to spiritual relations and values, into a life of freedom and power. Jesus from the first news of Lazarus' sickness views it as an opportunity for a supreme sign: it is for the glory of God, that the Son of Man may be glorified thereby. Indeed he waits two days before starting for Bethany. How does this compare with Jesus' attitude toward performing cures as the synoptists represent it?

Nineteenth day.—Read John 11:8–16. The disciples' apprehensions about the danger from the Jews of Judea Jesus meets with calm confidence. He has still some time in which to work. For the present his foes cannot hurt him. By the exercise of that divine knowledge so often ascribed to him in this Gospel (cf. 1:48–50; 2:25; 6:64; 13:11) he informs his disciples of the death of Lazarus. Jesus rejoices that Lazarus is dead, since the sign he is about to perform in raising him to life will strengthen the faith of the disciples. Faith resting on signs is more favorably spoken of here than at some other points in this Gospel. Vs. 16 credits the disciples with a conscious courage in returning to Judea with Jesus; in contrast with the synoptic representation, cf. Mark 10:32; 14:50.

Twentieth day.—Read John 11:17–27. In this touching interview Martha expresses the faith of the early church that dying believers shall rise again at the last day. Over against this Jesus declares that the life he imparts is unaffected by physical death (vs. 26). "Those who believe in him have risen already; their death is only in seeming and they carry with them into the world beyond the same life on which they entered here" (Scott). The evangelist seeks throughout his Gospel to represent eternal life, not as merely future, but as present. The ultimate resurrection "is not the commencement but simply the manifestation of the new life" (Scott). This departure from the old apocalyptic conception of the resurrection is a marked feature of the recast of earlier Christian belief which is effected in the Gospel of John.

Twenty-first day.—Read John 11:28–37. These verses more than any others in this Gospel express pity and human sympathy. But even here Jesus stands apart from and above human grief, a superior being of another world. The Jews interpret his tears as expressions of his regret for his dead friend, but, in the light of what the narrative itself says Jesus meant all along to do, Jesus' sorrow is rather that of "a divine being who stands apart and contemplates the earthly tragedy" (Scott).

Twenty-second day.—Read John 11:38–44. The purpose of this seventh of the great signs of Jesus recorded in this Gospel is distinctly stated in vs. 42; it is done that the multitude may believe that Jesus is sent by God. From a historical point of view it is very difficult to understand how so extraordinary a wonder performed close to Jerusalem and just before Jesus' final appearance there could

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have been passed over in silence by the earlier evangelists, especially if, as John represents, it was the immediate cause of Jesus' death. Probably here, as in the water made wine, the main teaching lies in the symbolism of the story, which presents Jesus in the most graphic possible way as the giver of life, while its form may be reminiscent of the raising of Jairus' daughter (Mark 5:42) and the widow's son at Nain (Luke 7:15) and of the saying about one risen from the dead in the parable of Dives and Lazarus (Luke 16:31). This story and that of the wedding at Cana might thus be considered as virtual parables.

Twenty-third day.—Read John 11:45–53. The Jews continue to take sides for or against Jesus, carrying on that idea of continuous present judgment already noted in this Gospel. The raising of Lazarus stirs the Pharisees to act against Jesus on the theory that these multiplied signs will soon convince everyone and bring their national religious life to an end. Caiaphas declares that the only wise course is to put Jesus to death, and in his words the evangelist finds an unconscious prophecy of the death of Jesus for the people. But as elsewhere in this Gospel, the chief significance of the death of Jesus is found, not in its vicarious character, but in its power to attract into the church persons through all the world who crave the divine life (vs. 52; cf. 10:16; 12:32).

Twenty-fourth day.—Read John 11:54–57. What was the purpose of Jesus' withdrawal to Ephraim? What other passovers have been mentioned in this Gospel? Cf. 2:13; 6:4. With the expectancy of the people at Jerusalem, cf. 7:11, where a similar anticipation is connected with the Feast of Tabernacles.

Twenty-fifth day.—§ 19. *Jesus' final presentation of himself to the Jews of Jerusalem:* chap. 12. Read John 12:1–11. This narrative very closely resembles the account of the same event given in Mark 14:3–9. What differences do you observe in the narrative in John, and what significance did the evangelist find in them? Three hundred shillings would be about fifty dollars of our money, but their purchasing power in ancient times would be vastly more than fifty dollars. Was Mary's use of this costly luxury right?

Twenty-sixth day.—Read John 12:12–19. How does this narrative compare with that in Mark 11:5–11 (Matt. 21:4–11; Luke 19:33–38)? Notice in John the witness of the multitude, vs. 17. The interest of the multitude in Jesus' Messianic entry into the city is here explained as due to the raising of Lazarus a few days or weeks before, vs. 18. Notice the statement that subsequent events afterward led the disciples to go over those incidents of Jesus' ministry from a new point of view and to find in them a new meaning, vs. 16.

Twenty-seventh day.—Read John 12:20–26. In the interest of these Greeks in Jesus, as in Jesus' work in Samaria, the evangelist foreshadows the great extension of the church among the Gentiles which was so marked a development of his time. The dignity and aloofness of Jesus as he appears in this Gospel again come out in the fact that the Greeks approach him, not directly, but through his disciples. In their request Jesus finds the token that his ministry is nearing its end. It only remains for him to be glorified through death, vss. 23, 24. This conception of his death as glorification is characteristic of this Gospel.

Twenty-eighth day.—Read John 12:27–36*a*. The Gethsemane incident of the earlier Gospels is reinterpreted in John in accord with the evangelist's conception of Jesus as a being almost wholly freed from human limitation, vss. 27, 28. Here,

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as in other instances in John, the earlier gospel story is retold and modified. The writer's idea of the messianic judgment as involuntarily effected by Jesus reappears in vs. 31. The significance of Jesus' death is at once his release from earthly limitation into his higher life, and the signal by which he will attract to himself all those who have in them the craving for the truer life, vs. 32. Vs. 34 doubtless answers a contemporary Jewish objection to Jesus' messiahship; cf. 7:41, 42, etc. What is meant by the light, vss. 35, 36? Cf. 1:5; 9:5.

Twenty-ninth day.—Read John 12:36*b*–43. What is the evangelist's idea of the value of signs, vs. 37? A Jewish objection to Jesus' claims doubtless current in the time of the evangelist is reflected and met in vss. 37–41, which explain the failure of the Jews to accept him. A kindred objection already touched upon in 7:48 is dealt with in vss. 42, 43.

Thirtieth day.—Read John 12:44–50. Notice here the Gospel's conception of judgment, vss. 47, 48. Not Jesus but his word which men either accept or reject will judge them at the last day. Here the evangelist seems indeed to retain the thought of a final judgment, but he does so in little more than form, emphasizing rather the thought that Jesus' message acts as a touchstone to men's hearts, thrusting upon them a choice by their response to which they settle their own moral destinies. Jesus' relation to God is here set forth, vss. 49, 50, as a filial dependence upon God, not, as so often in John, as a metaphysical relationship.

Under what terms has Jesus in these chapters (9–12) described himself (cf. 9:5; 10:7, 11, 36; 11:25; 12:35), and what meaning do you attach to each?

SUGGESTIONS TO LEADERS OF CLASSES IN THE GOSPEL OF JOHN

BY GEORGIA L. CHAMBERLIN

By this time the leader of the class in the Gospel of John has come to see that this Gospel offers something of a problem in the small number of events in the life of Jesus which are chronicled, and the large amount of discourse material. The problem lies in the difficulty in keeping the situations alive. One of the ways in which this result can be accomplished is to lay emphasis on dialogue, and also to keep always before the class the historical background of the local situation in Jerusalem as it is interpreted a generation later by the writer of this Gospel. At each meeting let the members of the group first consult their outlines and see that all biblical passages are properly arranged under them, as suggested at the first meeting of the year.

FIRST MEETING

1. Let the leader and the group together discuss the outline, noting that the story of all but the last week of the life of Jesus has been completed in the study thus far. Let a list be made of the actual facts about him which have been recorded by the author, noting the small amount of history which the Gospel contains.

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2. The "Days" in Jesus' life of thirty-three years accounted for by the narrative in John's Gospel.

3. The stories of Jesus healing the blind, from the Synoptic Gospels.

4. Reading of the story of chap. 9 in dialogue, letting different persons represent Jesus, the blind man, the Pharisees, the parents, the crowd of neighbors and citizens.

Discussion: The inflexible theory of the Jews that suffering was always punishment for sin in an individual or his ancestors was an effectual barrier to their seeing the truth which Jesus presented. Have we today any theories which prevent our believing the witness of our own eyes?

SECOND MEETING

Leader: A presentation of the background material which makes vivid the scenes of a Passover week in Jerusalem at the time when Jesus lived, as well as the enhanced vividness of these crises which a century of Christian history has given to them in the mind of this author.

1. Stories of Jesus raising persons from death to life.

2. Reading of the story of the raising of Lazarus. (If possible, have this read impressively by one accustomed to reading in public. This is important in order that the ear as well as the eye may get the impression of the story.)

3. Let each member express his opinion as to whether the story makes more impressive the *act* of raising Lazarus or the teaching of Jesus concerning eternal life.

4. The story of the days between the time of the entry into Jerusalem and the Last Supper, as described in the Synoptic Gospels.

5. The story of these days as given in John.

Discussion: Have succeeding centuries justified Jesus in applying to himself each of the names which he uses in chaps. 9–12?

QUESTIONS FOR REVIEW

1. What was the popular belief of the Jews concerning one who was afflicted with disease or misfortune?

2. What does Jesus' statement to the man born blind suggest to you concerning his own attitude toward that belief?

3. What was the conclusion of the Pharisees concerning Jesus because of the time and manner of his cure of the blind man?

4. What view of Jesus does the evangelist seek to establish by his use of this story?

5. What suggestion does the story contain as to the relation of Jews and Christians in the author's own day?

6. What was the "blindness" with which the Jews charged the Pharisees?

7. Name some ways in which Jesus has proved his claim to be called the light of the world.

8. Who were the "false shepherds" alluded to in chap. 10?

9. What did Jesus claim to be the tests of a good shepherd?

10. Did Jesus' own life satisfy these tests?

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11. How does this writer represent Jesus' attitude toward his own death.

12. What two aspects of Jesus' "oneness" run side by side through the Gospel? Answer with an illustration of each.

13. What evidence have we in the Gospel that in the time of the author Christians regarded the Old Testament as sacred and binding?

14. Is the story of Lazarus presented in any other Gospel than John?

15. Can you suggest any reasons for this omission?

16. Describe your impression of Jesus from a careful reading of this story.

17. How do Jesus' words to the sisters regarding death, resurrection, and eternal life appear to us today?

18. What, according to this Gospel, was the effect of Jesus' act upon the Jews?

19. Tell the story of the next few days as related in John, chap. 12.

20. In what terms has Jesus described himself in these chapters, and what meaning do you attach to each of these names?

REFERENCE READING

Reference may be made to lists suggested under Studies 1 and 2 and to the dictionaries. Articles in Hastings' *Bible Dictionary* under "Logos" and also in the *Encyclopaedia Britannica* are interesting. A book by Riggs, in the "Messages of the Bible Series," *The Gospel of John*, has inspiring suggestions.

TRAVELING LIBRARIES FOR MINISTERS[1]

In the *Biblical World* for November the traveling libraries of the Institute on the following subjects were represented by their respective book lists: "The Apostolic Age," "The Character of Jesus in the Light of Modern Scholarship," and "The Efficient Church."

We are giving, below, the lists of books in a few more of these important libraries, which it will be remembered can be secured by ministers or laymen desiring to read these books. Each group is accompanied by a 30–50-page pamphlet of discussions of the books, by the person who has arranged the course.

Expansion of Christianity in the Twentieth Century

(Arranged by Professors Ernest D. Burton and A. K. Parker)
World Missionary Conference Reports, 1910.
The China Mission Year Book.
Blakeslee, *China and the Far East.*
Ross, *The Changing Chinese.*
Christian Movement in Japan, 1912.
Cary, *History of Christianity in Japan* (Vol. II only).
Mission Handbook for India, 1912.
Jones, *India's Problem, Krishna or Christ.*
Richter, *History of Missions in India.*
Lucas, *The Empire of Christ.*
Barton, *Daybreak in Turkey.*
Stewart, *Dawn in the Dark Continent.*
Gairdner, *The Reproach of Islam.*
Barton, *Human Progress through Missions.*
Dennis, Beach, and Fahs, *World Atlas of Christian Missions.*

[1] For $3.50 one of these libraries will be sent, transportation charges paid, to any address in the United States or Canada. Fifty cents additional is required for the discussions. Term of loan, four months.

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The Religion of the Hebrews and Modern Scholarship

(Arranged by Professor J. M. P. Smith)

Davidson, *The Theology of the Old Testament.*
Budde, *The Religion of Israel to the Exile.*
Cheyne, *Jewish Religious Life after the Exile.*
Marti, *The Religion of the Old Testament: Its Place among the Religions of the Nearer East.*
Welch, *The Religion of Israel under the Kingdom.*
Smith, H. P., *The Religion of Israel. An Historical Study.*
Bennett, *The Religion of the Post-exilic Prophets.*
Burton, Smith, J. M. P., and Smith, G. B., *Biblical Ideas of Atonement.*
Duhm, *The Ever-coming Kingdom of God.*
Burney, *Israel's Hope of Immortality.*
Peake, *The Problem of Suffering in the Old Testament.*
Smith, G. A., *Modern Criticism and the Preaching of the Old Testament.*
Vernon, *The Religious Value of the Old Testament in the Light of Modern Scholarship.*
Jordan, *Biblical Criticism and Modern Thought.*
Robinson, *The Religious Ideas of the Old Testament.*

The Educational Work of the Church

(Arranged by Professor Theodore G. Soares)

Faunce, *The Educational Ideal in the Ministry.*
King, *Personal and Ideal Elements in Education.*
Coe, *Education in Religion and Morals.*
Thorndike, *Education.*
Horne, *Psychological Principles of Education.*
Mark, *The Unfolding of Personality.*
Sisson, *The Essentials of Character.*
James, *Talks to Teachers on Psychology.*
Burton and Mathews, *Principles and Ideals in the Sunday School.*
Cope, *Efficiency in the Sunday School.*
Haslett, *The Pedagogical Bible School.*
Cope, *The Efficient Layman.*
Kirkpatrick, *Fundamentals of Child Study.*
Forbush, *The Boy Problem.*
Hoben, *The Minister and the Boy.*
Milnes, *The Church and the Young Man's Game.*
Dewey, *School and Society.*
Dewey, *Moral Principles in Education.*
Blow, Hill, Harrison, *The Kindergarten.*
Montessori, *The Montessori Method.*

Significant Tendencies in Modern Theological Thought

(Arranged by Professor Gerald B. Smith)

Clarke, *The Use of the Scriptures in Theology.*
King, *Reconstruction in Theology.*
Smith, *Social Idealism and the Changing Theology.*
Harnack, *What Is Christianity?*
Mathews, *The Gospel and the Modern Man.*
Seeberg, *Fundamental Truths of the Christian Religion.*
Sabatier, *Outlines of a Philosophy of Religion.*
Loisy, *The Gospel and the Church.*
Case, *The Evolution of Early Christianity.*
Abbott, *The Theology of an Evolutionist.*
Simpson, *The Spiritual Interpretation of Nature.*
Johnson, *God in Evolution.*

The Ethical Teaching of Jesus

(Arranged by Professor C. W. Votaw)

Holdsworth, *Gospel Origins.*
King, *The Ethics of Jesus.*
Plummer, *Commentary on the Gospel of Matthew.*
Stalker, *The Ethic of Jesus.*
Mitchell, *The Ethics of the Old Testament.*
Hughes, *The Ethics of Jewish Apocryphal Literature.*
Alexander, *Christianity and Ethics.*
Clarke, *The Ideal of Jesus.*
Peabody, *The Christian Life in the Modern World.*
Rausenbusch, *Christianizing the Social Order.*

Ministers or groups of persons wishing to secure one of these libraries should address the American Institute of Sacred Literature, the University of Chicago, Chicago.

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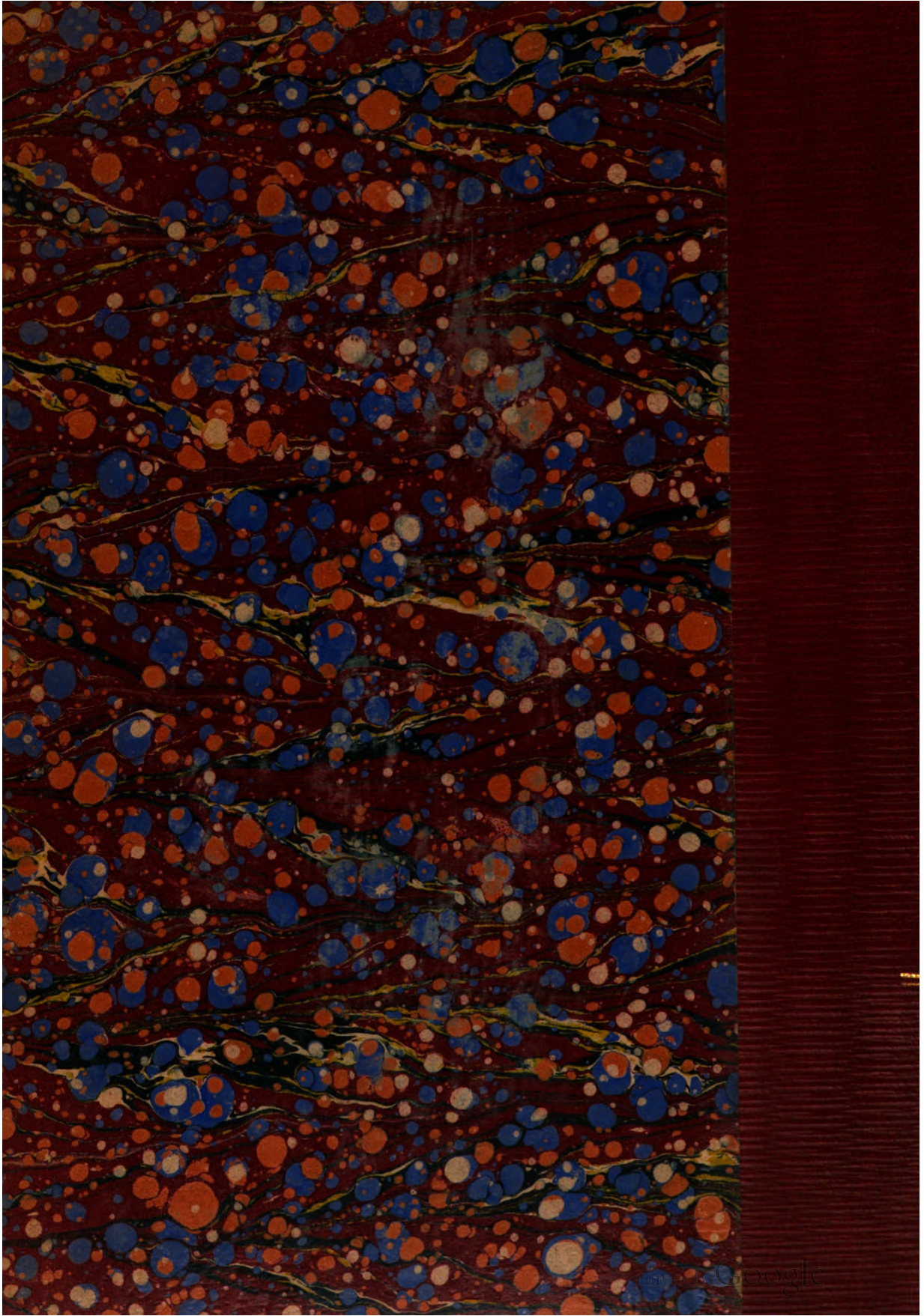
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